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VOL. X.



Earnestly contend for the faith which was once delivered to the saints.—JUDE 8.

The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves.—2 TIM. II., 24, 25.

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EVANGELICAL REPOSITORY.

Vol. X.

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OBEDIENCE TO CIVIL RULERS.

A SERMON PREACHED BEFORE THE ASSOCIATE CONGREGATION OF CHEROKEE, BY J. WALLACE,
PASTOR.—PUBLISHED BY REQUEST.

‘Put them in mind to be subject to principalities and powers—to obey magistrates.’—Titus iii. 1

The light of nature teaches the necessity of civil government. Even nations and communities, not possessing the word of God, have generally, if we may not say universally, set up and maintained some form of government. The necessity for it arises partly from man’s social nature. That society for which they are formed, and which is indispensable to their welfare and comfort, needs to be regulated by laws; and these laws enforced by persons whose business it is. Hence, we infer that had the fall not taken place, government would still have been needed and established. Of this we have a confirmation in the church. Although she is a society of the visible, or the real children of God, yet, because it is for their good, they have a government appointed of God, and they feel it a privilege to be subject to it. But partly the necessity for civil government arises from human depravity. The apostle teaches that rulers are ordained for a terror to evil works. And again, that governors are sent for the punishment of evil doers, and for the praise of them that do well. And so important are they for this end, that if they be removed, or if they greatly pervert their authority, the foundations of peace, and order, and prosperity, in human society, will be subverted. “All the foundations of the earth will have gone out of their course.”

Because God is the author of civil government, and because it is of so vital necessity to his glory, and to man’s welfare, Christians are enjoined to honour and obey it. The text is one of the many commands of Scripture requiring this. In this verse, as well as in the whole epistle, Paul is instructing Titus in what manner he should fulfil his ministry—what doctrines he should teach the people of God—what duties he should press, and at what objects he should aim. And one of the duties which he should press is that in the text, to be subject to principalities. Probably the reason of the charge here given is that the carnal heart is averse to the duty enjoined; as may be intimated in the words that follow, “For we ourselves were sometimes foolish, disobedient.” And we read of some in the church, who, even at that early age, walked after the flesh, despised government, were presumptuous, self-willed, and not afraid to speak evil of dignities. 2 Pet. ii. 10. Enemies of the gospel would gladly use the conduct of these as an argument to condemn it, and reproach Christianity, if its friends did not disown them. The apostle, therefore, exhorts, 1 Pet. ii. 13, “Submit yourselves to every ordinance of man for the Lord’s sake—for so is

the will of God, that with well doing ye may put to silence the ignorance of foolish men."

It is designed to take a practical view of the text, in answering the following questions: 1st. Does the command in the text, and others like it in the word of God, require us to be subject to the civil government set up in our country, and to obey its magistrates? 2d. What is that subjection and obedience required, if they are due from us? 3d. Does this command, and others like it, require us to obey the late law of Congress concerning fugitives from slavery?

The first question proposed is, Does this command require us to be subject to the civil government set up in our community? I answer in the affirmative. 1st. Because this government has been legally formed. It is not a usurpation. What is essential to valid civil authority is, that it have the appointment, or at least the consent, of the people. The light of nature teaches, that any and every society has a right to fix its own form of government, and choose its own officers. They may not, indeed, cast off Divine authority, nor hurt the natural rights of any of their fellow-men. But, under these limitations, they have a right to act according to their own judgment and choice—as even nature itself teaches. The Scriptures, also, in various ways confirm this doctrine. When the Israelites chose to alter their civil government, and have a king, although God reproved them for their folly and even sin, yet Samuel was directed to hearken to them. When Moses was directed to organize the civil government more perfectly, by giving them a greater number of rulers, Ex. xviii. 21, the way in which he did it, was by calling on the people to choose their own rulers. "Take ye wise men and understanding, and known among your tribes, and I will make them rulers over you." Deut. i. 13. When God himself designated Saul first, and afterwards David, to be king, they were not recognised as having actual authority, until by the appointment of the people they were respectively invested with it. And so it is in the church. When Paul and Barnabas organized the church of Asia Minor, they did it by the action of the people themselves: "And when they had ordained (or, as the word is, had *elect*ed,) them elders in every church, and had prayed with fasting, they commended them to the Lord." Acts xiv. 23. By these examples, it sufficiently appears that the people have the right to establish civil government, and choose its officers; and when they do so, their appointment is valid, and we are required to be subject in things lawful. "Submit yourselves to *every ordinance of man*." Now, the government in our community was set up by the people, and no doubt still has the consent of the great majority; therefore, we should be subject, and obey its magistrates in things lawful.

2d. Because the Scriptures require the people of God to be subject even to heathen and idolatrous civil governments. "Let every soul be subject to the higher powers," &c. Rom. xiii. 1—7. Two questions may be put here: 1st. What is the subjection called for? I believe none deny, that it is such subjection as acknowledges the legality of the rule and rulers. This cannot be denied, when it is considered that the apostle calls them the ordinance of God, and his ministers. A second question is, did the apostle mean the Roman government and its magistrates? It would seem uncalled for labour to prove that he did, were it not that able and much respected brethren deny it. But that

he did mean the government of Rome, and its officers, appears from the terms used: "The powers that be." I know no difference between this and the phrase, "The existing authorities." Again, the apostle speaks of the ruler in the present tense, as bearing the sword, and as now being the minister of God. The apostle was addressing Christians at Rome. Would not such language as he uses, naturally intimate they were required to be subject to the rule and rulers set up in the community where they lived; and would not the apostle, if he had not intended they should so understand him, have guarded them against the danger? It has been alleged that the Roman government did not answer the description given: a terror to evil works, and a minister of God for good. Like other human governments, especially heathen ones, no doubt it failed of doing what it should. But that it was a terror to evil works, and a minister of good even to Christian subjects, we may see in the case of Paul, when it protected him from the persecutions of the Jews; and Paul recognised it, by appealing to it for protection. It has been alleged that the Greek adjective rendered *higher* here, denotes superior moral character, and not higher civil authority. But the same term is used in 1 Pet. ii. 13, in designating the authority of the king. And a word from the same root is used in 1 Tim. ii. 2, "For kings and all in *authority*." Thus it appears that Christians are required to be subject to heathen civil governments and rulers, even though they use their authority in favour of idolatry, and against Christianity, and in persecuting the church. Their infidelity, or irreligion, or false religion, does not make void their just and lawful authority. When the Jews came under the Chaldean dominion, God, by the prophet Jeremiah, required them to render a quiet obedience to it, even though it treated them cruelly, until God would open a door for them to escape. "And it shall come to pass that the nation and kingdom which will not serve the same Nebuchadnezzar, king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord." Jer. xxvii. 8. Again in Jer. xxix. 4, "Thus saith the Lord, unto all that are carried away captive unto Babylon,"—verse 7—"seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace."

3d. Because the government of our community, to so great an extent, acknowledges our rights, and promotes our interests. The apostle describes the ruler as the minister of God to us for good. From this we may infer, that one reason why we should be subject, is the benefit we derive from the ruler. It is much to be deplored, that there are some to whom our government does not minister good. And although as Christians we might counsel them to take patiently the wrongs that they suffer, we must admit that if they receive no benefit from government, they owe it no allegiance; and if God gives them an opportunity, they may throw off its power. "If thou mayest be made free, use it rather." 1 Cor. vii. 21. I know not how to plead for our government, as a legal government, to those whom it enslaves—and I will not do it. It is tyranny. But to those who constitute the great majority of the subjects who, through the goodness of God, are not slaves, the government is a source of so many advantages that they are under obligations to acknowledge and obey it. "Render, therefore, unto all their dues." Rom. xiii. 7. We have protection under it—we

leave our houses and families without a guard—we can travel in almost any part of the country without fear—we are not apprehensive for our property when no one sees to it, because the protection of the law is sufficient. We have the right to worship God, and wait on all religious duties, without molestation: for, by the constitution it is provided that Congress shall make no law prohibiting the free exercise of religion. We have the right to freedom of speech, and to assemble, in a peaceable manner, to consult about our interests; and finally, we have the right of suffrage, and provision made by so doing for the amendment of whatever is wrong in the constitution or the government. From these considerations, and others that might be added of like import, it may appear that we are required to be subject to the civil government of this community, and to obey its magistrates.

The second question proposed is, What is that subjection which we owe?

1st. We should acknowledge its authority to be valid. If it be possessed of a legal authority, we are bound to acknowledge the fact, and, in doing so, speak the truth. We are called on to render honour to whom honour is due, not only as a part of the subjection which we owe to civil rulers, but also for the Lord's sake, or out of respect to the authority of God, which he has delegated to civil rulers, as his representatives.

2d. We should obey the government and its magistrates in their lawful commands. These lawful commands are partly those in which they enjoin the same things which God has commanded. God has commanded that we shall not kill, that we shall not commit adultery, &c., and when the civil government commands the same, we are bound to obey, out of respect to both Supreme and subordinate authority. The lawful commands of rulers are, also, all commands that are suited to promote the order, and peace, and prosperity of the community. Many such commands, wise and faithful rulers will give, that are needful for the common good, and though not found expressly in the word of God, they are sanctioned by the general principles that the ruler must be just, and that he must be a minister of God for good—and others like. Finally, lawful commands, I would understand as including those which require what may neither be enjoined expressly by the word of God, nor yet really needed for the welfare of the community, but still not sinful. Rulers not only may, but certainly will err, even though they aim at faithfulness; and though the subject may detect their faults, both the good of the community, and respect to the ordinance of God, require that he should obey, as long as he can do so without sin.

3d. We should pay taxes for the support of government. The apostle enjoins this. "For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing." Rom. xiii. 6. The way in which we are to acknowledge rulers, as God's ordinance, is by thus supporting them. When we receive the protection of government, and other benefits, it is intimated we owe it support. "Render, therefore, to all their dues: tribute to whom tribute is due." And we are not released from obligation to pay tribute, because there may be some immorality in the government, or its officers. The Roman government, to which we have seen the apostle refers particularly, had such immoralities. Neither are we partakers of the sins

of rulers, if they should use the tribute which we pay to promote what is sinful. The Roman government used the tribute of its subjects in carrying on unjust and cruel wars, in sustaining idolatry, and costly immoral plays, and even in persecuting the church. Still the apostle commands, "Pay ye tribute." "Render to them their dues." Christ wrought a miracle, to set an example of paying tribute even to that immoral government. If rulers pervert the support thus given them, to be used for the glory of God, and the common good, they are chargeable with abusing their office. But the sin is theirs: not that of the subjects who pay them tribute, and do what is in their power to have just government maintained.

4th. We should, when we can do so without sin, vote for suitable persons to be invested with office, and hold office ourselves. This proposition, I suppose, none will deny; but the great question, it will be said, is, can we in our circumstances vote, and hold office without sin? It must be owned there is some ground for doubt, and tender consciences hesitate, not without some plausible reasons. The chief objection is, that those who hold office, in most instances, have to take an oath to *support* the constitution of the United States. Two things are required in taking an oath uprightly: 1st. We must take it in the obvious reasonable sense of the words. 2d. We must take it in the sense of the imposers. And as to the first of these rules, I would think it the plain and reasonable meaning of *supporting the constitution*, that we should acknowledge the government set up in this community to be a legal government; that we should obey its lawful commands; that we should support it by paying taxes; and that we will attempt reformation of what is wrong in it, only in a constitutional manner. Our government has not yet said that, in order to be citizens, or even in order to hold office, we must renounce our allegiance to God. Would it not be an unreasonable meaning to put upon supporting the constitution of the United States, to understand it to be putting that constitution in the place of the law of God, or above the law of God? Unless, therefore, the rulers of our community say so, and perhaps it should be added, unless the majority of the people, who are the primary imposers of the oath, shall, in a plain way, say that this is the meaning of the clause, we should not understand it in an atheistical sense. The people of God, in all ages, have used their civil rights, and exerted their influence, to have civil government rightly constituted and administered. They have held office in worse governments than ours. We have especially the examples of Joseph, in Egypt, and of Daniel, Shadrach, Meshach, and Abednego, and Nehemiah, under heathenish, idolatrous, and despotic governments. Perhaps they formally promised, or took an oath. But if not, the simple fact of their accepting office, was an engagement to support the government, as faithful subjects and officers. Probably we should not regard the oath to support our government as more than an engagement to be faithful subjects. But as we should take an oath in the sense of the imposers, it might be well for those who are called to swear, to declare to those who administer it, the lawful sense in which they understand this obligation; and if no objection is made, the way will be clear: but if an unlawful sense is put on the oath, the responsibility will be upon those who stop the way. Thus, I conceive that Christians may, and even should, vote, and hold office under our government. Christians are the light of the

world, and the salt of the earth. Their influence is too important, and salutary, to be dispensed with, if it can possibly be avoided. Vile men will be exalted to high places in our government, if Christians do not vote, and hold office. We may expect the whole foundations of civil society to go out of their course.

The third question proposed was, Does the command in the text, and others like it in the Scriptures, require us to obey the late law of Congress, concerning fugitives from slavery? I answer in the negative.

1st. Because that slavery, to which this law requires us to return fugitives, is heathenish and unjust. It is acknowledged that the system of slavery, established in our Southern States, is founded on, and substantially the same with, the Roman system. It does not recognise the slaves *as men*, rational and immortal beings, made for glorifying and enjoying God, as their chief end; but treats them as *property*—as beasts. It is, therefore, most unjust and unchristian. Now, as we may not ourselves hold any of our fellow-men in this character, no more may we help others to do it.

2d. Because one important end for which civil government is instituted, is to do justice to the poor, and rescue them from oppression. "Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and the oppressed: rid them out of the hand of the wicked." Ps. lxxxii. 3, 4. These are the commands of God to magistrates; and if they disobey, it will be at their peril. If we help them, we are joining with them in perverting God's ordinance. We are taking that course which will most surely, if continued, result in the corruption of the community, and the overthrow of the government itself.

3d. Because this law forbids us to do what God expressly commands. God commands us to conceal those who fly from oppression, and let them dwell with us. "Hide the outcasts; bewray not him that wandereth. Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler." Isa. xvi. 3, 4. This direction God gives the Moabites, to show them the means of averting judgments impending over them, as a community, and as individuals. If we would have calamities averted from us, we are instructed here to befriend the oppressed, and protect the innocent. God has the highest authority to command, and he expressly enjoins: "Thou shalt not deliver unto his master the servant that is escaped from his master unto thee; he shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates, where it liketh him best: thou shalt not oppress him." Deut. xxiii. 15, 16. The servant spoken of appears to have been a fugitive from slavery among the heathen, and this was the reason they might not deliver him up. The unjust, heathenish character of the servitude from which he fled, made it unlawful to send him back. The slavery from which our fugitives escape is of the same character.

4th. Because we cannot worship God acceptably, if we obey this law of Congress. When the people of Judah, in an improper spirit and manner, attempted to wait on the ordinances of God's worship, he refused their service as vain. "Bring no more vain oblations," says he, "there is no true worship of God in them." But if they would honour God, and be accepted, he directs: "Wash you, make you clean. Learn to do well; seek judgment, relieve the oppressed, judge the

fatherless, plead for the widow." Isa. i. 16, 17. This is the way in which their repentance must be manifested. And if we do not, in like manner, relieve the oppressed, we have no genuine repentance. If we comply with this law, we cannot keep an acceptable fast. For, says God, "Is not this the fast that I have chosen, to undo the heavy burdens, and let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and bring the poor that are cast out to thy house?" Isaiah lviii. 6, 7. God tries the heart, and he knows there is neither true faith on his mercy through Christ, nor genuine repentance, in that person who does not feel for the 'poor, and who has not such a sense of God's supreme authority, that he will obey his command, no matter what human authority may contradict.

5th. Because God intimates that he observes, and will requite the oppression of the poor. "If thou forbear to deliver those that are drawn unto death, doth not he that pondereth the heart consider it? and shall not he render to every man according to his works?" Prov. xxiv. 11, 12. This may be understood as an intimation, that God will judge not only oppressors, but also those who stand neutral, while oppression is practised, even in this life; while, through his love of justice and mercy, he will show marked favour, in his providence, to those who befriend the oppressed. "Blessed is he that considereth the poor, the Lord will deliver him in the time of trouble."

6th. Because if we obey this law, without repentance, Christ will condemn us in the final judgment. Of this he gives us warning. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; a stranger, and ye took me not in, &c. Inasmuch as ye did it not to one of the least of these my brethren, ye did it unto me." Matth. xxv. 41—45. Many of the fugitives from slavery are professed Christians. In the judgment of charity, they are Christ's brethren. If we treat them coldly, or cruelly, it will be at our peril; for Christ will consider it as done to himself.

Let us learn from this subject, 1st. How salutary is the influence of the word of God. It enables and disposes men to discharge the duties which they owe, both to God and to each other. By the quickening influence of the Holy Spirit, they are raised up out of that death, in trespasses and sins, wherein they are by nature. They are no longer disobedient, serving divers lusts and pleasures; but inclined to live soberly, righteously and godly. And when men are thus qualified, the word of God instructs them how they ought to live. It not only teaches them how to frame their lives, but it does this perfectly. There is no relation in which they stand, or circumstances in which they can be placed, in which it does not give them suitable and full instruction.

2d. How much it is to be lamented, that the system of slavery exists, and is sustained, in our community, by the civil government. For this system to be sanctioned by authority, and sustained by the arm of civil power, is a perversion of government. It weakens the attachment of upright citizens to our institutions; it has made the millions of its victims enemies, and loosed them from the obligations of subjects, to that power which is not a friend or a protector, but an oppressor to them, and all that are dear to them. Above all, it exposes us to the displeasure of God, whose justice, mercy, truth, and other attributes, are all arrayed against oppression, and those who defend it.

3d. That it is our duty, to use our privileges as citizens, to have what is amiss in our civil government reformed. And one of the most obvious ways in which we should do this, is by voting for godly and able men to fill offices. God is dishonoured by putting wicked men into civil office, where by the possession of authority they represent him; but by their wicked character and actions, they profane his name. How much disorder and corruption is diffused through the community, from their example and influence, is obvious. Professing Christians are inexcusable, if they do not what is competent to them for remedying the evil.

4th. That while it is our duty to be subject to our government, by acknowledging its authority as binding, and cheerfully obeying its lawful commands, we are not required, and we have not liberty, to obey its unlawful injunctions; and, in particular, we are not bound, and we have no liberty, to obey the late law requiring us to return fugitives from slavery. The Lord is our Lawgiver—the Lord is our Judge—the Lord is our King: and, by divine help, we will allow no other to usurp his place, or his prerogatives.

[For the Evangelical Repository.]

UNION—CONCLUDING REMARKS.

BROTHER COOPER,—The following communication will close the discussion, on the subject of Union, with Delaware, on our part. We do not like his manner of “earnestly contending for the faith once delivered to the saints.” He has yielded some ground; but it is done with such a bad grace, that we feel reluctant to credit him for it. We do not intend a full reply to his article, because we do not think it put forth in sufficiently respectful language. And after we have finished what we now intend, we shall never again enter the arena of contest with him, until he learns to use his armour more like a meek and humble soldier of the cross. If he has used it so “awkwardly,” and made such wild shots as to misrepresent his own Presbytery, we cannot expect any better treatment. And that he has done so, one quotation from each of his articles will abundantly show. See the January number of the Repository, page 355, at the foot of the page: “I shall use the freedom to give an extract from that letter from our brethren, which was laid on Synod’s table, at their meeting in New York, held in May last, *with which Presbytery entirely agree.*” Now compare with this a passage found in the April number on the 541st page: “Justice to myself and others requires me to state, that whatever I said in my former letter about accomplishing a union with our brethren, by passing an act of oblivion on all that was past,” &c., “*was entirely my own opinion*; the Presbytery of Albany *never said* any such thing, nor enjoined me to say any such thing.” Now, I ask, what object had Delaware in view by giving the extract from the brethren’s letter, and announcing the Presbytery’s entire agreement with it, when he knew that such was not the fact? Here is some “awkward” work, sure enough!

Well, the brother has just as grossly misrepresented us. On page 537 he says: “M. is very much offended at us, and remonstrates with us *for presuming to correspond* with those ministers of the gospel *within our own bounds*, in order to devise such means as should be conducive, under the blessing of God, for removing those obstructions that

lie in our way for ministerial and Christian fellowship." I have only to refer the reader to what I said to convince him that the very opposite of this is the truth. See the February number of the Repository, page 416. Our words were these: "If they had only proposed to hold a correspondence with those *within their own bounds*, according to the direction of Synod, we, for one, would have been *heartily pleased*." Surely, Mr. Delaware, this is using your armour very "awkwardly."

Take another instance of his manner of warfare. On page 536, when speaking of his Presbytery, he adds: "The conviction of this makes us feel deeply, when our motives are impeached, when our movements are interfered with and misrepresented," &c. We unhesitatingly deny the slightest impeachment of their motives; and as to misrepresenting their movements, we have shown that the Albany Presbytery was grossly misrepresented by *himself*, which led us to make the few very kind remarks which we did. And we have now the pleasure to be able to announce, that that Presbytery *does not* agree with *him* in his representation of its movements. Here there are three specimens of Delaware's manner of using his armour. And we shall instance no more.

We would only notice further, that he seems to be willing now that Synod should reconsider its vote in the case of the excinded brethren. But he speaks of opening the "hatchways" first. Why, what does Delaware mean? Has he got "the time of day" in Bovina, at which they invent new articles of discipline? Why, my dear sir, "the gates of the city are not shut day nor night." The privileges of the house of God are free to all who own and respect her authority, and obey her laws. "He that entereth not by the door into the sheepfold, but climbeth up some other way, (the hatchway,) the same is a thief and a robber."

We are amazed at Delaware's effort to prejudice us in the minds of the excinded brethren, and those good people who adhere to them. He speaks of the danger of their being exposed to affliction by scenes of discord should they return to us—of our "*wilfully and wantonly scattering embers*," &c., "and stirring up strife." Now, if he intended this, we regard it as malicious. I know that there are some people who do not know their friends from their foes. But if I were one of these excinded brethren, I would pray earnestly, fervently, and daily, to be delivered from such friends as he and brother Blair. What a fatal stab did the latter brother give them in his famed resolutions, published a short time ago! And Delaware would invite them in by "hatchways," whilst the gate of the city stands wide open. Why, sir, Paul and his companion in tribulation indignantly refused their civil liberty in such a way. The magistrates had beaten them publicly, and they had too high a sense of honour to permit themselves to be thrust out privily. And if the deposed brethren had the same sense of honour, and as high a regard for their reputation, they, too, would indignantly spurn the idea of being dragged into the church by "hatchways." We would repeat what we have said. There may have been something wrong about the manner of proceeding against them. If so, review the case, and correct it. And we, for one, will pledge ourselves to bear a part of the censure for it in place of those whose mantle has fallen upon us. And we as positively affirm, that the excinded brethren most unnecessarily exposed themselves to the cen-

tures of the church, and that they most unnecessarily prolong their separation. If they feel united with us in sentiment, they should count it the highest honour that could be put upon them to be permitted to make satisfaction for the disrespect with which they have treated church courts. Hence Delaware's effort to inflame their minds against us will prove abortive. We are not of those who seek praise by flattery. "Open rebuke is better than secret love." We have no fears of those people upon whom he designs to operate and excite against us. They know our sentiments; and many of them, yea, all that are acquainted with us, have reason to hope better things of us.

Justice to myself and brother Delaware requires me to say that his language, in many instances, is offensive. He credits me with being "*somewhat led on by a sense of duty.*" He alludes to the "loud blast of our trumpet"—to our "cry, 'My kingdom for a horse'"—to "certain contagious atmosphere with which we are surrounded"—to "our taking to our helmet or our heels," and many more of a similar character; for which we promise him that we will keep our word with him for once, not to notice any thing he may say until it is said in a better spirit.

M.

[For the Evangelical Repository.]

A DIALOGUE BETWEEN A. AND B.

A. Sir, do you think there is any prospect of a union of the Associate and Associate Reformed branches of the church?

B. Indeed, sir, it would be very desirable that they would unite as loving brethren in Christ. But so long as each party thinks that all is right with them, and that they have nothing to do but to pick the mote out of their brother's eye, it is not likely that they will unite. But if both parties would sincerely and humbly set about clearing their own eyes, that is, to hold nothing in their principles but what is clearly revealed in the Scriptures of truth, and dispense with no truth that is clearly revealed, it is likely they would see eye to eye. But it will require the operation of the Almighty Spirit upon the hearts of men to perform this work. A union would strengthen congregations, and we would have more ministers for missionary work.

A. Sir, you think there is something to be cleared out of the way on both sides. Do you think there is any thing held by the Associate Church that is not authorized in Scripture?

B. Well, sir, they hold a descending obligation upon us now of those covenants entered into in Scotland, namely, the National and Solemn League. Now, there is no Scripture authority for that.

A. Dear sir, you must be wrong; it is not reasonable that so many learned and wise men as we have had in the church would have been wrong in this matter: it cannot be.

B. There is no man absolutely perfect. The wisest and most learned of men are liable to be wrong in some things. Some of our good old Scotchmen, who were very zealous for the truth, went a little past the truth in holding this descending obligation; and as it is natural for children to believe what their father says to be true, may we not suppose that those who came after in the church took it for granted that it was right, when such venerable fathers in the church held it to be so? But we must not receive any thing as a matter of faith from the word of man, if we do not find it authorized in the word of God.

A. But have you conversed with any of our able ministers on the subject, to see what authority they would produce for this descending obligation?

B. Yes, sir, I have, and they point me to Deuteronomy xxix., where God covenanted with the church of Israel, when he brought them to the borders of the promised land. He there says, "I make this covenant with you who are here this day, and with those who are not here this day." Now this is God's covenant with the church, and it is his prerogative alone to make a law or covenant binding on all generations. I can see no authority in this for claiming a descending obligation from those Scotch covenants.

A. Might not this be a precedent for after covenanting in the church, that their covenant would have a descending obligation also?

B. No, sir, we do not find any where in scripture that God gave this authority to men, and those who usurp this authority are robbing God of his glory, and setting up their threshold by his threshold, and their post by his post.

A. I would make free to ask you if you are opposed to church covenanting?

B. No, I am not, I am in favour of it.

A. Well, you know they tell us that those covenants are binding on us only so far as they are scriptural.

B. It is not their covenanting that lays the obligation on us to perform the duty that God requires of us. The law of God is the foundation of all duty, and it is the authority of God that lays the obligation on us to perform all the duties that he requires of us. If the scriptures made it their duty to covenant, the same divine authority will make it our duty to covenant in similar circumstances. But their covenant is not our covenant. What is it that makes their covenant binding? Is it not the oath they swore? and they swore to the whole length and breadth of the covenant. Where have we an example of dividing a covenant or an oath, and taking what suits us, and leaving the balance to others? Not in scripture. Moreover, it appears an absurd notion, that those who covenanted in Scotland could swear an oath for us. There is no man sworn, but the one who makes a solemn appeal to the Searcher of all hearts.

A. You know that Saul and his bloody house were punished for violating the oath that Joshua and the princes swore to the Gibeonites. Now, was not Saul bound by this oath?

B. Saul was not charged with the violation of an oath. It was God that brought the charge against him, and there is not one word in it about the violation of an oath. Saul violated God's law to a high degree, by slaying the Gibeonites; but he was not sworn by the oath that Joshua swore.

A. Well, when Moses brought the children of Israel out of Egypt, he carried the bones of Joseph with him, for Joseph had strictly sworn the children of Israel. Now, was not Moses sworn by this oath?

B. We find in the last of Genesis, that Joseph said unto his brethren, "I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." Now, it is very evident that it was those he talked with, when he told them he

was going to die, that he took an oath of. For it is impossible for a man to take an oath of any but those who are present at the administration of the oath. What the oath contained, we are not particularly informed, but it is likely it was to transmit to the following generations the knowledge of God's promise, and Joseph's request to carry away his bones with them. Now, there is nothing in this that will prove that Moses was sworn.

A. Some ministers have compared church covenanting to a league entered into between nations, and the faith of the nations is pledged in after generations.

B. This will bear no comparison with church covenanting. A league between nations is entered into by men who are the legally authorized representatives of the nation. Not so in church covenanting, for those that covenanted in Scotland were no more the representatives of the church than we are, and that is none at all. And where there are no representatives there can be no representees, consequently there can be no descending obligation upon after generations from any covenant or engagements of men who were not representatives.

A. I have heard one minister say that the church is a moral person, and she is still the same moral person; and the covenant engagements she has entered into at any time, we are under: for we are the same moral person that entered into them.

B. A strange idea, indeed; and if it were true, would make us guilty of all the sins that ever were committed in the church: the argument is as valid on the one side as the other. If we are the same persons that committed them, how shall we evade the charge of guilt? Now, I would ask the gentleman, if he is willing to acknowledge that he is guilty of making a golden calf at Horeb, and calling it a god—or of condemning the Saviour at Pilate's judgment bar? This is departing from the scriptures as a guide, and following the wild fancy of men's brains. To the law and to the testimony—if they speak not according to this word, we are not to receive it. J. D.

A FRIENDLY INTERVIEW BETWEEN B. AND C.

B. Good morning, Mr. C. I have just had a talk with brother A. on the subject of the union, and particularly ecclesiastical covenanting.

C. Well, I am glad to hear it. The union of the churches is a most important subject, and it would be well if Christians would often talk about it in a friendly way. The subject of covenanting, as a diversity of views seems to exist upon the subject between the two churches proposing to form a union, ought to receive our serious consideration; that, if possible, this obstacle may be removed out of the way.

B. This was my view of the matter. It is a sad thing that brethren who are so near in their views, should not be in one church.

C. How did you get along in your talk—did you agree?

B. Well, I can hardly say whether we did or not. I think, however, I got the better of brother A. on this subject. At any rate, he did not much oppose what I said. However, I have taken down the conversation as nearly as I can recollect it, and here it is in black and white: you can judge for yourself.

C. Well, brother B., I have read it over.

B. And what do you think of it?

C. Why, I think that you had it pretty much your own way; but I am not sure you had the right way, after all.

B. That is very strange; I thought my arguments were quite conclusive. What objections can you have to them?

C. I think some of your statements are not correct, and that you have not given the passages quoted by Mr. A. their due weight. I may add, too, while, as you say, "there is no man absolutely perfect, and that the wisest and most learned men are liable to be wrong in some things," that their learning and wisdom do not make them wrong, but should command for them our respect, and lead us to give their views a calm and dispassionate consideration. Children, I think, are just as apt to take it for granted that they know more than their father, as "to believe what their father says to be true;" you have, doubtless, seen frequent manifestations of this propensity. But let us talk over the subject, for a few moments, without considering the opinions of "venerable fathers," as authority in the question at issue. I understand you to say that you are in favour of church covenanting, and when you make this admission, I suppose you to mean church covenanting as it was understood by our fathers, and is now understood by the Associate Church, of which I understand you have been a long time a member. In short, you mean that it is the duty of a church, in a solemn, formal, and explicit manner, to engage to receive and profess the truths revealed, and to discharge the duties enjoined in the word of God.

B. That is what I mean by covenanting, and I do not doubt that it is a duty.

C. I must call your attention, my dear sir, to a remark which you made in reply to an observation of A. You say, "It is not their covenanting that lays the obligation on us to perform the duty which God requires of us." Now, I hardly know what you mean by this. From what follows this remark, you may mean that nothing but the authority of God can make the covenants of ancestors bind posterity. In other words, if we have no authority for including posterity in a covenant which we make, we have no right to do it; and if we do, such a covenant possesses no obligation. If this is what you mean, we perfectly agree with you. And we suppose this to be your meaning, for we take it for granted that you do not mean to say that though it is right to enter into a covenant, yet this covenant, when entered into, does not bind. If it possessed no binding force, if it imposed no obligation, the making of the covenant would be a perfect mockery. The true question then at issue is, Has the church, in entering into a covenant with God, any divine authority for including posterity in it, in such a way as to make it obligatory as a covenant upon posterity? I think I have fairly stated the question—have I not?

B. I see not that I can object to the representation you have given of my views, and the exact point in controversy between us.

C. I am glad that I have your assent. It is then, I understand, the doctrine of the *descending obligation* of church covenanting to which you object.

B. That, I think, is the true question at issue in the controversy between us.

C. Brother B., I suppose you do not object to the right, under any circumstances, of ancestors binding their posterity by a contract, into which this posterity never personally entered. Recollect I am now

speaking of the simple fact of binding posterity. Is there an injustice in the thing itself, for parents to bind their children—taking it for granted that the doing of that to which they bind them is right? For a man can no more bind himself than he can his children, to do what is wrong.

B. I should like to see the justice of such a thing proved.

C. It surprises me that you should call for proof on a point so plain. However, I shall give you a few proofs of it. Here is a father of a family. Will you not admit the right of this person, and will not the laws of all civilized nations recognise it, to grant an annuity out of his property to a person whom he wishes to favour? Now, when that man dies, and his property descends to his children, will they not be bound by the act of their father to devote a certain portion of it to the interests of that person? Do not the courts often appoint persons, without the knowledge or consent of children, to act as their guardians; and are not these children bound by the acts of these guardians? The case referred to by A. is also in point, namely, "the leagues of nations," by which "the faith of the nation is pledged in after generations."

B. Surely you will not bring up this case. Did I not tell A. that there is "no comparison" between the two—that the nation legally represents posterity, but the church does not?

C. You told him so, but this did not make it so. It does prove the point most conclusively, for which I adduce it, namely, that the right of ancestors representing their posterity, or in other words, binding posterity by contract, is a right that is universally admitted and acted upon. Recollect, that we are now speaking of the thing itself; we are not considering the question whether our fathers in Scotland, in the covenants they entered into, were our true representatives: we have not yet come to that point.

B. But is this principle, which you are endeavouring to establish, recognised in the scriptures?

C. We think it is there most clearly recognised. It is involved in the transaction of God with our first parents. The covenant, as our catechism declares, was made with Adam, not only for himself, *but for his posterity*.

B. Yes, but this covenant was instituted by God, and he appointed him the representative of his posterity.

C. True, but it shows that the principle for which we are contending is right and proper, else it would not have been acted upon by God in that solemn transaction.

B. Can you adduce any instances from the scriptures of the obligations of covenants, made by man, descending to posterity?

C. We are very sure that we can. We have an instance of it in the covenant which Abimelech and Phicol made with Abraham, Gen. xxi. 21—32; and subsequently with Isaac, Gen. xxvi. 26—30. We think there can be no doubt that these persons acted as the representatives of all the people, and their posterity. The case of Jonathan's covenant with David is also in point. David swore to Jonathan that he would not cut off his kindness *from his house for ever*. Jonathan is said to have "made a covenant with the *house of David*." It appears evident that this was designed to embrace their posterity. The case of the Gibeonites is in point.

B. Are you going to bring this forward too?

C. Yes, and you, Mr. B., have not met the case. It is exactly in point. You say, "Saul violated God's law by slaying the Gibeonites," but wherein was there any violation of his law, if the covenant which his ancestors had made with them was not binding upon him; and is not this clearly intimated by the historian, when he says, in immediate connexion with the account which he gives us of the judgment that was visited upon Saul's family, that *the children of Israel had sworn unto them?* The case is a plain one, and needs no farther comment. The faith of the nation had been pledged to this people, and that faith Saul had violated. Equally unsatisfactory is your reply to the argument of A., founded upon the oath which Joseph took of the children of Israel. There can be no doubt that the brethren of Joseph bound themselves by an oath to carry up his bones from Egypt. It is plain that this was the oath, and it is equally plain that Moses, as the leader of the children of Israel, felt himself bound by that oath, for he refers to it as the reason for his taking the bones of Joseph with him, after "all that generation had died." "Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you, and ye shall carry up my bones away hence with you." If the oath, in its obligations, did not reach Moses and his brethren, why is the fact of the oath referred to, as his reason for doing what he did? When Joseph said to them, "Ye shall carry up my bones from hence," he spoke to them as the representatives of their posterity; for he said to them, "God will surely visit *you*," which he did when he led their posterity, by the hand of Moses, out of Egypt. The case is a plain one, and you must admit it.

B. I confess it has some force.

C. You can gain nothing by denying it; for you must acknowledge, as indeed you have acknowledged, that leagues between nations, entered into by their legally authorized representatives, are binding upon their posterity. No nation could exist without the recognition of this principle, and this is all that the case of Joseph or the Gibeonites establishes. Why then seek to evade the force of the argument?

B. Suppose we admit this principle in civil communities, it does not follow that we should recognise it in the church.

C. No; but this fact shows that there is nothing unjust in it, and affords a strong presumption that it would enter into our ecclesiastical as well as our civil relations.

B. How so? the church and the state are not the same.

C. No; but they are both societies, and as such have their existence perpetuated beyond the lives of those who may presently compose them; and it seems highly reasonable that, as the society continues its liabilities and obligations as such should continue: and no objection can be brought against the reasonableness of this principle, in relation to the church, that will not bear equally against it in the state. In short, it is founded upon our social liability, and the relation we sustain to God, as the moral governor of the world, as existing in both church and state: for we should recollect that God rules as a moral governor over the church as well as the state, and that the assumption by him of the mediatorial character does not affect this his essential character.

B. Then, I suppose, brother C., you mean to say what brother A., and what our preachers have all along been saying, that the church is a moral person.

C. I mean to say that very thing; and though you, brother B., think it "a strange idea, indeed," I am sorry that you have read your Bible to so little purpose as not to find the idea there.

B. If you will show it to me in the Bible, I will yield the point.

C. It is easy to do that. Read the 11th chapter of the epistle to the Romans, and there you will see the church represented by an olive tree. It is but one tree, and it is spoken of by the apostle as existing under both dispensations. Branches are cut off, and others are grafted in, but the tree, as *the good olive tree*, still continues. Does not the apostle take this principle for granted, when he says, "Levi paid tithes in Abraham?" Heb. vii. 9, 10. In short, must we not carry this idea with us in the interpretation and application of scripture, in order that we may derive any benefit from it? The right of infants to the privileges of the Christian church, is founded upon the covenant which God made with Abraham. When Paul says, Heb. vii. 6, that "Abraham had the promises," he evidently means the Jewish church; otherwise, there is no point or force in his reasoning. Is it not upon this principle that we apply, as addressed to the church in our day, the promises, commands, and threatenings of God to the church of old? Indeed, the principle is so clearly set forth in the scriptures, that we feel it to be altogether unnecessary to say any thing more on this subject.

B. Is the church now "guilty of all the sins that ever were committed in the church?"

C. Yes, in so far as these sins were committed *by the church*. And accordingly we find the people of God, not only confessing their own sins, but the sins of their fathers, which is another proof of the principle for which we are contending. And is there any thing more absurd in this than that upon the Jews, in the days of our Saviour, should "come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zecharias, son of Berechias?" When God pours out his judgments upon this nation, will he only reckon with it for the sins committed by the generation which may be at the time existing?

B. All this may be true; but how can a people, by their own act, bind their posterity?

C. They can do it in the church surely with as much justice as they can do it in the state; and you must admit that it is done in the church, and that too by the authority of God. Do not parents bind their children to be the Lord's, when they dedicate them to him in baptism?

B. True, but parents are appointed by God the representatives of their children.

C. And why may not the church in one generation represent the church in another, just as a nation in one generation represents the nation in another? We know, in fact, that the church does possess this power, and we are continually recognising it. Who will pretend to say that the act of the Associate Reformed church, adopting her constitution, is not now binding upon that church? Must the acts of a church be renewed every year, in order that their obligations may be perpetuated? You see, my good friend, that the principle for which we are contending is essential to the very organization and perpetuation of the church.

B. But all this, though it seems very fair and plausible, does not prove that the covenants of the church are binding upon posterity.

C. But what possible objection can there be to an act of this character, descending in its obligations, that will not apply to any other act of the church? There is nothing in its very nature on which to found an objection. If the circumstances of the church change, they do not change the moral principles, to the support of which the church may have bound herself. No one contends for the descent of obligations, that from the circumstances of the case, and the relations of the church, can no longer exist.

B. I think that no act of a church is binding upon me until I join the church, and then it binds me by *my own act*.

C. True, it binds *you* by your own act, because you then become a member of that church; and by becoming a member of that church, you place yourself under its obligations. But you will readily see that this necessarily supposes the church to be already under these obligations, just as a person, when he becomes a citizen of the United States, is bound by the covenants of the nation to which he has attached himself, and upon which these covenants are resting at the very time in which he becomes a member of the body politic.

B. Well, I hardly know what to say in regard to this matter; but can you prove from the Bible that this descending obligation of church covenants is recognised? I like to go to the "law and to the testimony."

C. Brother A. did take you to the law and the testimony, and by these he established the principle for which we are contending. The case recorded in the 29th chapter of Deuteronomy is clear and conclusive upon the point. In the 12th verse they are said to *enter into covenant with the Lord their God*. Here was an act performed by this people; and in the 14th verse, Moses says to them that "the covenant was made that day, not only with themselves, *but also with him that is not here with us this day*." In other words, their act in entering into covenant bound their posterity.

B. But, brother C., recollect this was "God's covenant."

C. And was it not their covenant when they entered into it? True, they entered into it at the command of God; and no one should enter into a covenant, unless he believes that he has God's command to do so: but this has nothing to do with the point at issue. The passage clearly proves that the obligations which they, at the command of God, took upon themselves, descended to their posterity; and, accordingly, we find the "covenant of their fathers," and "the covenant of their ancestors," afterwards referred to. And in the days of the prophet Jeremiah, God reminds his people of what he had done for them, and what they had promised him "of old time." "Of old time, I have broken thy yoke, and burst thy bands, and thou saidst, I will not transgress." Jer. ii. 20.

B. I will have to examine this subject a little more carefully.

C. I trust you will, my dear friend. There is nothing in the doctrines of the Associate Church, on this subject, but what we think ought to commend itself to the favourable regards of our brethren of the Associate Reformed church. Besides, they have themselves acknowledged, by their own act, the descending obligation of the covenants of the church to the latest posterity. In entering into a union, therefore, with us, they would only be reaffirming what they have already declared.

B. What a happy thing it would be, if we were only united.

C. Yes, we are all one family, and we ought to be dwelling in the same house, and sitting at the same table.—ED.

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LETTER FROM REV. FRANCIS CHURCH, TRINIDAD.

The very strong desire of our readers generally for intelligence from our mission in the West Indies, has overcome our feelings of delicacy about publishing a private letter, evidently not intended for the eyes of the public. We doubt not, however, that Brother Church will excuse us, in consideration of the high satisfaction his letter will afford to many who take a deep interest in his labours in that region of darkness. The circumstances under which Mr. Church cheerfully undertook to preserve our suspended mission from entire extinction, are pretty generally known; and the value of his services will be duly appreciated on a perusal of the extracts from the following letter.

We have felt it also a point of duty, urged on us perhaps more strenuously by a vivid recollection of our own experience, to let Brother C. give a little insight into some of the embarrassments of a deeply discouraging nature, which are wont to drink up the spirits of a missionary as the desert sands absorb the showers. Missionaries need the sympathy of Christians; they cannot do without it. Its power to stimulate the heart of the missionary, and call forth the utmost exertions, is wonderfully great; and when the chilling consciousness of its non-existence comes shivering along his tremulous nerves, O! how the heart fainteth and faileth.

Brother C. is known to us intimately. Much sweet counsel have we taken together; and a more indefatigable messenger of the gospel we never met. Possessed of a vigorous, elastic body, an energetic mind, and an ardent heart, all are devoted enthusiastically to the service of his Lord and Master. Let the sun shine with melting intensity, or let the rain fall as if the windows of heaven were opened—be the way comfortable, or a slough of unfathomable mortar, in which, by careless navigation, the mule and his rider may disappear together, Brother C. never halts or hesitates. At his appointed time he is in his place, and always prepared to give a seasonable, edifying, and interesting discourse. Can we do otherwise than entreat for this brother the sympathies and prayers of the church?

The feeling allusions of Brother C. to our own labours have been, no doubt, originated in a great measure by the natural generosity of his disposition; and may, therefore, be viewed as more complimentary than merited. His facts, however, will afford some materials for the formation of a correct judgment as to the Trinidad mission being an entire failure or not. Every person who has had any experience of this island, geographically and morally, at the *bottom* of the West Indies, will unhesitatingly admit it to be "a hard case." But it is our fixed impression, that the hardest and most heartless season, so far as our mission is concerned, is past. On more than one occasion, before we relinquished the ground, we turned an eager gaze to certain points in the general darkness, and hoped, and more than hoped, we saw the first light streaks of the day-spring from on high plainly discernible. Now, as those favourable appearances have not died away, but have grown more distinct and cheering, ought we not to thank God and take new encouragement? Will not the whole church rejoice to hear that the Board of Foreign Missions has learned that Mr. Andrews is willing to accept the appointment of Synod, and has directed him to proceed to the island of Trinidad as soon as practicable? And will they not bear in mind, at the same time, that their contributions are needed to carry on this work, as well as their wrestling intercessions with the Angel of the covenant? Is there one professed *servant* of Christ, whose conscience gives admonition that his or her complete duty to this mission has not yet

been discharged? We crave permission to address that person in the language of Scripture, "You know the grace of our Lord Jesus Christ, that though he was rich, yet, for your sake, he became poor, that you, through his poverty, might be rich." While you appreciate the liberality of your Saviour, while you sit under his shadow with great delight, and find his fruit sweet to your taste, do you not feel that gratitude demands of you to aid, according to your ability, in making known the riches of divine grace to others? And will you not do it—now?—*Ed. of Friend of Missions.*

SAN FERNANDO, TRINIDAD, February 10th, 1851.

MY DEAR BROTHER:—Not hearing from you, for such a length of time, I began to apprehend that Brother Banks had passed the bounds of mortality, but those apprehensions were removed by the arrival of the last packet, which brought the first number of the "Friend of Missions." This paper has been read with a great degree of interest, by many of your friends here, who are very anxious to become subscribers; and if any plan could be adopted for their transmission, free of postage, you might have many papers in circulation here. I have been applied to by several, who are willing and very desirous to become subscribers, if the papers can be forwarded without postage. I am glad to find you are still engaged in scattering precious seeds, and, although in a different way, yet tending to the same purpose.

I must now give you a little about Trinidad. Last Sabbath I had a congregation of fifty-one in the place where my Brother Banks had often spoken the words of life. This, I anticipate you are ready to say, is encouraging; so it is. Among these, I identify some who, I trust, will be found in the great day as the fruit of your patient toil. There are others, who, you will be glad to hear, are now regular attendants on the means of grace, and who, a while ago, 'cared for none of these things.' I mention these instances, knowing that you will feel an interest in the place where you have sown (and not in vain,) the seeds of eternal life. Through divine mercy, I have been enabled to attend to the station every alternate Sabbath afternoon, since your departure, and to meet the young men on Thursday afternoons. These, I am happy to say, still remember your counsels, and bid fair for usefulness. David* is doing well, and I do think him an eligible candidate for church membership.

My family is at present occupying your old habitation. Mrs. C. went up for the purpose of putting the place in a little trim, for the reception of Messrs. Scott and Andrews; and the children enjoying their health so well, induced her to make a long tarry.

But where are our friends? are they afraid of Trinidad? It is true, it is a land of *real* missionary *toil*, with many more impediments, but still it is where men of zeal are wanted. It is one of the strong holds of Satan; but we labour under the divine promise. I should be glad to send you papers, that you may see how things are working here, but must await an opportunity, as they will not be admitted free through the post. I, however, enclose an extract from the "Gazette," that you may see how our little church is progressing; it is nearly finished. But, alas! my prospects of support are dark at present; I have no prospect of any further aid from home, so that I am entirely dependent upon the limited number of our members here, who feel it very much, and which places me in an unenviable position. However, I am resolved, by God's grace, that nothing shall abate my faithfulness as his ambassador. The planters in the mission quarter are assisting to strengthen my hands, and among them there are also signs of moral improvement. I have written to the committee [he alludes to the committee on missions of the Free Church of Scotland,] on the matter, and pointed out my position clearly to them: but

* This person was the composer and writer of the petition to Synod, some time ago, published in the Repository.

I have as yet received no reply. The last year has been a year of great financial difficulty, owing to our exertions in building, so that our sustentation fund has fallen low. If the committee do not help in this emergency, I am afraid a promising opening in the mission field must languish for want of support. I have been thinking that in case of such an event, and in the absence of a supply from your quarter, I would take a trip to America, and offer myself to your board for the station. I doubt not but the aid that could now be obtained from the people here, would materially lessen the expense of the mission. But this step, of course, I would not take, if there were the least prospect of a supply from your mission board.

I would much rather, however, (as missionaries are so much wanted,) labour in conjunction with your brethren; but if our own church can render no further aid, what have I to look to farther than the day of trial, when my poor flock here are to be left as sheep without a shepherd? It would, however, be some comfort to me, if I were forced to quit the field, and your station being supplied, that my little flock at Woodford Dale, would, by the journey of a short distance, be favoured with a Presbyterian service; and as they are somewhat initiated into the way of contributing, may in some measure relieve the funds. Our Divine Head will, I trust, manage all affairs for the interest of his people, and the promotion of his glory.

With regard to the house, it certainly requires a little attention. It is still standing in its usual position; but the last wet season has increased the land slide a little, and the extreme pillar, which supports the chamber, is beginning to give way. The steps I have patched a little; Mr. ——— was kind enough to give a board for that purpose. My dear wife and children will never forget you while they live; Mrs. C. is often building herself up with the hope of seeing you yet, again, on this side of eternity. This, however, is a matter only known to God. We are not without the hope of meeting you where pangs of separation are unknown.

I have not space to mention names of all to whom the memory of Banks is dear, but if ever truth was written, I am sure his memory will be cherished by none more than by, my dear brother,

Yours affectionately, in Christ,

FRANCIS CHURCH.

TRINIDAD MISSION.

We expect the arrival, in a few days, of brother Andrews, his wife, and sister-in-law. Before this number reaches the reader, we presume they will have set sail. We have just received the following testimonial of the affectionate esteem in which brother Andrews was held by the congregation in which he has been labouring successfully for some time past. From what we have heard from other sources we are very sure that this is no formal compliment; and knowing this to be the case, we cannot fully express our admiration of the spirit which seems to have actuated both pastor and people. They give evidence of having the true missionary spirit. Well would it be for the church if there were more of the same spirit among its ministry and its members.

Washington, Iowa, April 15th, 1851.

REV. J. T. COOPER: Sir,—At a special meeting of the Associate Congregation of Washington, Iowa, on the 7th inst., the following preamble and resolution were unanimously adopted, and directed to be forwarded to you, with a request that you would insert them in the Repository. Respectfully yours, &c.,

THOMAS McMILLAN, Sec. pro tem.

Whereas, Our pastor, the Rev. Mr. Andrews, has been appointed by the Associate Synod a missionary to Trinidad, and in consideration of the spiritual blindness and destitution of the inhabitants of that island he feels it to be his duty to accept the appointment: Therefore—

Resolved, That in view of the difficulty Synod has had in obtaining a missionary for that station, and being desirous that the mission at that place should be sustained, we have not felt at liberty formally to remonstrate against his appointment; but we exceedingly regret the necessity which calls him away, more especially when we consider that he only was found willing to go while every other member of Synod stood aloof. His ministerial labours while with us have been highly edifying and acceptable; and by his intercourse among us as a man and a neighbour, he is not only entitled to our cordial respect and attachment, but also to a good report of them that are without.

In addition to the letter from Mr. Church to Mr. Banks, which we have transferred to our pages from the "Friend of Missions," we have just received the following. As a minister of the Associate Church, we feel deeply obligated to this brother for his kind attentions to our station, and we are very sure that this feeling will be shared by the whole church; and we trust that our brethren in Synod will be prepared by their vote on a matter to which their attention will be directed, to give brother Church a *substantial* proof of their sense of obligation to him. We would remark, that we have addressed a letter to Mr. Stewart, requesting further information in regard to the condition of the buildings at the station, but have not as yet heard from him.* The friends of the Trinidad mission will see that there is a special call for liberality in their contributions. The intelligence which the following letter contains will, we trust, have the effect of encouraging their hearts and inducing them to gird on their zeal afresh in their efforts to advance the good cause.

Presbyterian Mission House, Savanna Grandé, Trinidad, April 9th, 1851.

MY DEAR SIR,—Although personally unknown to you, I have no doubt but a few lines, even from a stranger in this part of the world, will be interesting. You will perceive that my letter is dated from the late residence of our much valued friend and brother Mr. Banks, an individual whose memory will long be cherished in many hearts here. Since the departure of brother Banks, I have been enabled, by the Divine blessing, to supply his late congregation with Sabbath afternoon services; and although the distance from my own station is about seven miles, yet the labour has not been without encouragement. At the present time there are prospects of good, the services are well attended, and for several Sabbaths past I have not seen a spare seat in the little church. On one occasion, the day set apart as a day of fasting and humiliation, on account of the apprehensions of cholera, the place was so densely thronged as to cause the floor to give way, and I have been necessitated to support the building with additional pillars.

Our esteemed brother Banks laboured for several years in this part of the mission field under great discouragement and much bodily infirmity; but he has not laboured in vain; the seed he has sown has not

* We have just heard from him. He says there is no *immediate* danger.

perished,—it has for a time been partially hidden, but there are instances of its germinating process. Many who were once in gross ignorance, have, through his instrumentality, been made wise; some of them have left this part of the mission field with minds enlightened by his counsels,—while others are here, the fruit of his missionary toils. Upon the whole, I think that our Christian friends in America have no cause to regret the establishment of a mission in this part of the Western Archipelago; for although it has been attended with considerable expense, yet I have no doubt but the great day will show that it has not been unaccompanied with the Divine blessing.

At the present time I am taking advantage of the absence of our American brethren, (previous to the setting in of the rainy season,) of spending a few weeks in the mission house for the benefit of the change of air to my family. While here, I often call to mind the many seasons of happy intercourse I enjoyed with him who once occupied this humble dwelling. It is needful, however, that I should inform you that the premises are getting into a very dilapidated state, and that the land at the north-west corner of the house has taken a slide down a fall so as to endanger the building, and which, in order to its safety, requires to be altered in its position; but as this is a matter over which I have no control, I have deemed it advisable to apprise you: should you be enabled again to resume the mission, it will be advisable, I think, that no time be lost in remedying the evil. Brother Banks will be able to give you some idea of the subject to which I now allude. I beg to add, that the gentleman who is the bearer of this letter, (as far as New York,) and who has been a regular attendant on the ministry at this station for the last year, will also give you any particulars you may require respecting the premises. His address is as follows:—“Henry Stewart, Esq., care of Messrs. Maitland, Phelps & Co., New York.” Whether this gentleman may return again to Trinidad or not is uncertain, but he has expressed himself quite willing to give you any particulars you may require on application to him.

I shall feel obliged by your addressing and forwarding the enclosed to my esteemed friend: and believe me,

My dear sir, yours in the bonds of the Gospel,

FRANCIS CHURCH, Pastor of the Church, San Fernando.

THE OREGON MISSION.

Agreeably to the anticipation expressed in our last number, we paid a visit to New York, that we might once more enjoy the pleasure of an interview with brother Miller and his family. He expected to start on Friday, the 11th of April; but the vessel did not set sail until the following Tuesday. On Thursday, the 10th, a public meeting was held in the church of the Rev. Dr. McElroy. The meeting was one of peculiar interest to us; and if we may judge from the indications given, it was not without interest to those present.

The meeting was opened with prayer by Rev. Mr. McLaren; after which, and the singing of a Psalm, addresses were delivered by Rev. Mr. Wright, of the Associate Reformed Church, the writer of this notice, Rev. Mr. Harper, and Rev. J. G. Smart, in the order in which

we have referred to them. Brother Miller, while they were taking up a collection, made a few pertinent remarks on the reasons that induced the Associate Church to select Oregon as a field for missionary labour. The meeting continued until nearly 10 o'clock, P. M., when it was dismissed by prayer and the apostolic benediction.

We have just received the following letter from brother Miller, which gives an account of his embarkation and his voyage within a few hours' sail of Chagres. As the writer of this letter has among our readers a great number of personal friends who will take an interest in reading it, just "*as it is*," we have concluded to disregard his injunction not to publish it without alteration:

April 19th.

BROTHER COOPER: *My Dear Friend*,—You recollect it was raining when we parted with you and our other friends who accompanied us to the ship on Tuesday, the 15th. We were all strongly reminded by the similarity of circumstances of the account of Paul's parting with his friends at Miletus. (Acts xx.) Our friends accompanied us to the ship, as Paul's did him; they loaded us with many of the good things of this life, which they thought might be useful to us on our journey. But although we could not kneel down with them on the shore, and unite in commending each other to the protection of our heavenly Father, (the inclemency of the weather, and the many thousands of people that crowd the docks and wharves when a steamer leaves New York for a foreign or distant port, would have left but little opportunity for so solemn and affecting a service;)—yet I doubt not that a no less deep and solemn sense of our situations pervaded all our minds in our ejaculatory aspirations to our heavenly Father, besides having formally essayed the service before. We watched our friends who remained on the wharf as long as we could distinguish them in the crowd, or recognise by their position the valedictory wave of their white handkerchiefs, when their countenances were no longer discernible in the distance.

The rain and wind both continued to increase; and by the time we got to Sandy Hook, we could see the shores but indistinctly. When we got fairly out into the ocean, our vessel halted long enough to discharge the pilot. Since which, our vessel, one of the swiftest ocean boats, has uninterruptedly pursued the even tenor of her way at the rate of about three hundred and twenty-five miles every twenty-four hours: according to which reckoning, we must now (Saturday noon) be about fifteen hundred miles at sea.

Shortly after leaving the wharf we met on board our two young friends who were to accompany us, sons of the Rev. D. M'Laren, of Caledonia, New York, whom I had before been unable to discover in the crowd. I was rejoiced to see them, for I had been under apprehensions that they had been left.

The wind and rain continued with but little abatement through Wednesday and Thursday, and occasional showers during Friday. During all this time, the sea was rough, and sea-sickness very generally prevailed among the passengers—the number of whom on board is nearly four hundred. Our company, with the exception of the Messrs. M'Larens, were all taken down the first evening; and for the two following days, our ladies were unable to leave their berths: and I my-

self was so sick that it was with difficulty I could wait upon the rest of the family. On Friday, I felt myself quite free from sea-sickness. Mrs. M. also was so much better as to be able to come to the table. Our little daughter, Mary, appeared much prostrated by her sea-sickness. On yesterday, (Friday,) I had her twice carried up on the quarter-deck, where she remained in open air as long as she was able to bear it, each time. Having taken no food since she came aboard, her strength was greatly exhausted. This morning, I prepared for her a tumbler of sweetened ice-water, with about three tea-spoonsful of port wine in it. This she took, with a soda cracker, which seemed to have a good effect in reviving her, and restoring the tone of her stomach. To-day we have had beautiful weather, and a smooth sea. She has spent most of the day on deck, and appears to be recovering. But our little Ella is still very unwell. She seems to have a settled fever, which rises high every afternoon, and continues through the night. I have just sent for the surgeon, to consult him respecting her case.

A little while ago, I offered to Captain Blethen to preach to-morrow, if agreeable to him and the passengers. He said it would be very agreeable to him, and he thought it would be so to a number of the passengers; but remarked that it was too often with people at sea, "No Sunday out of soundings." But he promised to consult some of the passengers, and let me know the result.

To-day I heard a circumstance respecting our Captain, which has raised him considerably in my estimation. We have on board evidently a sprinkling of professed blacklegs; one of whom, in the practice of his vocation, fleeced a young fellow-passenger of two watches and some fifty dollars in money. When the fact came to the knowledge of the Captain, he went to the gambler, and told him if he offered to gamble once more on his boat, that he should lock him up until he got him to Chagres.

The sea to-day has been smooth, and the sailing most delightful. Our people enjoy it much—except poor little Ella, who continues very sick. I am now satisfied that her disease is scarlet fever, and that she was actually labouring under it before we left New York.

In the evening, while walking on the hurricane-deck, three gentlemen, in a very polite manner, came to me and introduced themselves as a committee of the passengers, and requested me to preach to-morrow forenoon. I readily consented—feeling a strong desire to present the way of salvation before so many, who, I fear, have taken but little interest in their eternal concerns.

20th. Our ship stopped this forenoon for about three hours to tighten up machinery and put all things in order. When she got under way again, the bell rang for public worship, (11 o'clock.) A large congregation assembled on the quarter-deck, and I preached from Isaiah xlv. 22; having the capstan for my pulpit. The audience was attentive, and very respectful and reverential in their behaviour. In the afternoon land was seen, as the Captain had informed us it would be. This sight produced such excitement, that I do not believe the audience would have been so composed at the time of public worship, had it then occurred. Ella still very sick—mouth badly cankered. Mr. Findlay McLaren, one of our young friends from New York, has been confined with mumps for the last three days. The Captain's observations to-day

at 12 M. gave us $22^{\circ} 37'$ N. our latitude. Land in view all afternoon. Ran the Caicus pass, leaving the Caicus Islands about four and a half miles on our left.

Monday morning, 10 o'clock, A. M., 19° N. L.—Weather fine—sailing delightful—sea smooth as the North River. Our Ella, we hope, is a little better. When I arose, Cape St. Nicholas, Hayti, about four miles to the left—could see fishing skiffs in the harbour. The scenery on this part of the island is most splendid—I could not imagine more beautiful: though the Captain tells me that it will be far exceeded by the view off Jarimir and Bon, on the western point of Hayti. The sea for the last three days has been delightfully smooth, and sailing most pleasant. There are many highly respectable people, and, I trust, not a few good people on board. Excepting the sea-sickness of the first three days of the voyage, our trip, so far, may be regarded as a highly pleasant and favourable one.

Wednesday, April 23d.—This day, or some time during the night, we expect to arrive at the Isthmus, and probably to-morrow morning enter upon that most dreaded part of the journey. We find there are many ladies as well as gentlemen, on board, who have crossed before; these do not feel any concern about it. We are in the hands of a merciful Protector; to Him we desire to commit our way. The sea has been a little rougher yesterday and to-day. Our Ella is better to-day.

If you can make out of this any thing worthy of and suitable for publication, you may so use it; but you must not publish this as it is—much of it is too domestic for the public. I write in the midst of bustle and confusion, and amidst the rolling and tossing of the ship. Our ship is a noble one. We were fortunate in our selection of a vessel.

I will probably not have leisure for another writing. We all unite in kind regards to Mrs. C. and yourself. JAMES P. MILLER.

[For the Evangelical Repository.]

RESOLUTIONS OF THE COMMITTEES OF CONFERENCE.

BROTHER COOPER,—The following resolutions were adopted by the conference on Union, held in Albany, April 30, and approved of by Presbytery at their regular meeting held in the same place, May 7th. They agreed to transmit a copy of these resolutions to Synod for their consideration. It affords me pleasure to say that great harmony prevailed, and a free and friendly expression of mutual esteem and love manifested themselves, both in the Conference and in the Presbytery. All felt and expressed their thankfulness to Him in giving them such clear evidences of His love, in affording us the prospect that the time was not far distant when He would cause those jealousies and heart-burnings to cease, and give place to love, joy, peace, and mutual confidence. The *place* where the Conference met, the *persons* who met, and the *circumstances* in which we met, together with the *object* of our meeting, were noticeable, and struck us with no small astonishment. The Lord has his own time, place, and circumstances, wisely ordered for accomplishing his purposes. There is nothing impossible with Him. Our time was not spent in raking up the ashes of those fires which had so long burned in this section of the Associate Church, and which have left so many deplorable desolations behind them—or in asking confessions for the past—or in giving pledges for the future;

but as brethren, in singing together the praises of our God, and the God of our fathers—and in addressing his throne of grace for light, strength, and direction to ourselves and the church, and in considering the preamble and resolutions: which I send you, if you think proper for publication. We truly had a pleasant and refreshing time; and I do think were such conferences more frequent, they would contribute much, under the divine blessing, to remove those prejudices which exist among brethren, and those mistakes and differences, whether real or imaginary, of long standing or of recent occurrence. It is the true way for seeing eye to eye, and lifting up the voice and singing together. We must not only pray for those and other promised blessings, but we must use all lawful means in order to obtain them. It is not for me to say any thing in vindication of the preamble and resolutions, they can speak for themselves to all who are willing to listen to their voice, and divest themselves of prejudice; only I cannot let this opportunity pass without saying that neither the Committee nor the Presbytery of Albany ever had any intention to “crowd” their sentiments on union upon Cambridge or any other Presbytery, or that they “designed to smuggle the excinded brethren into the Associate Church, without any regard to order, truth, the authority of the Synod, or the consequences.” We never dreamed of such things. It was others, in certain quarters, that dreamed and troubled their neighbours with their dreams and visions, and then threw their origin and consequences on the shoulders of the Albany Presbytery. This was neither just nor generous. We are inclined to think that we know what we intend, to “do nothing rashly;” also on whom we depend for strength, safety, peace, as well as for success in this and every other measure we may pursue, which has for its object the advancement of the Redeemer’s kingdom. May the Lord hasten the time when Zion’s peace shall be as a river, and her righteousness like the waves of the sea.

Dear brother, with much respect and esteem, I remain, yours, &c.,
Albany, May 8th, 1851. J. G.

WHEREAS, an unhappy division has for a long time existed among those who claim to belong to the Associate Church; whereas, a correspondence on the subject of taking steps to heal this division was opened nearly a year ago by the different Synods; and whereas, a friendly conference on the subject has been proposed and acceded to by the Presbyteries of Albany and New York, the committee of the two Presbyteries, deeply impressed with the importance of the subject, and desirous to do what they can for promoting this object, without in any way assuming to act for others, or to dictate, or even indicate the course which ought to be pursued in order to accomplish this object, but only to express their own views and feelings in its favour, unanimously adopt the following resolutions:—

1. *Resolved*, That, though God will certainly overrule all things for good to his church and people, and bring good out of those controversies and divisions which take place in the church; and though this affords consolation and hope to the people of God in times of division and trouble; yet it does not impair the obligation resting on all to maintain the unity of the Spirit in the bond of peace, nor diminish the sin of those who wilfully cause divisions which might be avoided, or perpetuate such as might be healed in the church of God.

2. *Resolved*, That when divisions take place in the church, under an humbling sense of weakness and imperfection, there should be, on the part of all, "great searchings of heart"—an earnest desire, as far as possible, to remove the causes of division, and to adopt every proper means to restore and maintain that peace and unity which should exist among brethren.

3. *Resolved*, That the unhappy division which has existed for nearly thirteen years in the Associate Church ought to be for a lamentation, and be regarded as an evidence of the Lord's displeasure with us, loudly calling on all to humble themselves before him, and to supplicate the Spirit of light and truth, of love and peace, so to guide the hearts and councils of his people that those who are one in the faith of the gospel may again be united as one body in the profession of it.

4. *Resolved*, That in whatever this unhappy division had its origin, it is to be deplored that, as the result of a controversy long continued, peace and brotherly-kindness were in a great measure broken up, and a spirit of alienation and jealousy engendered, which spread through the whole church—under the influence of which, good men, on both sides, but still men encompassed with infirmity, may have mistaken the promptings of personal feelings for the call of duty, and been led to acts of wrong doing, which should not be named among brethren.

5. *Resolved*, That when decisions once made are conscientiously maintained on the one hand, and on the other conscientiously resisted, though just authority as well as righteousness and truth ought to be maintained, yet still there is need of caution, forbearance, and kindness—of a spirit of meekness, conciliation, and candour, on the part of both; that if this course had been more fully pursued, the event we now deplore might not have occurred: and even now, if these graces are allowed to have their perfect work, the evil may yet, with wise counsels, under the blessing of God, be removed.

6. *Resolved*, That though the lapse of time does not alter the nature of the actions of men, nor the decisions of courts, yet it may enable those engaged in them to take a more deliberate, just, and impartial view of these difficulties, when the heat of party strife has passed away. Impressed with these views, and earnestly desiring a restoration of peace and harmony, the joint committee of the Presbyteries of Albany and New York agree earnestly to urge on their respective Presbyteries to entreat the Synods to which they belong, as brethren, to take this matter into their serious consideration; and, in the spirit of righteousness and peace, to adopt such measures as, by the blessing of God, may speedily put an end to existing difficulties.

THE IMPROVEMENT OF OUR PSALMODY.

We sincerely hope that this matter will receive from Synod the attention it deserves. We have not the "Friend of Missions" before us, in which our brother adverted to this subject, yet we somehow have the impression that his remarks will have a tendency to indispose the minds of the brethren from taking immediate action upon the subject. He is obviously in favour of a change, but the change proposed does not seem to meet his views. Now, we are perfectly satisfied in our mind, that such a change as the one suggested by brother Banks, will not be received by the church at large. And we think to press it,

would be to defeat a measure which the interests of our church, and the other psalm-singing churches, loudly call for. Our people, you may rely upon it, will have the *jingle*—though it should be that of *me* and *thee*, and *be* and *see*. It is pleasant to the ears of their children, and greatly assists them in recollecting the psalms. We have not the least objection to the making of a version like the one suggested by brother Banks, and authorizing its use by those congregations that may prefer it, but if we are to wait until it is adopted in lieu of the one that we have at present, we will have to wait another century before we get a change.

We have given the amendments proposed by Dr. Beveridge, as the chairman of the committee, a careful examination, and we are satisfied that he has greatly improved the version; and if it were published, and read over without interruption, there is not one, we think, in a hundred who would not say so. There are some amendments that we do not like, and were we in Synod, would oppose their adoption; yet we think if they were all adopted, the version would be incomparably better than the one we have—and, therefore, we would rejoice to see it introduced, just as it is, into all our congregations. We believe the present version cannot be displaced for an entirely new one. We feel deeply on this subject, because we believe it has an important bearing upon the interests of the psalm-singing churches. We do not wish brethren to be in any haste about this matter; but we wish them to be in earnest: and not drop the matter until something be done to secure to the churches an improved and acceptable version. We can assure our brethren that our cause is suffering for the want of it.—Ed.

DEATH OF MR. WM. MORRIS.—It was our mournful duty to follow to the tomb the remains of this venerable servant of God, who has been so favourably known throughout the Associate Church. He died of apoplexy, in the city of Baltimore, the place of his residence, on the 21st of April, at 11 o'clock, P. M., in his 82d year. He was found upon his knees in a state of insensibility; though he lived for a few days after it in the same state. As we have requested a brother in the ministry, who was long intimate with him, to write his obituary, and to give some account of his life and character, we shall make no additional remarks.—Ed.

We have also noticed the death of MRS. MARGARETTA BRUCE, wife of the late Rev. Robert Bruce, D.D. She died April 24th, aged 63 years.—Ed.

From the United Presbyterian.

BEHIND THE AGE.

We have no sympathy, as our readers know, with those who condemn ancient principles and usages, however well-founded, as antiquated, and those who adhere to them, instead of falling in with every novelty urged by the thousand and one hair-brained reformers of the day, as behind the age; but we have just as little sympathy with those whose orthodoxy consists in being behind the age in every thing.

We need look for no improvement in the doctrines of the gospel or the ordinances of grace. These came perfect from the Saviour at the

beginning. We are not to suppose that his church has "gone blundering on" for eighteen centuries or more ignorant of his will. But yet this is an age of improvement; and the Church should avail herself of the improvements of the age, and keep square with its advances, if she would hold her own. Many of the circumstantial arrangements in the Church are in their nature prudential; not fixed by the Head of the Church himself, but left to be determined by human prudence. Some of these are so general in their nature as to be applicable to all times and places, and therefore may well be regarded as permanent arrangements. Such, for the most part, are those rules which have been adopted into our book of church government and worship. But besides these, there are conventional rules, prescriptive usages, which are the result of particular circumstances, or the growth of some particular age, which may have suited very well the circumstances or the age which gave them birth, but which may not suit a subsequent age. Now there is no propriety in adhering to such, when experience teaches, or should teach, that they should give place to something better adapted to the existing state of things.

The world fails not to learn by experience, to watch the passing changes and events in the progress of things, to mark the discoveries in science and improvements in the arts, and to turn all to practical account. And why should the children of this world be wiser in their generation than the children of light? Too often the Church resists as innovation some demanded change, and then at last, after she has lost by her delay, has been compelled to adopt what she should have adopted years before. This conservative spirit, it is true, is unspeakably better than that rage for novelty which treats rites and practices, and even doctrines in religion, as children treat toys—play with them for a while, and then throw them away for something else. But better than both is that wisdom which is conservative of all that should be retained, and yet stands prepared to adapt its policy to the changes of circumstances. We should discern the signs of the times, and aim to have both the innocence of the dove and the wisdom of the serpent. When necessity dictated, our forefathers might well have their tabernacle in the field or the woods; but experience dictates, that under present circumstances it would in a great many cases be far better to have it in the adjoining village or city. The old-fashioned meeting-house, with high-backed seats, and pulpit in the side, mounting the minister aloft, and closing him up to the arm-pits like Diogenes in his tub, may have done a generation or two back, but we are surely under no moral obligation to build all our new churches after that fashion. Fifty years ago a minister might cultivate a farm, and preach and perform the labours of a pastor so as to meet what the age expected of him, and do well with a salary of two or three hundred dollars, but it does not follow that a minister can do it now. Fifty years ago, a man might bear his part very well in the burdens of the church by paying a few dollars stipend, and occasionally a trifle to relieve the poor, but the present age has other demands which no lover of Zion can shun. Fifty years ago, if in most families the boys learned to read and write and cipher, and the girls to read and write a little, they had respectable schooling; but it will not do to make this our standard of education now. Fifty years ago, the old *twelve* tunes may have furnished a good

and edifying variety, in many places, in church music, and the nasal, drawling, unharmonious way of singing, may have suited the taste of the times; but neither Scripture, Directory, nor reason, binds us to hold on to this standard now.

And since we have touched on this point, we would take occasion to say, that our churches need to pay more attention to the method of singing the praises of God. We, with a few other of the smaller Presbyterian denominations, stand distinguished from the great body of Christians in our country by using exclusively the inspired Psalms, and by using them in a literal metrical translation, and that somewhat antiquated in its style. The adversaries of our Psalmody have ceased urging very much the unsuitableness of the Old Testament Psalms for Christian worship—this has come to be felt, if not untenable, at least dubious ground; but their objection is turned more against our version as antiquated and incapable of being sung. This objection falls in more with the spirit and taste of the age, and for this reason will have more practical effect, especially with young people, and it will be found that our own young people are not beyond its reach. Now the only way of meeting this objection is by actually demonstrating by an *improved singing* of our Psalms, that they *are capable of being sung, and sung well*. This we know can be done, for we have witnessed it. By this means the objection will be proved to be false; and, the taste of the rising generation in regard to music being met, our psalmody will be as satisfactory to the generation coming on the stage as it has been to that which is passing off. If in this, some new tunes should be sung, or if the style of singing should be different, the old people, instead of complaining, should fall in and learn as well as they can, remembering that they will not continue here always, but that soon the young people will occupy their place, and that there is a propriety in their keeping, in these respects, square with the age to which they belong.

It should never be forgotten, that we are to sing with the “understanding and with the heart, making melody to the Lord,” and that mere harmony of sounds would be a poor exchange for this; but certainly singing in discord, or in a dronish, muttering, or screaming way, is not necessary in order to this spiritual melody. It should also not be forgotten, that we are enjoined to sing “skilfully” and “with a loud noise,”—*skilfully*, “employing our best skill to make the sweetest noise,” as old Bishop Patrick said; and *with a loud noise*, letting ourselves out in the exercise, as those whose hearts not only are enlisted, but who, their voices being trained, can sing with confidence. This skill and confidence are acquired by study and practice, and it implies that we avail ourselves, as far as we can of the improvements which music, in common with the other sciences, has undergone. Not that we are to adopt a theatrical mode of singing, or introduce into the worship of God any tunes but such as are grave and simple. But in singing these, skill must be employed. We are so constituted that we are affected by sweet sounds, and the design of sacred music is to raise our hearts to the sentiment of the psalm; and the more perfect the music, the better is it adapted to have this effect. Christians are, therefore, morally bound to do all in their power to sing the psalms well—in the most perfect manner practicable.

[For the Evangelical Repository.]

Scripture Difficulties.

NO. III.

THE WITCH OF ENDOR.

1 Samuel, 28th chapter.

It appears from Isaiah viii. 19, and xxix. 4, that the persons called witches in the Old Testament were acquainted with the art of ventriloquism, by which they made the sounds of their voices to be heard as if issuing out of the ground, and then pretended that the responses came from what were designated "familiar spirits." By this and other acts of chicanery they deluded the people into a belief that they could reveal secrets and perform acts beyond the province of mortals. On this account God was displeased with them, and commanded that they should be destroyed: Lev. xx. 27—"A man or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death."

In obedience to this command, Saul, in the days of his devotion, had partly cut them off; but when forsaken of God, he went in disguise to one who dwelt at Endor, and "he said, I pray thee, divine unto me by the familiar spirit, and bring me up whom I shall name unto thee. . . . Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice." Before she had time to commence her jugglery, God, working a miracle, brought up an apparition of Samuel.

That Samuel in reality appeared, is plain both from the fright of the woman herself, and from the fulfilment of his prophecy, which neither human nor diabolic wisdom could foresee, and which could only be known to God himself, and to those to whom he chose to reveal it. This is a notable instance of God overruling the wickedness of man, to manifest his own supremacy and justice.

Our translators have inserted the particle *when* in this verse, which obscures the sense, and implies that some time had elapsed between Saul's request and the appearance of Samuel; whereas the original stands thus: when Saul said, "Bring me up Samuel," then immediately follows, "And the woman saw Samuel, and cried with a loud voice." Instead of deceiving Saul, she was herself deceived by a real apparition of Samuel being sent by the immediate intervention of God, which, when she saw, she cried out with terror. Her alarm was evidently caused by the sight of an apparition which she did not expect, and which she knew could not have been produced by her incantations. In the 15th verse, Samuel complains, not of the woman but of Saul for quieting him, which confirms the impression that he was not raised up by her magic arts, but by the will of God.

The case is clearly this. Saul, in danger, and anxious about the result of that danger, applies to a sorceress to assist him by her incantations and to call up the spirit of Samuel; but before she articulated a word of her spells or charms, the prophet, sent by the immediate intervention of God, appears, frightens her, and pronounces Saul's doom.

In the 19th verse, Samuel predicts that Saul and his three sons who were in the camp, should be *with him*, that is, should like him be in another world, *to-morrow*; or rather, as it is in the original, *very shortly*.

The literal fulfilment of this prediction, of which we read in the 31st chapter, proves to a demonstration that it was delivered by God's order; therefore, this apparition of Samuel was neither a human nor a diabolic imposture.

A. C. M.

Enniskillen, Ireland, March 15th, 1851.

The writer of the above thus remarks in a private letter accompanying it:—

"The pro-popery movements of the British cabinet are giving great alarm to the Protestants of this country. There is a strong impression that Britain is fast sinking into a second-rate power, and that your nation is soon to take the lead in swaying the destinies of the civilized world. The Church of England, which was never thoroughly reformed, is becoming more popish, and more intolerant, every day."

[For the Evangelical Repository.]

THE UNION CERTAIN.

MR. EDITOR,—In the last number of the Repository, your correspondent "M." closes his remarks respecting union with the excinded brethren in the following words:—

"We assure them that we do not want any thing more at their hands than sufficient assurance that they will act according to these resolutions, and admit the truth of them." The *resolutions* referred to are the ones you published in the March number. The union with these brethren we consider as certain; for the excinded brethren pledged themselves to these resolutions, and we can produce the document which contains it. Farther, if Mr. M. stands to his word, we may expect that his brethren, whose local interests in the church are analogous to his, will follow his example; and if we may judge from the words and behaviour of the remnant of ministers who took an active part in the prosecutions, they will readily fall in with this basis of union: so the Union will be accomplished.

I hope Mr. M. will be faithful to the engagements he has solemnly made, and that he will make no more extracts and comments to prove that the Synod unanimously, and that of necessity, excluded these brethren from the communion of the church.

We had some thoughts of showing his mistake in going to the Minutes of Synod for the year 1849, to prove the unanimity of Synod on the exclusion of these brethren. These are the minutes which notice petitions and remonstrances for reconsideration of Synod's deeds, and their rejection by the Moderator. Near the close of that Synod, the remonstrance, of which you published a part, was rejected; and what is obvious, these brethren had been excinded more than a year before that meeting. With pleasure we abandon all these thoughts, and consign to oblivion all such documents. We are satisfied with Mr. M. in his *adopted* resolutions—we are more than satisfied—we rejoice with him. Let us therefore dwell on the grounds on which we are united, and not sour our minds with such extracts and comments. "Whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, let us think of these things."

D. B.

SKETCHES OF SCOTTISH CHURCH HISTORY.

BY THOMAS M'CRIE, D. D., AUTHOR OF THE "LIFE OF DR. M'CRIE," &c.

The last martyrs of the reformation—George Wishart—Walter Mill—Commencement of the reformation—Scotland reformed by her nobles and people—Arrival of John Knox—Demolition of the monasteries.

In 1539, James Beaton, archbishop of St. Andrew's, the murderer of Patrick Hamilton, died, and was succeeded in the Primacy by his nephew, cardinal David Beaton. This prelate inherited all his uncle's hostility to the reformed doctrine, with even a larger share of his ambition, craft, and cruelty. When James V. died of a broken heart, he forged a will in the name of the deceased monarch, appointing himself governor of the kingdom; and had this policy succeeded, there can be little doubt that he might have arrested, to an indefinite period, the progress of the reformation in Scotland. Some idea may be formed of the wholesale measures which this bloody-minded man had devised for the extirpation of protestantism, as well as of the numbers of the reformed at this period, when it is stated, that before the death of the king, the cardinal had presented him with a list of *three hundred and sixty* of the chief of the nobility and barons, with the earl of Arran at their head, who were suspected of heresy, and doomed to destruction.* A merciful Providence interfered to defeat this atrocious plot. The forgery was discovered; and Arran, who was friendly to the reformation, was elected governor of the kingdom.

Baffled in his bloody and ambitious designs, Beaton retreated, like a chafed tiger, to his castle at St. Andrew's, and, taking the law into his own hand, he sacrificed to his vengeance all the protestants who came within his reach. But the special object of his hatred was Mr. George Wishart, a reformed minister, and brother to the laird of Pitarrow. All the accounts of this martyr transmitted to us, unite in representing him as a person of the most amiable and venerable character. He is described as a tall man of dark complexion, graceful in his person, and courteous in his manners, of profound learning, and remarkable for humility and charity. His piety was so fervent, that he used to spend whole days and nights in prayer and meditation. As a preacher, he had a wonderful command over the feelings of his audience, and many were converted under his ministry. Wishart's popularity, however, was gall and wormwood to those of the Romish clergy who were still attached to their superstition, and especially to Beaton, who tried various plans, for some time unsuccessful, to get them dragged or decoyed into his den. Hearing of his success in Ayr, the cardinal sent the bishop of Glasgow to apprehend him. The bishop, whom Knox calls "a glorious fule,"† found the preacher surrounded by so many gentlemen, that he durst not execute his commission; but he took possession of the church; and the gentlemen having threatened to expel him by force, "Let him alone," said Wishart, who could not endure violence of any kind, "his sermon will not do me kill hurt; let us go to the mercat cross." The bishop's sermon, according to Knox's account, was a very harmless one indeed. "He preached to his jackmen, and to some auld boissess‡ of the town: the sum of all his sermon was, 'They say we sould preach; why not? Better late thrive than never thrive. Haud us still for your bishop, and we sall provide better the next time.'"

In Wishart's character, piety was beautifully blended with benevolence. He was so liberal to the poor, that he parted not only with his money, but even with his body-clothes, to supply their necessities. The town of Dundee, which was the first of the Scottish burghs that embraced the reformation, having been visited with a severe plague in 1544, he no sooner heard of it,

* Crawford's Lives, p. 79.

‡ Old Toper.

† A vain-glorious fool.

§ Knox's Hist., p. 44.

than he hastened to the scene of death with as much earnestness as others were flying from it. "They are now in trouble, and need comfort," he said; "and perchance the hand of God will make them now to magnify and reverence that word which before, for fear of men, they set at light part." He was received with great joy by the inhabitants; sermon was intimated for the very next day; and as the plague was still raging in the place, he took his station upon the head of the east gate, the infected standing without the gate, and those that were free within; and there he preached to them on these appropriate words in the 107th psalm, "He sent his word and healed them;" adding, by way of paraphrase, "It is neither herb nor plaister, O Lord, but thy word heals all." "By the which sermon," says Knox, "he raised up the hearts of all that heard him, that they regardit not death, but judgit thame mair happie that sould depairt, than sic as sould remain behind." His concern for the bodies of his fellow-men was not less distinguished than his love to their souls. When not preaching, he was constantly employed in visiting the sick, and ministering to the wants of the poor; exposing himself, without fear, to the risk of infection.

But, in truth, the life of Wishart was in greater danger from his persecutors than from the pestilence. One day, as he was descending from his elevated position on the gate after sermon, he observed a man standing at the foot of the stairs, and immediately suspecting his purpose, he laid hold of his hand, saying, "My friend, what would you do?" taking from him, at the same time, a dagger, which he held concealed under his gown. The wretch was so confounded that he confessed on the spot that he was a priest, who had been bribed by cardinal Beaton to assassinate Wishart. The people, on hearing this, would have torn him to pieces, but the good minister took the assassin in his arms, and saved his life. "No," said he, "he has done me no harm, but rather good; he has let us understand what we may fear; in times to come we will watch better."

The singular promptitude and penetration displayed by Wishart on this occasion may be explained on ordinary principles. Knox himself tells us that he marked the priest, "because he was maist scharp of eye and judgment." But the following incident, which occurred soon after, is not so easily explained. When at Montrose, he received a letter, purporting to come from an intimate friend who had been taken suddenly ill, and was anxious to see him before his death. Wishart set out in the company of a few friends, but had not proceeded above a quarter of a mile when he suddenly stopped, and said to them, "I am forbidden of God to go this journey; will some of you be pleased to ride to yonder place, (pointing to a little hill) and see what you find, for I apprehend there is a plot laid against my life." They went to the hill and discovered some sixty horsemen concealed behind it, ready to intercept him. It turned out that the letter was a forgery of the cardinal's, and Wishart once more escaped; but with a presentiment soon after verified, he said to his friends on their return, "I know I shall end my life in the hands of that blood-thirsty man; but it will not be after this manner." "I know assuredly my travel is nigh an end," he said on another occasion, with something like the spirit of ancient prophecy, "but God will send you comfort after me. This realm shall be illuminated with the light of Christ's gospel, as clearly as any realm ever was since the days of the apostles; the house of God shall be built in it; yea, it shall not lack (whatsoever enemies shall devise to the contrary) the very cope-stone. Neither shall this be long in doing; for there shall not many suffer after me."

Shortly after this, Wishart was basely betrayed into the hands of the cardinal by the earl of Bothwell, under a pledge of personal safety. He was conducted to St. Andrew's, and after a mock trial, during which he was grossly insulted, mocked at, and even spit upon, by his judges, he was condemned

to the stake as an obstinate heretic. The crimes of which he was accused were, such as denying auricular confession, purgatory, the mass, and other inventions of the Romish church; and he defended himself with great meekness and fidelity. Of one real heresy only did his enemies accuse him, namely, of holding that the souls of men slept, after death, till the resurrection; and of this he was so anxious to clear himself, that he formally disclaimed it at the stake. So determined was Beaton on accomplishing his object, that though Arran, the governor, wrote to him to delay the trial, declaring that "he would not consent to his death until the cause was well examined, and protesting, that if the cardinal should do otherwise, the man's blood should be required at his hands," the haughty prelate, setting all authority at defiance, and without waiting for the sanction of the civil power, proceeded to carry the sentence into effect at his own hand. On the day of execution, the guns of the castle were planted so as to command the street and the scaffold, in case of any attempt to rescue the prisoner; and the front tower of the palace was elegantly fitted up with cushions and tapestry, that there, seated at their ease, the cardinal and his clergy might enjoy the spectacle. That morning the devoted minister was invited to breakfast with the governor of the castle. He replied, "Very willingly, and so much the rather that I perceive you to be a good Christian, and a man fearing God." Bread and wine having been set upon the table, he said, "I beseech you, in the name of God, and for the love you bear to our saviour, Jesus Christ, to be silent a little while, till I have made a short exhortation, and blessed this bread, so that I may bid you farewell." He then spoke about half an hour on the institution of the supper, and the death of Christ; after which, he blessed the bread and wine, and having tasted them himself, distributed them to the governor and his friends. "As for myself," he concluded, "there is a more bitter potion prepared for me, only because I have preached the true doctrine of Christ; but pray for me that I may take it patiently as from his hand." He was then brought out, and fixed to the stake with a heavy chain. The fire was lighted, and the powder fastened to his body exploded. "This flame hath scorched my body," said the sufferer, "yet it hath not daunted my spirit. But he who from yonder high place beholdeth us with such pride, shall within a few days lie in the same, as ignominiously as now he is seen proudly to rest himself." The fire having now been kindled, he was first strangled, and his body was soon consumed to ashes.*

This happened on the 1st day of March, 1546. Nothing could be more unlikely, at the time Wishart uttered this memorable prediction, than that it should be fulfilled. The cardinal himself paid no regard to it; he dwelt securely in his fortified castle; the people of the town were at his command; and he had powerful friends throughout the country. A late writer is so perfectly sure that our ancestors could, in no instance, receive premonitions of future events, that he maintains it to be "more probable" that Wishart was privy to some conspiracy against the cardinal, "than that he should be endowed with the spirit of prophecy."† But is there any thing inconsistent with reason or religion in supposing that God may, on special occasions, such as in times of hot persecution, have granted to his faithful and prayerful servants impressions and forewarnings of coming events, beyond what could be discovered even by "an extraordinary degree of sagacious foresight?" "That the Supreme Being," says Dr. Cooke, "may, in seasons of difficulty, thus enlighten his servants, cannot be doubted." To hold that this opinion is inconsistent with the perfection of the holy scriptures, is to mistake the matter entirely. Our worthies never pretended to be endowed with the spirit of prophecy, in the sense in which this is true of the ancient prophets; they

* Spotswoode, pp. 79, 82; Pitcottie, p. 457; Knox, p. 53.

† M'Gavin's edition of Scots Worthies, i. 37.

did not lay claim to inspiration, nor require implicit faith to be placed in their sayings as divine; they did not propose them as rules of duty, nor appeal to them as miraculous evidences of the doctrines they taught. But they regarded such presentiments as gracious intimations of the will of God, granted to them in answer to prayer, for their own encouragement or direction; and they delivered them as warnings to others, leaving the truth of them to be ascertained and proved by the event.

To insinuate, as some have done, that Wishart—the meek, the unworldly, the beneficent, the tender-hearted and pious Wishart, who repeatedly interceded for the life of his enemies, prayed for their forgiveness at the stake, and kissed the executioner before he did his office—was “privy to the conspiracy” afterwards formed against Beaton, is the strangest exhibition of prejudice which modern times afford. The charge has been revived of late, in a more malignant spirit, by some writers whose sympathies seem to be all in favour of the popish clergy, and with whom, in estimating the justness of the accusation, it is apparently enough to know that Beaton was a bishop, and Wishart a reformer. Some idea may be formed of the credulity, if not the charity, of these gentlemen, when we mention that the whole evidence on which they proceed is a passage in some manuscript correspondence of the period, in which mention is made of “a Scottishman called Wyshart,” who, it seems, had been employed as a sort of go-between, or confidential servant, in some conspiracy formed by Henry VIII. against the life of the cardinal! After what we have stated of the character of Wishart, our readers may be safely left to judge whether *he* was likely to be the person employed on this menial and degrading service, or whether, knowing that such a conspiracy had been formed, he was a man capable of telling it at such an awful moment, for the purpose of being accounted a prophet; as if, after the manner of modern fortune-tellers, he had first acted as a spy, and then pretended to predict what he had discovered! In the hands of writers actuated by such a spirit, or guided by such evidence, no man’s character can be safe, and no man’s memory can be sacred. But “the memory of the just is blessed;” and it is consoling to think that, in this case, as in many others of a similar kind, Providence has preserved materials sufficient to vindicate the character of the reformer, and make the odious charge recoil on the heads of his accusers.*

The truth is, that the plot which had been concerted against the cardinal by Henry VIII. had completely failed, and his assassination was the result of a more private conspiracy which was formed some time after Wishart’s death. This conspiracy, as we are informed by our historians, was first proposed by a hot-headed young man of the house of Rothes, named Norman Lesley, who was incited by some personal pique against Beaton, and was heard to swear that “these two” (holding out his hand and dagger) “were the two priests that would give absolution to the cardinal.”† With him were associated his

* See an able and triumphant “Vindication of George Wishart the martyr, against Mr. Patrick Fraser Tytler,” which appeared in the *Edinburgh Christian Monitor* for 1823, vol. iii. p. 475, where the author shows the absurdity of supposing that a gentleman of Mr. Wishart’s rank and character, the brother of a Scottish Baron, would be designated by his friends “a Scottishman called Wyshart,” and proves, by direct historical testimony, that this person could neither be the martyr nor his brother the laird of Pitarrow. Mr. Tytler attempted a reply in the same periodical (iv. 90.), in which, however, he does not venture to repeat his charge against Wishart, or to answer the arguments of his critic. More recently the charge has been revived by the Rev. C. J. Lyon of St. Andrew’s, who has been satisfactorily answered by the Rev. W. Lothian of the same place. In his *History of Scotland*, Mr. Tytler does not venture to repeat the charge as to Wishart’s share in the conspiracy, though he still insinuates that, from his connexion with the conspirators against Beaton, he must have known of it; it is just as possible that he might not! (Vol. v. 417.) This is pure conjecture. And to attempt fixing such a serious charge on the memory of this venerated martyr of the reformation, merely on conjecture, without adducing a single proof of his implication in the plot, is altogether unworthy of the dignity of history—to say nothing of its impartiality.

† Buchanan, b. 15; Spotswoode, p. 82; Pitcottie, p. 483.

brother, John Lesley, William Kirkaldy of Grange, James Melville of Carnbee, and some others, not exceeding twelve persons in all. Early on the morning of Saturday, 29th May, 1546, this small band surprised the castle of St. Andrew's, turned out the attendants, burst into the chamber of the cardinal, and after upbraiding him with his perfidy and cruelty, fell upon him with their swords. He died exclaiming, "I am a priest—fy, fy—all is gone!" The inhabitants of the town, awakened by the terrified inmates of the castle, ran to the palace, eagerly demanding a sight of the cardinal; and the conspirators, in order to satisfy them, exposed his dead body on the very tower from which he had, a few months before, in savage pomp, witnessed the execution of George Wishart.

Far be it from us to vindicate this act of bloody revenge. The rude and unsettled state of the times, and the arbitrary violence of Beaton, who had set the example of acting in defiance of all law in the murder of Wishart, may palliate the irregularity, but cannot excuse the atrocity of the deed.* Viewed as an event in providence, we may recognise in it a just judgment from God on a cruel persecutor; while, at the same time, considered as the deed of man, we condemn the instruments whose passions were overruled for accomplishing it. Beaton died unlamented, as he had lived undesired; and the general feeling as to the manner of his death was expressed in the following couplet of Sir David Lyndsay;—†

"As for the cardinal, I grant
He was the man we weel could want,
And we'll forget him soon;
And yet I think the sooth to say,
Although the loon is weel away,
The deed was foully done."

The martyrdom of Wishart did not arrest the progress of the reformation, nor did the fate of Beaton stop the fury of persecution. New preachers, many of whom had fled from England on the accession of "bloody Mary," supplied the place of those who had been put to death, and converts, both from among the clergy and laity, were daily added to the reformed faith. The inhabitants of Edinburgh, almost in a body, resolved no longer to attend mass, but to make an open separation from the church of Rome, an example which was followed by many others in town and country. In vain did the queen, the widow of James V., who was now regent of the kingdom, try to stem the torrent. The clergy sunk every day in public estimation, and various causes contributed to accelerate their downfall. Instead of setting themselves to reform the notorious abuses of the church, they made an ostentatious display of the most puerile of her ceremonies; instead of prudently bending to circumstances, they rose to a higher pitch of arrogance than ever. The very year of Wishart's martyrdom, cardinal Beaton and the archbishop of Glasgow had a mortal quarrel in that city, the point of dispute being which of their crosses should be carried foremost in a procession. The cross-bearers happening to meet, a scuffle ensued, and they pummeled each other with their crosses, till both were thrown to the ground. Some time after, a momentous controversy arose about the propriety of saying the *pater-noster* to the saints. A monk, called friar Totts, in a sermon preached in St. Andrew's, at the re-

* The History of England records instances of the murder of bishops, much more numerous and more revolting than any similar cases in Scotland. The murder of Becket, archbishop of Canterbury, in the twelfth century, by four English barons—that of Sudbury, archbishop of York, in the next century, by Wat Tyler's mob—of Walcher, bishop of Durham—Ayscoth, bishop of Salisbury, and others, who fell victims to their own ambition, oppression, and illegal practices, might be cited to show that the assassination of Beaton is not without its parallels in prelatric England; not to speak of the cold-blooded judicial murders of archbishop Cranmer, and bishops Latimer, Ridley, and Hooper.

† The Scottish poet, whose ingenious satirical poems contributed greatly to the downfall of the Romish clergy.

quest of some doctors in the university, engaged to prove that all the petitions in the Lord's prayer might, with great propriety, be addressed to the saints. "If we meet with an old man in the streets," said he, "we will say, good morrow, father; how much more may we call the saints, *our fathers!*" And seeing we grant they are in heaven, we may say to every one of them, our father which art in heaven," &c. This stuff might have gone down a few years before, but the temper of the times had changed; the audience could not refrain from laughter, and the preacher was obliged to leave the town, glad to escape from the persecution of the boys, who cried after him on the street, "Friar Paternoster!" A scene of a different kind occurred in the metropolis. St. Giles, it seems, was the patron saint of Edinburgh, and on his feast-day it was the custom to parade his image through the town, with drums, trumpets, and all sorts of musical instruments. When this day arrived in 1558 (just two years before the reformation,) the clergy resolved to have it observed with all due solemnity, and the queen, fearing a tumult, agreed to honour the scene with her presence. But lo! when the hour of procession arrived, the saint was missing; some evil-disposed person had stolen him out of the receptacle in which he was usually kept. This occasioned some delay, till another image, of smaller dimensions, was borrowed from the Greyfriars, which the people in derision, called "Young Sanct Geill." All now went forward peaceably, till the queen retired to dinner, when some young fellows, provided for the purpose, came forward and offered to assist the bearers of the image. "Young Sanct Geill" was soon jostled off into the street and smashed in pieces. The result was an Edinburgh riot—no jest at any time; and the priests were glad to save themselves by a hasty flight. Down went the crosses; off went the surplices, caps and coronets. "Such an uproar," says Knox, "came never among the generation of antichrist in this realm before!"*

There was only one thing needed to seal the ruin of the popish clergy in Scotland—the continuance of the cruelties by which they endeavoured to put down the opposition they had raised. And, like those beasts of prey whose dying struggles are more formidable than their first attack, popery expended the last efforts of its expiring power in a deed of transcendent cruelty. Walter Mill, an old decrepit priest, who had been condemned as a heretic in the time of cardinal Beaton, but had escaped, was at last discovered by the spies of his successor, archbishop Hamilton, and brought to St. Andrew's for trial. He appeared before the court so worn out with age and hardships, that it was not expected he would be able to answer the questions put to him; but to the surprise of all, he managed his defence with great spirit. He was condemned to the flames; but such was the horror now felt at this punishment, and such the general conviction of the innocence of the victim, that the clergy could not prevail on a secular judge to ratify the sentence, nor any individual in the town so much as to give or sell a rope to bind the martyr to the stake, so that the archbishop had to furnish them with a cord from his own pavilion. When commanded by Oliphant, the bishop's menial, to go to the stake, the old man, with becoming spirit, refused. "No," said he, "I will not go, except thou put me with thy hand; for I am forbidden by the law of God to put hands on myself." The wretch having pushed him forward, he went up with a cheerful countenance, saying, "I will go unto the altar of God." "As for me," he added, when tied to the stake, his voice trembling with age, "I am fourscore years old, and cannot live long by course of nature; but a hundred better shall rise out of the ashes of my bones. I trust in God I shall be the last that shall suffer death in Scotland for this cause." So saying, he expired amidst the flames, on the 28th August, 1558. He was indeed the last who suffered in that cause; and, as Spotswoode observes, his death was the death of popery in this realm. This execution roused the horror of the na-

* Knox, p. 95; Spotswoode, p. 118; Row's MS. Hist.

tion to an incredible pitch. The citizens of St. Andrew's marked the spot on which the martyr died, by rearing over it an immense heap of stones; and as often as the priests caused it to be removed, the sullen and ominous memorial was restored by the next morning. The knell of popery had rung; and Scotland was prepared to start up as one man, and shake itself free of the monster which had, for so many centuries, prostrated its strength, and preyed upon its vitals.

[To be continued.]

Children's Department.

"SUSAN! SUSAN! ARE YOU READY!"

Susan Williams was the eldest of a large family of brothers and sisters, dwelling in a little cottage not far from B——. She was a dressmaker by trade, and went to the town every morning to her employment, returning home again at night. It was a very poor home to be sure, and Susan was frequently obliged to go to bed supperless after her long day's work and her weary walk, which she thought very hard; but she made no effort to render her home more comfortable by the sacrifice of a portion of those earnings which, little as they were, might have been spent better than in the cheap finery with which, in imitation of her companions, she took pleasure in adorning herself.

When Susan came in of an evening, and threw herself on a chair, declaring that she was tired to death, she never thought that her mother might be weary, or offered to lighten her work and cares. As that fond and too indulgent mother said, "Who could expect it, poor thing, when she had been working hard all day?" But although Susan never could find time to help her mother, she would often sit for a long time trimming and re-trimming her straw bonnet, or altering her dress to the last new fashion. Proud of her personal appearance, and delighting in every opportunity of displaying herself, thoughtless, weak, and easily led into evil, Susan Williams became a disobedient and ungrateful child, an unkind sister, and an habitual Sabbath-breaker, having no hope, and without God in the world.

Her favourite companion was a young girl residing in the same village, and working at the same house, who used to call for her every morning in order that they might walk into B—— together. As Mrs. Williams said, "It was as good as a clock to hear Ann's cheerful voice calling out so punctually at the same hour, 'Susan! Susan! are you ready?'" And to do Susan justice, she seldom kept her waiting very long, and was frequently at the door, or window, looking out for her.

Thus it happened one beautiful summer morning. Susan was leaning idly from the window, listening to the singing of the birds, when a man, carrying a coffin upon his shoulders, stopped just beneath her to rest.

"Poor Mary Grant!" said he to a neighbour, wiping his hot brow as he spoke, and his eyes too, unobserved, "poor Mary Grant! It was very sudden. Only three days ago my girls met her at a dance, and she was the merriest of them all. She died in the night, and so quietly, that her sister, who slept with her, never heard a sound. What a solemn thing death is!"

"Susan! Susan!" called out Ann, from beneath the window, "are you ready?"

Susan drew back and shuddered. Somehow it did not seem like Ann's voice. The question rang in her ears like a warning, and haunted her throughout the whole day. It so happened that Ann was detained at B——, and as the girl walked home alone in the still evening she had time for much serious thought. Every tomb in the old village churchyard, through which she had hitherto passed so heedlessly, seemed to have a voice on that night, and to exclaim in solemn tones, "Susan! Susan! are you ready?"

It pleased God to make the sudden death of poor Mary Grant one of the means of awakening Susan, who was but a year younger, to such deep convictions of her own lost and sinful state, and her need of a Saviour, that she soon afterwards became completely altered. Her sisters and young companions, won by her example, were constrained to admit that religion is something more than a name, and acknowledged its power and reality in her changed character. It would be well if all believers were as careful as Susan became to adorn the doctrine of God her Saviour in all things, and so bring glory to his name who had redeemed her to himself.

Her little earnings, now, instead of being spent upon her own personal adornment, were laid out in the first instance, upon the purchase of a new gown for her mother, whose only excuse for not attending church was the want of a decent dress in which to appear. A pleased and happy mother was Mrs. Williams when she put it on for the first time, but not nearly so happy as Susan. After this many little comforts gradually found their way into the cottage. The last of which we heard was a large family Bible, with so good a print that her mother can see to read it aloud to her children on the Sabbath day, even without her spectacles, ay, and on week days also, ever since Susan, who is so handy with her needle, has taken to the mending, after she comes home at night. How true it is that a willing mind can find time for any thing.

Not very long ago, Susan had a severe illness which brought her to the brink of the grave. Death knocked at the door, and called out, "Susan! Susan! are you ready?" and trusting in her Saviour's merits, the young girl could answer, "Yes," without fear. Nay, she could even exclaim, in joyful triumph, "Come, Lord Jesus! come quickly! Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

"Reader! reader! are *you* ready?" Have you fled for refuge to the hope set before you in the gospel? Have you, as Susan did, renounced the error of your ways, acknowledged your misdoings, and come to Christ for pardon and justification? Have you washed in the blood of the Lamb, "the Lamb of God, which taketh away the sin of the world?" Death may come to you as suddenly as it did to poor Mary Grant. Even this very night thy soul may be required of thee. "ARE YOU READY?"—*The Tract Magazine*.

WHY THAT MAN DIED IN JAIL.

"I did not obey my parents."

The jail was a large, gloomy-looking stone building. The windows were made strong by great iron bars fastened across them. But the inside was most gloomy. It was divided into very small rooms, only five feet wide, and eight long. Each room had a cross-barred iron door, with strong bolts and locks, and when the jailer opened or shut the door, the hinges grated frightfully on the ear.—In one of the rooms of the jail was a young man about twenty-eight years old. He had been found guilty of making and passing bad money, and the judges said he must go to the State prison, and stay there as long as he lived. But he was so sick that he could not be removed to the prison.—Poor fellow! once he could play in the green fields, down by the cool spring, or under the shady trees around his father's house; or when he was tired, he could go home and lay his head upon his mother's knee, and rest himself; or if he was sick, she would sit by his bed and kindly nurse him. But now how different! shut up in a dark, gloomy jail, with no one to care for him, and all around cursing and swearing, and making horrid noises. O, he felt very wretched.—Said he, "I shall never be able to go to the State prison, I am so sick. O, if I was only ready to die, it would not matter so much!"—"And are you not ready to die?"—"O no," said he, "I am afraid to die."—"But why are you afraid to die?"—"Because I am such a sinner."

"There is hope, and mercy, and salvation for sinners, for the greatest of sinners, through Jesus."—"I have no hope. You may talk to me about Christ and salvation; but there is none for me, and that makes me afraid to die."—"I talked to him some time about his father; and when I spoke of his mother, then his lips trembled, and a single tear stole down his burning cheek."—"Was not your mother a Christian?"—"O yes, sir; and a good woman she was. Many and many a time has she warned me of this."—"Then you have had good religious instruction, and kind Christian parents, who, no doubt, often prayed for you, and taught you to pray?"—"O yes, sir."—"Then why are you here?"—"Said the dying man, "I can answer you all in one word—I did not obey my parents!"—"These were the last words he spoke to me. After saying a few words more to him, I came away, reflecting upon his awful condition, and the reason which he gave me for being in the dark and gloomy jail. "I did not obey my parents."—*Sunday School Advocate.*

PRACTICAL HALLOWING OF THE LORD'S DAY.—A Frenchman was at Iona on the Sabbath, the 26th of June, and, wishing a boat to convey him to Staffa, found it impossible to obtain one on that day. The usual price is six or seven shillings; and he actually raised his offer until the bribe of three guineas—nine times the common fare—became too strong for a couple of the boys. But, after they had put off in their boat, a relative stood upon the shore, and, assisted by the poor fellows' own consciences, persuaded them to return. When it is considered that employment, at one shilling per day, is eagerly sought and obtained with difficulty, and that these poor lads sacrificed "sixty days' wages" for a few hours' work on the Lord's day, I must say that it is an example which deserves to be quoted and remembered. The man's name, who called the boys back, was Neil Macdonald. Not a boat could be obtained at any price in Iona, though the foreigner finally succeeded in getting one from the Ross of Mull. Two years ago the islanders gave another proof of their reverence for the Sabbath in refusing to open the ruins for the grand duke Constantine on that day.

THE REASON WHY.—A little fellow came running into the house, exclaiming, "O, sister Mary, I've such a pretty thing. It's a piece of glass, and it's all red. When I look through it, every thing looks red too; the trees, houses, green grass, and your face, and even your blue eyes."

"Yes, John," replied Mary, "it is very beautiful; and let me show you that you can learn a useful lesson from this pretty thing. You remember the other day you thought every body was cross to you. You said father, mother and I were all the time finding fault with you. Now you were like this piece of glass, which makes every thing red, because it is red. You were cross, so you thought every body around you was cross too. But when you get up in the morning in a good humour, loving and helping every body, they too will seem kind and loving toward you. Now remember, brother, and always be what you wish others to be—kind, gentle, loving; and they, seen through the beautiful colour of your disposition, will seem more beautiful than ever."

JUVENILE SCIENCE.

When I see a boy in haste to spend every penny as soon as he gets it, I think it a sign that he will be a spendthrift.—When I see a boy hoarding up his pennies, and unwilling to part with them for any good purpose, I think it a sign that he will be a miser.—When I see a boy or girl always looking out for himself or herself, and disliking to share good things with others, I think it a sign that the child will grow up a very selfish person.—When I see boys and girls often quarrelling, I think it a sign that they will be violent and hateful men and women.

Poetry.

[For the Evangelical Repository.]

"O DEATH, WHERE IS THY STING?"

"Oh Death, where is thy sting?"
 No terror is on thy ghastly brow;
 Thou comest, an angel of mercy now,—
 A bright and a lovely thing.
 Thou bringest no weapons with thee—
 Thou comest, an angel of love and peace;
 Thou comest, the o'erwearied and worn to release,
 And to let the imprisoned go free.
 No dark cloud shades thy brow.
 Thou comest with smiles and an outstretched hand,
 To woo and to waft to a better land,
 Where rivers of pleasure flow.
 Thou comest, an angel of light,
 Thy bitter sting is taken from thee;
 Thou comest, the spirit of life to me—
 A sun to illumine the night.
 Thy hand has the golden key
 That opes the portals to joy and rest;
 To mansions of bliss, and the home of the blest,
 In eternal felicity.
 For Jesus, the Conqueror, hath led
 Captivity captive; and mighty to save,
 Once wrought for us, victory o'er death and the grave,
 When he suffered, and died, and bled.
 Then where, oh Death, is thy sting?
 Thou comest, unstung, with no cloud on thy brow;
 Thou comest, an angel of mercy now—
 A bright and a lovely thing.

MARIA.

SONG OF THE HUSSITES.

He is dead! but his spirit lives on,
 In the quenchless devotion we feel;
 And think not, ye despots, we'll turn at your frown,
 Or quail at your fagot and steel.
 Ye thought to extinguish his name,
 When you doomed him to death and despair,
 When ye laughed as he writhed in the conquering flame,
 And ye drowned with your curses his prayer.
 But he's gone as a glorious conqueror home,
 And his name shall be hallowed through ages to come.

 O shame to you, worst of your race!
 Though you glitter in purple and gold—
 Though you hide, by a smiling and sanctified face,
 The hearts that are wicked and cold;
 Though you serve at the altar of God,
 Though loudly your thunders are hurl'd,
 And long in your pride have you scornfully trod
 On the neck of a prostrated world,
 Yet millions are learning their rights to discuss,
 And heroes shall rise from the ashes of Huss.

How pale and how feeble he lay
 In thy desolate vaults, Gottleben!
 Shut out from the heart-cheering light of the day,
 And driven from the converse of men;
 In darkness, and hunger, and pain,
 Which the haughtiest spirit can break,
 He was linked to the wall by the riveted chain,
 And he looked for the torturing stake;
 Yet he soared like an eagle away from his care,
 And triumphed where others would sink in despair.

Who are these in their splendour and state
 Have come to the gloomy abode,
 With accents of honey, and feelings of hate,
 They would tempt him away from his God?
 As soon might yon glorious sun
 At their word from its circuit be driven,
 For his conscience approved the career he had run,
 His heart was already in heaven.
 And De Chlum and De Duba supported his faith,
 And bade him be constant in murder and death.

The Saviour stood by him in pain,
 Nor left him in sorrow forlorn;
 And mitred blasphemers and monarchs in vain
 Heaped on him their hatred and scorn.
 He was meek as the innocent child,
 He was firm as the storm-stricken rock,
 And so humbly he prayed, and so gently he smiled,
 And so sweet were the words that he spoke,
 That the murderous keepers who guarded their prey,
 Could weep for the man they were marshalled to slay.

How the murderous hierarchs swarmed!
 Their hatred how fierce and how keen!
 For their ill-gotten honours and empire alarmed,
 Should the gospel be known among men;
 Then the prelate of G'nese would rehearse
 Their devotions, to sanctify crime;
 There Lodi was uttering his impotent curse,
 And they chanted the holiest hymn,
 And they loaded the saint with derision and shame,
 Then bound to the stake and consumed in the flame.

He is gone to the land of the bless'd,
 But the men who enkindled his pile,
 Those priestly usurpers by monarchs caressed,
 If they turn not from malice or guile,
 They shall have men's perpetual hate,
 God will turn a deaf ear to their prayer;
 False friends of the church, proud foes of the state,
 They shall die in blaspheming despair,
 And the curses they breathe 'round his funeral pyre
 Shall return on their hearts like a torrent of fire.

We have steel in our hearts and our hands,
 We are thousands that fear not to die;
 We will faithfully keep to his latest commands,
 And will follow his path to the sky!

Let them hunt us like hares on the heath,
 Let them fasten our limbs to the stake;
 Our Saviour for us did endure to the death,
 And we can endure for his sake.
 Let them do what they will with our children and us,
 They shall know that we dare to be martyrs with Huss.

[English Paper.]

Notices of New Publications.

Evangelism, Catholicism, Romanism, and Protestantism; being the substance of a course of Lectures on the Purity, Decline, Apostacy, and Reformation of the Christian Church; with an Appendix, containing an Ecclesiastical, Statistical, and Chronological Table. By J. Borland Finlay, A. M., Ph. D., Pastor of the Reformed Presbyterian Church, Williamsburgh, N. Y. Lewis Colby, 122 Nassau Street, New York. 12mo. Pp. 214.

We have read this work with much satisfaction. We think the author has given a very fair and correct view of the church of Christ, during the several periods embraced under the four grand divisions referred to in the title page. It is rarely that we have met with a work embracing so much important historical information in so small a compass. We hope the work will obtain an extensive circulation. The author has not given the correct statistics of the number of our ministers and licentiates. He, however, was misled astray by the "Statistical Table" published with the minutes of Synod. The names of several of our ministers, however, are not in that table, and yet perhaps four times as many licentiates as the number he has given—as may be seen by referring to the Home Mission and Presbyterial scales.

The Method of the Divine Government, Physical and Moral; by Rev. James M'Cosh. New York: Robert Carter and Brothers, 285 Broadway. 1851. 8vo. Pp. 515.

We have nearly finished the perusal of this work. The author is a minister of the Free Church of Scotland. He has, by this production, acquired for himself a high and lasting reputation. Should he have never done any thing else for the good of his fellow-man, he has not lived in vain. Some of the metaphysical distinctions of the author we think are obscure, and perhaps fanciful—and we are not prepared to assent to all the views he has set forth on the subject of the will, and the essential quality of virtuous action; yet we most cordially concur in the general sentiments of the book: they are sound and valuable, and exhibited in a peculiarly attractive style. Some of the author's comparisons are exquisitely beautiful. We shall probably favour the reader with some extracts from the work. In the mean time, we hope he will procure a copy and read it.

Expository Discourses on the first epistle of the Apostle Peter, by John Brown, D. D., Senior Minister of the United Presbyterian congregation, Broughton Place, Edinburgh, and Professor of Exegetical Theology to the United Presbyterian church. Complete in one volume. 8vo. Pp. 802. New York: Robert Carter and Brothers, No. 285 Broadway. 1851.

The examination of this work has satisfied us entirely in regard to the orthodoxy of its distinguished author. We must confess that we entertained some suspicions in regard to this, at the time in which the Morrisonian controversy was going on in Scotland. We have not been able thus far to find any verging towards that heresy in the work before us. This work, we think, is well calculated to be eminently useful, both to ministers of the gospel and private Christians. It is highly scriptural, and sufficiently critical. It will not fail, we think, to be highly prized by the student of the Bible.

The Life and Times of John Calvin, the great Reformer; translated from the German of Paul Henry, D. D., Minister and Seminary Inspector in Berlin, by Henry Stebbing, D. D., F. R. S., author of the History of the Church and of the Reforma-

tion, in *Lardner's Cyclopædia*; *History of the Church of Christ*, from the Diet of Augsburg; *Lives of the Italian Poets*, &c. In two volumes. New York: Robert Carter & Brothers, No. 225 Broadway. 1851.

We have not had time, since this work has been lying upon our table, to give it much of an examination. From what we have seen of it, the author appears to enter into the true spirit of the man whose life and times he records. We have heard it very highly praised by those in whose judgment we have great confidence.

Bible Dictionary, for the use of Bible Classes, Schools, and Families. Prepared for the Presbyterian Board of Publication. Philad.: Presbyterian Board of Publication, No. 265 Chestnut Street.

Every Christian family ought to contain a dictionary of this kind, and we can safely recommend the one here noticed. It is sufficiently brief to be interesting to the common reader, and yet the information it communicates is by no means meagre. In short, we regard it as a work which is much needed, and one which cannot fail to be highly useful. It contains, in front, five well executed coloured maps; and also a table, in the end, showing the "pronunciation of the principal words to be found in the foregoing dictionary."

Moriah, or Sketches of the Sacred City of Ancient Israel, by Rev. Robert Fraser, M. Philad.: Presbyterian Board of Publication, No. 265 Chestnut St. 12mo.

It is regretted that the study of the Old Testament scriptures, and of the Levitical law, is so much neglected by professing Christians. They seem to have the idea that an impenetrable veil shrouds the sacred symbols and services of the ancient temple, and therefore they do not approach it with the view of making these the object of their contemplation. They think of the temple merely as some magnificent and splendid edifice. The publication of this work is well calculated to dissipate such impressions in regard to this structure of heavenly origin. The reader is conducted, in a pleasant way, by the hand of the author round about and through this building, while the sacred rites are being performed; and at every step new beauties attract his gaze, and new mysteries are unfolded to his view.

Popery Fulfilling Prophecy, a Sermon preached before the Synod of Virginia, Oct. 18, 1850. By B. M. Smith, Pastor of the Staunton Presbyterian Church. Phil.: Presbyterian Board of Publication, No. 265 Chestnut Street.

This is an exposition of 2 Thess. ii. 3—9. We think the author has given a clear and faithful explanation of this portion of God's word. We hope this little book will obtain an extensive circulation.

Light and Support for the Dark Valley, written for the Board of Publication. Phil.: Presbyterian Board of Publication, No. 265 Chestnut Street.

The perusal of this little book is well calculated to lighten the path, and stay the soul of the pilgrim in his travels through the dark valley. It is written in a very engaging style. If you wish to make a small present, especially to a sick friend, we know of nothing that could be selected more appropriate.

ESSAYS.—We are under the necessity, from the paucity of articles received, of prolonging the time allowed to competitors. A decision, therefore, may not be expected before the first of October, and until that time essays will be received. We have concluded, at the request of the individual who has offered the prizes, not to publish any of the essays until after the decision is made.—Ed.

Presbytery of Cambridge in account with Home Mission Fund.

Received from the Congregation of Argyle,	\$17 72
" " " Salem,	45 00
" " " Barnet,	9 85
" " " Ryegate,	6 50
" a Friend of Missions,	1 00
Transferred from the Trinidad Mission, by order of Hebron,	20 32

\$100 39

Paid for supply in Luzerne and Queensbury, by order of the Board, viz.:

To Rev. John G. Smart,	\$12 00
" Joseph M'Kee,	10 00
To Mr. Andrew Irons,	3 00
" John Gillespie,	17 72
Yet due Mr. Gillespie,	26 78

\$69 50

Remaining in the hands of Presbytery, \$30 89

This sum will be paid to the proper Treasurer at the meeting of Synod.

April 12, 1851.

J. M'KIRAHAN, Treasurer.

1851. *W. S. Young in account with Home Mission Fund.*

March 10, To Cash from Miss Ellen Hanna, for purchase of Bibles for	
sionary purposes,	
May 10, To cash from Second Congregation, Phila.,	12 00

CR.

17 00

May 16, By Cash paid Mr. Nesbit, per order of Dr. Rodgers, - 18 00

Balance due treasurer, - 1 00

Wm. S. Young in account with Foreign Mission Fund.

Balance in hands, see Repository, vol. 9, p. 496,	\$490 96
March 7, To Cash from Massies' Creek, per D. Jackson, Treas.,	20 00
March 25, To Cash from Duncan Campbell, Johnstown, N. Y., per Mr. M'Henry,	1 00
April 9, To Cash from a Lady in Darlington, Pa., per Mr. W. Eakin,	1 00
April 18, To Cash from Female Mite Society of Florida cong., N. Y., per Rev. Mr. M'H., and Rev. J. T. C.,	15 00
April 22, To Cash from James Dunlap, Mechanicsburg, Pa.,	3 00
April 29, To Cash from a Friend of Missions, Baltimore, by Mrs. C.,	10 00
" To Cash from Female Missionary Society, 2d Cong., Phila.,	6 15
" To Cash from Sabbath School of Second Congregation,	2 29

Balance now in Treasurer's hands, \$479 40

W. S. Young in account with Oregon Mission Fund.

Feb. 26, Balance in hands of treasurer, see Repository, vol. 9, p. 496,	61 31
March 6, To Cash from G. Beveridge, Somonauk,	1 00
March 21, To Cash from Cherokee cong., Ohio, per James Cassill,	00
April 2, To Cash from Mahoning cong., Pa., per John Ewing,	00
April 14, To Cambridge, Guernsey co., O., by Mr. A. M'Cracken, Treas., per Mr. Thompson,	14 20
April 22, To Cash from James Dunlap, Mechanicsburgh, Pa.,	3 50
May 5, To Cash from Mahoning Cong., per John Ewing,	5 00

Balance now in Treasurer's hands, \$98 01

May 10, Cash from Muddy Run Cong., per Rev. Wm. Easton, Synod's Fund, \$3 25.

THE

EVANGELICAL REPOSITORY.

Vol. X.

July, 1851.

No. 2.

MINUTES

OF THE ASSOCIATE SYNOD OF NORTH AMERICA, AT THEIR
FIFTIETH ANNUAL MEETING, HELD IN XENIA, OHIO, MAY 22ND,
1851, AND CONTINUED, BY ADJOURNMENT, TO THE 30TH.

XENIA, May 22ND, 1851.

The Associate Synod of North America met according to adjournment, and in the absence of the Moderator, was constituted with prayer by the Rev. ~~Thomas~~ Beveridge, D. D., the senior Minister present.

MEMBERS PRESENT.

Of the Presbytery of Cambridge.—Messrs. John G. Smart and Hugh K. Lusk, ministers; and John Dobbin, ruling elder.

Of the Presbytery of Albany.—Mr. William Cleland, minister; and Messrs. William Lander,* and Joseph Strain, ruling elders.

Of the Presbytery of Philadelphia.—Mr. William S. Young, ruling elder.

Of the Presbytery of Allegheny.—Messrs. Joseph Scroggs, David Blair,* James Rodgers, D. D., William Galbraith, Joseph Banks, and H. W. Lee, ministers; and Messrs. William Bell and Samuel George, ruling elders.

Of the Presbytery of Clarion.—Mr. John Hindman,* minister.

Of the Presbytery of Chartiers.—Messrs. Thomas Beveridge, D. D., Thomas Hanna, D. D., A. Anderson, D. D., William M. McElwee, D. D.,* D. Thompson, R. J. Hammond, Alexander Murray, J. G. Rankin, Thomas B. Hanna, F. A. Hutchinson, John T. Brownlee, and James Thompson, ministers; Messrs. William H. McNary, Andrew McClester and Samuel Bigger, ruling elders.

Of the Presbytery of Muskingum.—Messrs. Daniel McLane, James Patterson, John Marshall, A. M. Black, J. B. Forsythe, James M. Henderson,* John Bryan,* William Wishart, and Thomas Brown, ministers; Messrs. William Wylie, William McFarland,* John McDonald,* John Wilkin,* John Carnahan,* and Alexander Lorimer,* ruling elders.

Of the Presbytery of Miami.—Messrs. James Wallace, Samuel Wilson, D. D., James P. Smart, I. N. Laughhead, Robert Forrester, Jacob Fisher,* Cyrus Cummins, and James L. Bull, ministers; Messrs. William Collins, Archibald Collins, Ebenezer Andrew, Robert Robertson, William Laughhead, George Pollock, Alexander Crabb, and Henry Reed,* ruling elders.

Of the Presbytery of Northern Indiana.—Messrs. James Dickson, Robert H. Pollock, and Alexander McHatton, ministers; Mr. Samuel Orr, ruling elder.

Of the Presbytery of Southern Indiana.—Messrs. James Brown, and Moses Arnott, ministers; Messrs. David D. Moffatt, and Robert Taylor, ruling elders.

Of the Presbytery of Illinois.—Messrs. R. W. French, G. D. Henderson, and Samuel Collins, ministers.

* Not present at the opening of Synod.

Of the Presbytery of Iowa.—Messrs. David Lindsay, Nathaniel M'Dowell, John Vance, and Alexander Story, ministers.

Of the Presbytery of Richland.—Messrs. Samuel Hindman, John L. M'Lean, and David Collins, ministers; Messrs. Alexander Gillis, and Andrew Garret, ruling elders.

Of the Presbytery of Ohio.—Messrs. James W. Logue, James M'Gill, James P. Ramsay,* Samuel T. Herron, and John R. Slentz, ministers.

Of the Presbytery of Shenango.—Messrs. William C. Pollock, D. H. A. M'Lean, George C. Vincent, William Douthet,* Joseph M'Clintock,* and Joseph D. Wolfe,* ministers; Messrs. James G. M'Lean, and Thomas S. White, ruling elders.

Of the Presbytery of Stamford.—None.

The Rev. James P. Smart, Moderator, being now present, preached from 2 Cor. viii. 23, last clause—"They are the messengers of the churches, and the glory of Christ." After the conclusion of public worship, Synod proceeded to the election of a Moderator. The Rev. George C. Vincent was chosen, and took the chair.

Adjourned till 3 o'clock P. M. Closed with prayer by Mr. Scroggs.

Three o'clock, P. M.

Synod met, and was opened with prayer. The minutes of last sitting were read and approved. Mr. Fisher, minister, from the Presbytery of Miami, and Mr. Wolfe, minister, from the Presbytery of Shenango, appeared and took their seats.

The Moderator announced the appointment of the following standing committees, namely:

Committee of Supplies.—Messrs. Wishart, Cummins, M'Dowell, Galbraith, W. C. Pollock, Arnott, French, Logue, Hammond, M'Hatton, Lusk, D. W. Collins, Cleland and Young.

Committee on Bills and Overtures.—Messrs. Wallace, J. Brown, D. H. A. M'Lean and Bell.

Committee of Missions.—Messrs. Banks, S. Hindman, S. Collins and M'Nary.

Committee on Appeals.—Messrs. Patterson, Herron, Langhead and George.

Committee on the Funds.—Messrs. D. Thompson, Fisher, M'Gill and J. G. M'Lean.

Committee on Presbyterianial Reports.—Messrs. Slentz, T. Brown, T. B. Hanna and Hutchison.

Committee on the Revisal of last minutes.—Messrs. Dickson, Story, Wolfe and Gillis.

Committee on the Theological Seminary.—Drs. Rodgers and Beveridge, Messrs. Black and M'Farland.

Committee on leave of Absence.—Dr. Wilson, Messrs. Murray, R. H. Pollock and Forsythe.

Papers being called for, the following were given in and read, namely:

No. 1. A communication from Messrs. James M. Campbell and George Kerr, executors of the last will and testament of William Morris, deceased, late of the city of Baltimore, enclosing a copy of the will. Laid on the table for the present.

No. 2. The report of the Presbytery of Albany, which was referred to the committee of Supplies and of the Theological Seminary, and Board of Domestic Missions.

Report of the Presbytery of Albany.

In presenting this our annual report to Synod, we would desire to record the goodness of God to us during the past year. Though nothing unusual has occurred as to the state of religion, yet, some of our congregations have been favoured with a very

* Not present at the opening of Synod.

encouraging increase of members. A commendable degree of liberality has prevailed. While all our congregations have already paid their full share of Synod's apportionment, or expect to do so by the meeting of your body, some of them have contributed more than their quota, beside giving liberally to aid in the erection of churches in different parts of the country, as well as for other useful and benevolent purposes.

At a meeting of our Presbytery in June last, Messrs. D. Donnan and J. M. Smeallie were duly licensed to preach; and on the 20th of the same month, after the usual trials, were ordained to the office of the gospel ministry, according to the direction of Synod, with a view to missionary labour. At the same meeting, Messrs. John Gillespie, George Nesbit and Joseph Nesbit, licentiates from the Presbyterian church of Ireland, after preaching before Presbytery, and giving their accession to the principles of the Associate church, were received to Christian and ministerial fellowship with us. They have since been labouring in the vacancies and missionary stations in our Presbytery and those adjoining.

A call from Houston street church, New York, having been made out for Mr. James Harper in September last, he was, after the usual trials, ordained and installed pastor of that congregation, on the 31st day of October. Mr. John T. Brownlee having previously delivered his trials, was at the same time ordained to the work of the gospel ministry.

On petition of sundry individuals in Newark, members in our communion, and adherents, an organization was effected in November last, called the "Second Associate Congregation of Newark." This congregation has since been in a highly prosperous condition; a church eligibly located has been purchased, and if properly attended to, they bid fair soon to become a self-sustaining congregation. This congregation, along with the other missionary stations in our bounds, we earnestly desire to receive constant supply and liberal assistance from the Board of Home Missions. And, in addition we would ask four months' supply during summer, and the usual allowance, to the new congregation of Lansingville, Delaware Co., N. Y. Our demands upon the Board may seem large in proportion to our numbers and contributions; but we hope, considering our circumstances, they will not be thought unreasonable. Emigrants from the old world, whose doctrines and usages correspond to our own, are yearly landing on our shores in great numbers. And while our increase in this section of the church arises principally from this source, there is at the same time no way in which our increase will be so rapid as by attending to them. With proper effort, and the divine blessing, flourishing congregations might soon be multiplied in all the cities lying adjacent to the seaboard. These emigrants are generally in moderate circumstances on their arrival in our country, and are not able to do much for some time in supporting the gospel. And if they are not in some measure provided for, many of them will not only be lost to our branch of the church, but, out of the reach of former restraints and influences, are in great danger of falling into habits of carelessness or neglect of public ordinances. While, then, we ask a liberal assistance from the Board, it is not to gain influence to the Presbytery of Albany, but strength to the Associate church, and to the cause of truth. In this connexion we would say that Presbytery has agreed to withdraw the request last year presented, for Synod to review the proceedings of the Commission which met in Newark, November 1849.

We would again urge the adoption of the plan of sub-synods.

On the subject of licensing young men previous to their ordination, we would report, that, while much may be said in favour of a change in the present usage, we yet doubt the expediency, in general, of ordaining young men to the office of the gospel ministry without giving them some opportunity of exercising their gifts before the people.

As to the Draft of a Testimony lately published, we are pleased with it in general. If acceptable to the Church, we will cordially receive it. And some of these doctrines, such as those on slavery, temperance, secret societies, &c., we think should be incorporated into our standards, whether there is or is not a union effected with any other branch of the Church.

Presbytery agree to urge Synod to take into serious consideration the propriety of establishing an eastern Theological Seminary.

In September last a committee was appointed to correspond with the excinded brethren in the bounds of our Presbytery, and those now associated with them, in reference to healing the breach which has so long existed. A committee on their part was afterwards appointed, and a conference of the two committees was held in April, at which a preamble and resolutions were adopted which have been laid be-

fore Presbytery, and which are herewith transmitted to Synod. This correspondence was begun in accordance with the instructions of Synod given last year, and according to your order we make this report.

A call for Mr. Joseph Nesbitt from the congregation of Johnstown has been sustained and lies upon our table; and in compliance with the wishes of that congregation we would request that he be appointed to labour there during the coming year. All of which is respectfully submitted, by order of Presbytery.

GEORGE M. HALL, *Moderator.*
S. F. MORROW, *Clerk.*

No. 3. The report of the Presbytery of Stamford, which was referred to the Board of Domestic Missions.

Report of the Presbytery of Stamford.

Presbytery have to report, with much gratitude, that while no material changes have occurred in our settled congregations, our vacancies have been refreshed and strengthened by the liberal supply of ministerial services of Synod's missionaries. Mr. Hawthorn has supplied in our bounds during the year according to appointment, and Mr. Gillespie has supplied in Esquesing since December. Through the abundant supply afforded to them during the year, that congregation, in particular, has been much animated after their many disappointments. They are making eager exertions to obtain a fixed pastor. They have applied for a moderation, which has been granted. To encourage them, Presbytery has promised them 40 dollars a year for two years, out of the funds for missionary purposes in our hands. We beg Synod that Mr. Gillespie may be appointed to us the whole of next year. If that congregation obtains a settlement we will not need much supply next year. We have communicated our wishes with respect to the little interesting flock in London to the Board of Home Missions. If the Board can comply with these wishes we will need no additional supply from Synod. If the board cannot do this, we trust that supply for 6 or more months, if possible, at different periods of the year, may be allotted to us. We are happy to find that the contributions of the two settled congregations in Canada, together with funds formerly in our possession, will enable us to do justice to the missionaries that have been labouring in our bounds, without making any demand on the funds of the Board of Home Mission.

The account of said funds is as follows:

DR.

Balance from last year,	\$133 31½
Sept. 30, 1850, Collection from Stamford,	14 63½
April 22, 1851, From Dumfries, Synod's Coll. and for Home Missions,	54 62½

CR.

June 14, 1850, To Mr. Hawthorn,	\$20 00
July 4, To Mr. Campbell,	5 00
Dec. 12, To Mr. Gillespie,	15 00
May 1, 1851, In full for all missionary service due Mr. Hawthorn up to that date,	96 00
	136 00

Balance in hand,	\$66 57½
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JOHN RUSSELL, *Moderator.*

No. 4. A memorial from the session of Salem congregation on the subject of the Fugitive Slave Law, lately enacted by the congress of the United States. Referred to the committee on Bills and Overtures.

No. 5. A memorial signed by D. Miller on the subject of taking an oath to support the constitution of the United States; also one signed by S. Walker on the same subject. These papers were on motion referred to a select committee, consisting of Messrs. Scroggs, Hindman and D. McLane.

No. 6. A petition from the congregation of North Washington, praying to be transferred from the Presbytery of Richland to the Presbytery of Miami. Referred to the committee on Bills and Overtures.

No. 7. The report of the Board on the Widows' and Orphans' Fund, accompanied with the draft of a plan for the management of said fund, together with the treasurer's report. These papers were referred to the committee on Bills and Overtures.

Report of the Board on the Widows' and Orphans' Fund.

The Board appointed at last meeting of Synod, to superintend the Widows' and Orphans' Fund, would respectfully report :—

That on 4th of September, 1850, they met in Cambridge, and organized by appointing Isaac Law, President, D. W. French, Secretary, and James Thompson, Esq., Treasurer. Since the organization of the Board, there have been some funds received, but none distributed. The Board feel satisfied that the plan adopted at last meeting of Synod, for the management of this fund, will not answer the end designed; and, as one evidence of this, we would refer to the report of our Treasurer, which shows that but a small amount of funds has been received, and that principally from one section of the church. We would, therefore, submit to Synod the draft of a plan, accompanying this report, which we respectfully ask them to adopt.

Submitted by order of the Board,

D. W. FRENCH, *Secretary.*

The terms of service of Messrs. Thompson and Lusk expire at this meeting.

The committee appointed to report a plan, for the management of the Widows' and Orphans' Fund, to aid the families of deceased ministers of the Associate Synod in obtaining a livelihood, would respectfully report the following plan, viz. :—

The said fund shall be constituted in the following manner :—

1st. Each minister of the Associate Synod shall contribute annually to the said fund, either three or five dollars, as they may choose, to be computed from the adoption of this plan, or from such time hereafter as they shall severally be ordained ministers of the said Synod. The income of which fund shall annually be distributed among the widows and orphans of those ministers contributing to the same, in proportion as they have contributed thereto, not, however, to exceed the sum of thirty or fifty dollars to any widow in one year, or the sum of nine or fifteen dollars to each child under fifteen years of age, yearly, as they may be respectively entitled, according to the contributions aforesaid. Any minister shall have the privilege of paying into the fund, at any time, such a sum as would amount to (at the time of payment,) his annual contributions, at the rate of three or five dollars per year, with the interest thereon yearly, to be computed according to the time above mentioned.

2d. All other moneys paid or received into the said fund by collections, donations, or otherwise, shall be denominated the general fund; the accounts of which shall be kept separate and distinct from the other portion of the fund, as aforesaid. The income of which shall be annually distributed among the widows and orphans of deceased ministers, (unless otherwise directed by the donors thereof) who shall apply therefor, in proportion as their several circumstances and necessities may seem to require; the board of managers to be the judges of such proportion and necessities. It shall also be the duty of the board of managers to receive, and permanently invest the said funds from time to time, in the most profitable and prudent manner, and to disburse the income in the manner aforesaid.

It is also recommended, that infirm or superannuated ministers, who shall become wholly unable to labour in their calling, or otherwise to obtain a livelihood, shall be considered as entitled to draw upon the income of the said fund, in the same manner as their widows would be entitled to, in case of their decease.

All of which is respectfully submitted.

The report of James Thompson, Treasurer of the Widows' and Orphans' Fund. The whole amount of money received by him since the organization of the board, is as follows, viz. :—

1850. Dec. 1,	From a friend in Cambridge, per Rev. H. K. Lusk,	\$40 00
" " "	Rev. Mr. Story, " " "	3 00
1851. Mar. 1, "	Congregation of Cambridge, " " "	45 50
" May 16, "	" of Putnam, per J. M'Kirahan,	7 60
" " " "	Rev. Isaac Law, " " "	5 00
" " " "	Congregation of Barnet, " " "	6 50
" " " "	" of Ryegate, " " "	4 15
" " " "	" of East Greenwich, " " "	6 97
" " " "	" of Argyle, " " "	12 06
" " " "	" of Salem, " Rev. D. W. French,	5 00
" " " "	" of Albany, " " "	15 00

\$150 78

All of which is respectfully submitted,

JAMES THOMPSON.

No. 8. The report of the Board of Foreign Missions, which was referred to the committee on missions.

Report of the Board of Foreign Missions.

We regret that we have so little to report in relation to the mission which has been intrusted to our care. Immediately after the appointment by Synod of brothers Scott and Andrew, a letter was addressed to brother Scott, (brother Andrew having been at Synod, and thereby apprized of his appointment) informing him of what had been done by Synod, and wishing to know his mind in relation to the subject. Although his letter was not a decided refusal, it gave us little hope to expect that he would see it to be his duty to leave his congregation and labour in Trinidad as a missionary. After this, nothing more was done for some months by the Board, in the way of carrying out the instructions of Synod, for the plain reason that the contributions of the church had not reached the sum that was deemed necessary to justify the Board, in directing even one of the Missionaries with his family to set sail. The Synod will recollect that the committee of missions, to whom was referred the report of the Board of Foreign Missions, informed the Synod in their report that "the funds were exhausted, and it is necessary for the Synod to adopt some means by which the mission may be sustained without embarrassment." By a reference to the "report of the committee on the apportionment of the funds," it will be seen that the sum of 1600 dollars is declared to be necessary to sustain this mission. All these facts were laid before the members of the church, and they were repeatedly urged to contribute without delay to this cause. It was not, however, until about the 1st of Jan., that the sum contributed amounted to more than about 700 dollars. Brothers Scott and Andrew were again written to to see what their views were in relation to an acceptance of the appointment of Synod. The former of these brethren declined going. The latter signified his willingness to undertake it. Our letter to brother Andrew did not reach him for a considerable length of time, owing to the great distance of his place of residence, and some irregularity in the mails. As soon, however, as we heard from him, no time was lost by the Board in considering what should be done, and they came to the conclusion that this brother should be directed to set sail as soon as practicable.

The Board have not made any efforts to secure a person to supply the place of brother Scott, in consequence of the state of the funds, and the little probability of their efforts being attended with success, until after the meeting of Synod. They thought it best to refer this matter to Synod. The appointment of missionaries should be made, if possible, by the Synod. It is exceedingly difficult for those who are living at one extremity of the church, and who have but little acquaintance with the brethren, to know to whom to apply, or to judge of their qualifications. Besides, appointments made by the Synod will be much more likely to be regarded as a call in Providence, and have weight upon the mind than when made by the Board. Should the Synod neglect to appoint another, the probability is that brother Andrew will have to labour alone for the coming year. Such an event we greatly deprecate. We think if it is the wish of the church to prosecute this mission, it is all important that additional labourers should be employed in the field, and great care exercised by the Synod in selecting those persons that possess the requisite qualifications. The question should not merely be, whom can we get for this service, but whom can we get that is qualified for it.

We would state distinctly and emphatically to the Synod, that the amount of money at present in the hands of the Treasurer is barely sufficient to take the missionary and his family to the Island and keep them there in the field for a few months. If they are to be continued there by the Board, our pecuniary resources must be increased to a very considerable extent. We can assure the Synod that the salary allowed by the Board, namely, 700 dollars per annum, is, from all that we can hear, the very lowest on which it will be possible for them to subsist in any kind of comfort, and we are not sure that this will be found sufficient. The expenses incurred by the conveyance of three persons (Rev. Mr. Andrew, his lady and sister-in-law, the last of whom expects to be employed in the way of teaching) from their place of residence to the Island will be considerable. It appears also, from a letter published in the last number of the Repository, that the buildings need to be repaired, which will, no doubt, incur considerable expense; the amount of which we are not able to say at present. It is also probable that additional furniture will have to be provided for the accommodation of the missionaries. The members of Synod will see from these facts, that the funds will have to be greatly increased, and that too without any delay. Unless this is done, even though an additional

labourer should not be appointed, the Board will be under the necessity of recalling the brother who is now about to set sail, and who, by the time this report will be read in Synod, will most likely have embarked for the Island.

While we have made these remarks, we must be permitted to add that we have no fears that the brethren throughout the church will suffer this mission to be abandoned for want of support. The thought is too painful and humiliating to allow us for one moment to indulge it. Surely, sufficient testimony from different quarters has been presented to the members of the Associate Church, to satisfy the most skeptical, in regard to the claims which this cause has upon their cordial, active, and united support. Who can say, in view of all that he has read and heard, in relation to this mission and the effects of its operation upon those who have been brought under its influence, that there is not reason, and much reason, for us to thank God and take courage. We have some little acquaintance with the results of missionary operations elsewhere, and we have no hesitation in saying, that considering the interruptions to which this mission has been subjected, its results under all the circumstances are equally as great as those of almost any other foreign mission. Let it be remembered, however, that duty is ours, events are God's. The prospects at present are encouraging, but how long they may continue so no one can tell. Our business is to cultivate this field, which the Master has assigned to us, with all our might, looking by faith and prayer to Him, for that blessing, without which, all our efforts will be in vain.

The Board would beg leave to call the special attention of Synod to the obligations under which the Associate Church has been laid by the kindness of the Rev. Mr. Church, a Missionary in the Island of Trinidad, under the care of the Free Church of Scotland. By a reference to the last year's Report of the Board, it will be seen that an arrangement was made by brother Banks, our former missionary, with this brother, to keep the Mission in operation until our Synod decided upon its continuance or discontinuance. At that time it was thought that another would be sent out immediately, or that the mission would be abandoned. The Board, as such, have had no communications with this brother, and have come under no express stipulations to remunerate him for his services. It has been seen, however, that important services have been regularly rendered by this brother, and that, too, at considerable sacrifice, both to himself and the particular station which was intrusted to his care. With the facts of the case, the members of the church have been made acquainted by the published letters of the Rev. Mr. Church. He has not in any communication, that we have seen, hinted at the subject of remuneration, and this circumstance has tended to increase our admiration of the truly noble and generous spirit which he has manifested. Indeed, it is only lately that he has addressed us any thing in relation to the mission, and then his object appears to have been to apprise us of the necessity of making some repairs upon it. Ever since brother Banks left the station, he has, it seems, been silently labouring to keep it in operation, and the Lord appears to have remarkably blessed his efforts. It is the opinion of the Board that the Synod should give a decided expression of their gratitude to this brother, for his attentions to the interests of the mission, and the ardent desire he manifests that it should be sustained by our church. The board do not feel that they have the power to pay for the services of one who was not appointed by the Synod; and yet, they are satisfied that nothing more will be necessary on their part than to lay the case before the Synod. They feel assured that they will show by their vote in this matter, that they believe the labourer, and especially such a labourer, is worthy of his hire. For farther particulars, in reference to this matter, we refer the Synod to brother Banks, who, we presume, will be at the meeting of Synod.

The terms of service of Rev. Wm. Easton, and Mr. Thomas M'Bride, expire at this meeting, they having been elected at the last meeting for one year.

All of which is respectfully submitted.

JOSEPH T. COOPER, *Chairman of B. F. M.*

No. 9. The report of Mr. D. Murphy, assistant treasurer of Synod, which was referred to the committee on missions:

Associate Synod in Account with Daniel Murphy, Assistant Treasurer.

	DR.
To amount in Synod, as per report of May 17th, 1850, .	\$716 38
To one year's interest on the above,	42 93

Present amount in Synod's fund, *Google* 759 36

	DR.
To amount in Students' fund, as per report of May 17th, 1850, . . .	176 00
May 11, 1851, To Cash from one year's dividend on Commercial Bank Stock,	88 00
	<hr/>
	\$264 00
	CR.
Aug. 13, 1850. By Cash paid to the order of Judge Lee, treasurer of the Board of Education,	176 00
	<hr/>
Present amount in Students' Fund,	\$88 00

The above report, with accompanying voucher, showing the state of Synod's Treasury, at Philadelphia, is hereby respectfully submitted,

Phila., May 17th, 1851.

DANIEL MURPHY, *Assistant Treasurer.*

No. 10. The report of the Board of Trustees of the Oregon mission, which was referred to the committee on Missions.

Report of the Trustees of the Oregon Mission Fund.

The trustees regret that they have not been able to report a more prompt execution of the trust committed to them. The extreme backwardness of funds coming in, for more than the first half of the year after Synod rose, as will be seen on reference to the Treasurer's report, herewith annexed, not only bound the hands of the trustees, but threatened the entire failure of the Mission.

In the month of November, the trustees issued a circular to the different congregations in the Church, calling on them either to send their contributions, or a statement of the amount which might severally be expected from them, and when it could be depended on. It was still a considerable time before they began to receive responses to their call. In the mean time the missionaries were applying to them for some definite arrangement, respecting fulfilling their appointment. Under these circumstances the Trustees having made an estimate of all the funds then available, or of which they had any certain prospect, found that at that time, (the middle of December,) they had not a prospect of more money than would be sufficient to send out the missionaries without their families, and give them some allowance for their support. Under these circumstances one of the missionaries, Rev. Mr. McKee resigned, and the vacancy was filled by the appointment of Rev. Samuel G. Irvine.

They would further state, that passages were engaged to Oregon from this place in the fall and beginning of winter for \$300, exclusive of the expense in the Isthmus, and they have reason to believe that if they had had sufficient assurance, that the funds could have been relied upon to be forthcoming when needed, they could have engaged the passages of your missionaries at the same rate.

Rev. Mr. Miller and family came to this city about the 5th of March, expecting to sail the 11th or 12th of that month, but were disappointed, being unable to get a passage at that time. He was compelled to wait a whole month longer; and then owing to the high rates of fare, (\$500 to Oregon,) it was deemed advisable not to take a ticket for a passage through, in hopes that it could be got on more favourable terms from Panama when they arrive at the Pacific.

Accordingly the passage of Mr. Miller and family, himself, wife, and two children, estimated at 2½ passages, were engaged at \$30 a passage (\$200) from here to Chagres, which were the most favourable terms they could obtain. Nothing very definite can now be said respecting the expenses beyond Chagres, but we hope it will be obtained at less than is now asked here; and they have confidence that Mr. Miller will make every reasonable exertion to obtain it as low as he can. Although Mr. Miller stated in Synod before the election of the missionaries the number of persons of which his family consisted, which must go with him if appointed, would be 6½ persons, equal to 4½ passages; he availed himself of a providential opening to get his oldest daughter sent out as a teacher, at the expense and under the patronage of the "Society for promoting popular education at the West," and thus relieved Synod of the burden of her expenses.

Mr. Miller proposed to take his son, a youth of 16 years of age, at his own personal cost; but the Trustees at their meeting April 9th, (Dr. Cooper one of the consultative members being present,) agreed that it was their duty to provide for passage-money for all his family except his daughter above mentioned.

This being estimated as follows, viz.:

Fare of Mr. Miller, wife and two children, from New York to Chagres,	
estimated at 2½ passages, \$80 per passage,	\$200 00
Expenses crossing the Isthmus for the same, estimated at \$50 each,	125 00
From Panama to Oregon, at \$300 each,	750 00
His son's fare paid from New York to San Francisco,	330 00
Expenses in crossing the Isthmus,	50 00
Free ticket from San Francisco to Astoria, by special arrangement,	00 00
On account of Salary which dates from March 1, 1851,	550 00
	<hr/> \$2005 00

This sum of \$2005 the Trustees paid to Mr. Miller on his setting out, with the understanding that the exact account of what is here only estimated shall afterwards be rendered. Besides which, Mr. Miller is subjected to various other items of expense in carrying out his appointment, viz.:

Freight on household goods and library around Cape Horn estimated at	\$200 00
Insurance on same,	50 00
Charges for boxes, packing of freight from Argyle to New York,	69 80
Expenses including fare of the family on the river,	20 20
	<hr/> \$340 00

This sum of 340 dollars which the Trustees agreed ought to be allowed (with the necessary expenses of the mission family while in New York) but not having funds in hand to meet it and Mr. Miller being willing to wait for its reimbursement until after the other family is sent out, it is referred to Synod to make provision for afterwards.

The Trustees would suggest to Synod their apprehensions that the yearly salary allowed by Synod to their missionaries, will at the present rate of living in that country be found inadequate to their maintenance without resorting in some measure to other means of support.

JOHN DUNCAN.

ISAAC M'GAY.

No. 11. The report of Mr. D. Houston, Treasurer of Synod, which was referred to the committee on the funds.

1850.	<i>Daniel Houston, Treasurer, in account with Associate Synod.</i>	DR.
May 11,	To Balance in Treasury, (brought forward,)	\$3288 01
" 13,	" Contribution from Mountville congregation,	13 00
" " "	" " Newcastle	3 00
" 15,	" " " Washington, Pa. " by D. Clark,	10 00
" " "	" " " Peter's Creek " by Mrs. Arthur,	10 06
" 16,	" " " North Buffalo	9 20
" 23,	" " " Mt. Pleasant, Wash. Co. Pa., cong.,	14 45
June 10,	" " " Baltimore con.,	72 00
" 17,	" Cash from A. Anderson, D. D., balance of what he collected and reported to Synod,	222 31½
" " "	" Cash from Salem cong., N. Y., per A. Anderson, D. D.,	5 00
" " "	" " Exchange on money, " " "	1 35
" 18,	" " Interest from ———	2 00
" " "	" Contribution from Pittsburg cong.,	20 00
" 22,	" " Interest from ———	3 32
" " "	" Contribution from Service cong., per Dr. Beveridge,	10 00
" " "	" " " Frankfort " " " "	10 00
" " "	" " " South Buffalo cong., " " "	11 44
" " "	" Interest from ———	6 26
July 9,	" " " " " " " " " " " "	11 00
" 15,	" Contribution from Mercer cong.,	7 00
Aug. 7,	" " " Ligonier " per Rev. T. Hanna,	15 00
Sept. 6,	" " " Fredericksburgh cong., per W. Bell,	5 00
Oct. " "	" " " Harmony " " " "	5 00
" 30,	" " " Pigeon Creek " " Mr. Boyd,	7 00
Nov. 4,	" Cash received, interest from ———	62 00
Dec. 30,	" " from R. Stewart, (West Union) for minutes of Synod, 1851.	60
Jan. 28,	" Contribution from New Bethel cong., Pa.,	5 00
Feb. 10,	" Cash for minutes of Synod from D. C. H.,	1 60

Feb. 17,	To Cash, Interest from	70
April 1,	" " " " " "	18 00
" " 14,	" " " " " "	15 18
" " 15,	" " " " " "	2 50
" " 30,	Contribution from Miller's Run cong.,	14 00
" " 29,	" " on Margaret Moore's Legacy,	1 00
" " 29,	Cash Interest from	6 58
May 9,	" " Interest,	1 12
" " 11,	Contribution from Chartiers cong.,	20 00
" " 13,	Cash from Mark Orr and Wife, (Chartiers)	75
" " " "	Contribution from King's Creek cong.,	10 00
" " " "	" " Washington " "	20 14
" " " "	" " North Buffalo " "	9 00

\$3946 73½

1850.	CONTRA.	
June 28,	By Cash paid Wm. Bell, Legacy of Mat. M'Nary,	\$500 00
" " "	" " postage,	20
" " "	" Expenses of Synod's business,	2 00
Aug. 3,	Cash paid Wm. Richards on pump,	7 00
" " "	" Pump, Log, and Hauling,	1 25
Sep. 10,	Cash paid Joseph Barclay, repairs,	3 87½
" " 28,	" " Dr. Beveridge, (books)	60 00
Nov. 4,	" " " " salary,	250 00
" " 11,	" " " " (books, &c.,)	17 65½
" " 12,	" " Dr. Anderson, salary,	250 00
Dec. 24,	" " James P. Lytle, repairs on Library,	55
" " 30,	" " Contingent expenses,	2 69
1851.		
Jan. 11,	" " Dr. Beveridge for books,	21 65
Feb. 16,	" " Daniel Arnott,	2 00
Mar. 14,	" " Samuel M. Kerr,	1 87½
" " 17,	" " James P. Lytle,	3 50
" " 24,	" " Jos. Barclay, larder for seminary,	7 00
April 1,	" " Joseph Houston, repairing chairs,	1 50
" " 3,	" " A. Anderson, D. D., salary,	250 00
" " " "	" " T. Beveridge, D. D., salary,	250 00
" " 15,	" " Js. Harper, exec. of A. Macaulay,	5 19½

1637 37

By balance in Treasury, 2309 36½

3946 73½

May 17th, 1851.

DANIEL HOUSTON, Treasurer.

We, the undersigned committee, have, in obedience to the Trustees of the Associate Synod, examined the above accounts of Daniel Houston, Treasurer, and find them correct. The principal part of Synod's funds are at interest.

ROBERT HENDERSON, } Committee.
WM. H. M'NARY, }

On motion it was resolved, that the time of meeting, during the sessions of Synod, be 9 o'clock, A. M., and 2, P. M., and of adjournment, 12 o'clock, M. and 6, P. M.

On motion Mr. David Barr was appointed Treasurer *pro tem.* of Synod's Fund.

Mr. M'Gill was appointed Treasurer for the Mission in Canada.

On motion a committee of arrangement, with regard to the delivery of the discourses appointed to be preached at this meeting of Synod, was appointed, consisting of Drs. Wilson, Anderson, and Mr. J. L. M'Lean.

Adjourned till 9 o'clock next morning.

Closed with prayer by Dr. Anderson.

Friday, May 23, 9 o'clock, A. M.

The Synod met, and was opened with prayer. The minutes of last sitting were read, and approved.

Messrs. J. M. Henderson, Joseph M'Clintock, William M. M'Elwee, D. D. James P. Ramsay, David Blair, and D. Donnan, ministers; Messrs. William M'Farland and John M'Donald, ruling elders, being present, took their seats.

Papers being called for, the following were given in, and read—

No. 12. A memorial, signed by Benjamin Miller, proposing certain questions on occasional hearing. Referred to the committee on bills and overtures.

No. 13. The report of the Board of Trustees of the Theological Seminary, accompanied with certain drafts for a new building. These papers were referred to a select committee of seven, consisting of Dr. Anderson, Messrs. J. G. Smart, Black, Dickson, Lusk, Lee and G. D. Henderson.

Report of the Board of Trustees of the Theological Seminary.

The Board of Trustees of the Theological Seminary respectfully report—

That they have endeavoured to execute the instructions given to them by Synod with reference to the erection of a new Seminary building, but have only partially succeeded, owing to a diversity of opinion among themselves, and an uncertainty of what the mind of Synod may be with respect to the plan on which the building should be erected—whether it should be built to accommodate the students as a boarding-house, or only be adapted to the purposes of teaching. This question, the Board think, should be decided by Synod, and the decision of it is necessary in order to the procuring of a plan, and to an estimate of the cost. That they might, however, comply with their instructions as far as possible, in present circumstances, that they might hasten the event of a new erection so much needed, and perhaps give some aid to Synod in determining the plan, the Board employed an architect to prepare outline drafts of two plans, which accompany this report, together with a draft by a member of the Board. It is obvious that the two plans drawn by the architect, Mr. Kerr, will differ widely in their cost, but it is still a more grave question, which plan will best subserve the interests of the students and of the church.

With respect to the necessity of a new erection, the Board would only say that the present building is inadequate and unfit to answer its purpose. There is no apartment large enough for a lecture room but the hall, which is very inconvenient; the library room is too small; and the lodging-rooms are small, smoky, and uncomfortable. And with respect to the plan of the new erection, they give it as their opinion that a seminary should be erected independent of a boarding establishment for the present; and if such establishment be afterwards judged necessary, that it be a separate building, and placed under different regulations from those now existing.

A. ANDERSON, *President.*

Seminary, Canonsburgh, May 13th, 1851.

WM. H. M'NARY, *Secretary.*

Mr. Robert Moody and Mr. James Shankland were requested to act with that committee.

No. 14. A memorial from some members of the Associate Church on the subject of voting for slaveholders. Referred to the committee on bills and overtures.

No. 15. The report of the Presbytery of Muskingum, which was referred to the committee of supplies.

Report of the Presbytery of Muskingum.

We have nothing out of the usual course of things to report to Synod. Our ministerial members are all preserved in life and health through the goodness of our heavenly Father, and continue to discharge their stewardship as the Lord gives them mercy.

At our meeting in June, after the usual pieces of trial, Mr. Cassil was licensed to preach the gospel. Mr. S. G. Irvine was also licensed in July, and has subsequently been ordained by Presbytery to fill a vacancy in the mission to Oregon, to which station he had been appointed by the Board. Mr. Bryan having given up the congregation of Sharon, it is now added to our list of vacancies. At our meeting in October, Messrs. J. M'Neal and A. Gordon, graduates of Franklin College, being examined particularly with respect to their knowledge of the Hebrew language, were admitted to the study of theology.

Mr. Patton has been pursuing his studies, under the care of Presbytery, during the past winter.

At our meeting in April, Mr. M^r Arthur tendered his resignation of the congregation of Belmont, which was accepted, and he has since been promoted to the presidency of Muskingum College, but continues to exercise his ministry in the adjacent parts of the church.

Mr. Forsyth has also resigned the congregation of Goshen, for want of support.

From the increased number of our vacancies, we ask a liberal supply for the coming year.

On the subjects of sub-synods and the license question, Presbytery reported at last meeting favourably.

WM. WISWART, *Moderator*.

JAMES PATTERSON, *P. C.*

No. 16. The Report of the Board of Education, accompanied with the Treasurer's Report, which was laid on the table.

Report of the Board of Education.

The Board of Education in presenting their report to Synod, have only to express their continued confidence in the usefulness and efficiency of this plan of operation. Our means are somewhat limited, but by a rigid course of economy, we hope to be able to meet all applicants with seasonable help.

The board asks Synod to request professors, in any of the institutions where the beneficiaries of this Board are pursuing their classical courses, to report semi-annually to the Board the standing, attainments, and capacity of the students.

By the accompanying report of the Treasurer, the Synod will be able to see the state of our finances, and the manner in which the money under our care is disbursed.

The terms of Mr. Patterson and Hammond expire at this meeting of Synod.

JAMES PATTERSON, *Secretary*.

Report of Thomas Lee, Treasurer of the Board of Education, May 15th, 1851.

1850.	DR.
To Balance as per Report of last year,	\$291 19½
1850. June 24, Received of Associate Congregation of Cambridge,	11 00
" " " " Per Rev. J. Patterson, South Argyle Congregation,	20 00
" " " " " " J. H., Putnam Cong., N. Y.,	3 00
" " " " " " A Friend, per Rev. J. G. S.,	40 00
" " " " " " Xenia Congregation, Rev. S. W.,	10 00
" " " " " " Female Mite Society, Florida,	9 12½
" " " " " " A Friend, per Rev. Dr. A.,	1 00
" " " " " " Belmont Cong., per Rev. S. M ^r .,	4 00
" " " " " " Rev. S. M ^r Arthur,	3 00
" " " " " " Rev. J. Patterson,	3 00
" 29 " " " " Cash, interest on note of —,	26 75
" Sept. 17, from D. Murphy, Esq., per W. Lee,	176 00
" " " " " " on note, interest,	18 00
" 23, A Friend of Education,	5 00
" Oct. 3, " " " " " " on note,	73 10
" 7, Associate Congregation of Cadiz,	16 53
1851. Jan. 1, Associate Congregation of Belmont,	11 40
" " " " " " " " on note,	50 00
" 4, Associate Congregation of Robinson,	10 00
" Feb. 15, on note —,	150 00
" April 23, Associate Congregation of Burnett's Creek,	4 75

\$336 85

1850-51.	CR.
By Postage on Letters,	70
Paid to Students, recommended by Presbyteries, by order of Board,	536 00
Loaned to Students,	417 00
	\$953 70

Balance due Treasurer, \$16 85

Respectfully submitted,

THOMAS LEE, *Treasurer*.

No. 17. A memorial from the congregation of Keene, in the Presbytery of Richland, on the support of the gospel in vacant congregations, which was laid on the table.

No. 18. The report of the Presbytery of Northern Indiana, which was referred to the committee of supplies, and of bills and overtures.

Report of the Presbytery of Northern Indiana.

We have but little change of special importance to communicate to Synod since our last report.

A good degree of external peace and prosperity has been granted us. A commendable attendance upon the ordinances both teaching and sealing has encouraged us in our labours. Still we have to lament much coldness and indifference in divine things, and an undue eagerness for the things which perish.

Mr. A. McHatton having accepted a call to the pastoral oversight of the congregation of La Porte, after delivering the usual pieces of trial, and undergoing the usual examination, to the satisfaction of Presbytery, ordained to the office of the holy ministry and installed pastor of said congregation.

While our hands have been strengthened and our hearts encouraged by an addition to our number, we are sorry to report the failure to a great extent of the supplies allotted us. By the acceptable services of Mr. Strain our vacancies have been much refreshed. Mr. McGill partially fulfilled his appointments in our bounds, and forwarded to Presbytery his reasons for his failure, in part, which were sustained. We are sorry to add, however, that Mr. Sturgeon neither appeared in our bounds nor forwarded any reasons for his failure. He may have had sufficient reasons, but the very least we had a right to expect was that he should have sent us these reasons. Faithfulness to that part of our Zion of which we have the oversight imperatively demand us to ask Synod to take some more efficient means to guard against the contemptuous neglect of her appointments. This evil is a great one, and fatal sometimes to our vacant congregations, and it is a growing one, and we earnestly hope that Synod will give that attention to this subject which it demands.

At the earnest solicitation of the congregation of New Providence, Ill., in the territorial bounds of Iowa Presbytery, we ask Synod that it may be placed under our care.

We have no change to make in our last year's report on the subject of licensure. We ask as liberal supply as can be given us.

Respectfully submitted,

R. H. POLLOCK, *Moderator*,
JAMES DICKSON, *Clerk*.

No. 19. The report of the Presbytery of Southern Indiana, which was referred to the committee of supplies and board of missions.

Report of the Presbytery of Southern Indiana.

To the Associate Synod now in session in Xenia. The Presbytery of Southern Indiana would respectfully report, that according to Synod's direction Mr. James Thompson was taken on trials for ordination, and these being sustained, he was ordained to the office of the holy ministry on the 25th day of September last.

On the question of the licensure of candidates for the ministry, previously to their ordination, we are decidedly of the opinion that the practice is unscriptural,—that it plainly contravenes the Saviour's law, (Matt. xxviii. 19,) and ought to be abandoned.

On the sub-synod question we are of the opinion that until we determine the question in reference to the proposed union with the Associate Reformed Church, any action had, would be premature, and would argue to our brethren, and before the world, that our efforts towards a union with them were insincere.

We would earnestly solicit the time of at least two missionaries during the year. Bloomington and its connexions, and Mount Pleasant and connexions, will contribute 200 dollars each to the support of a missionary during the year. They are both earnestly desirous of obtaining a missionary, and we sincerely hope they will not be disappointed.

Respectfully submitted,

JAMES BROWN, *Moderator*.

No. 20. The report of the Board of Managers of the Theological Seminary. Referred to the committee on the Theological Seminary and the select committee on the seminary building.

Report of the Board of Managers of the Theological Seminary.

Under the special superintendence and guardianship of the great Head of the church, our theological institution has enjoyed its usual prosperity during the past year.

The lives of the Professors and students have been mercifully spared; and the health of both continued, with but few interruptions. We trust, that through the

blessing of God upon the labours of our able and efficient theological instructors, the church will be furnished with a ministry which will be the honoured and successful instrument of greatly advancing the cause of the Redeemer in the world.

Agreeably to the new arrangement adopted by Synod, the Board have had two meetings during the last year, one at the close of each session. The names of the students in attendance during the summer term are as follows: Messrs. Thomas H. Beveridge, David W. Carson, Andrew Irons, John A. McGill, James C. Murch, James N. Smith and William H. Wilson of the fourth year.

Messrs. Josiah Alexander, Joseph B. Barclay, Wm. A. Black, John B. Clark, Samuel M. Kerr, James P. Lytle, Joseph S. Maughlin, Samuel G. McNeil, Alexander M. Rankin, Ephraim H. Stevenson and Joseph Thompson of the 3rd year.

Samuel Alexander, Andrew J. Allen, James C. Brownlee, William C. Jackson, William J. McGill, James L. McKee, Samuel Patton, Archibald Smiley and James B. Whitten of the 2nd year.

Messrs. William Bruce, David H. Goodwillie, John A. Leiper, William D. Leiper, John H. Nash, James L. Purdy, Samuel C. Reed, Anniel A. Rodgers, John P. Scott and Gilbert Small of the 1st year.

Discourses were delivered by the students of the two first named classes, and those of the 4th year, having completed the course of study prescribed, and being fully examined, were recommended to their respective Presbyteries for licensure.

Of the remaining classes, all attended the lectures during the winter term, excepting Messrs. William C. Jackson, Samuel Patton and E. H. Stevenson. The former was absent also a part of the summer term. Messrs. A. Smiley and J. L. Purdy were likewise absent a part of the winter session. At the commencement of this term a new class, consisting of Messrs. D. K. Duff, Andrew Gordon and George Strain, were admitted. Messrs. Thomas H. Beveridge and David W. Carson, licentiates, were at their own request permitted to attend the lectures this session. The whole number in actual attendance during the last winter was 32. At the meeting of the Board at the close of this term, discourses were delivered by the students of the two more advanced classes, and all were examined on the studies of the session. It was highly gratifying to the Board to observe a commendable improvement on the part of the young men in theological attainments, as well as in the composition and delivery of discourses.

Owing to some peculiar circumstances in the case of Mr. Josiah Alexander, the Board, after due examination, agreed to recommend him to Synod to be taken on trials for license.

The subject of a change in the Sessions of the Seminary from two to one long session of 8 months was brought before the Board, and after some discussion, a majority of those who voted expressed themselves favourable to such a change. We therefore refer this matter to the consideration of Synod.

Before closing this report, the Board would take the liberty of urging upon Synod the propriety of adopting measures for the speedy erection of a new and more commodious building for the accommodation of Professors and Students.

The term of service in this Board of Dr. Ramsay and Mr. French expires at this meeting of Synod.

By order,

THOMAS HANNA, Sec'y.

A call from the congregations of Troy and Southfield, in the state of Michigan, for Mr. Smeallie, was reported to Synod, and on motion referred to the Presbytery of Albany.

No. 21. A memorial from the students of Theology, asking a change of the location of the seminary. This paper was on motion referred to a select committee, to consist of one from each Presbytery. Messrs. Hindman, R. H. Pollock, Arnott, Ramsay, D. H. A. McLean, Cleland, Lusk, Lee, J. P. Smart, Lindsay, Young, McElwee, French and Marshall were appointed the committee.

No. 22. A petition from the students of Theology, praying for a change of the sessions from two to one session of eight months. Referred to the committee on the Theological Seminary.

Dr. Rodgers was, at his own request, excused from serving on this committee, and Dr. Wilson was appointed in his room.

No. 23. The report of the treasurer of the Canada Mission Fund, which was laid on the table.

Report of the Treasurer of the Canada Mission Fund.

		DR.
David Pollock in account with Canada Mission.		
1850. June 14,	To Cash, per Mrs. Fanny Sproul of Salt Creek Cong.,	\$10 00
" "	1 Coverlet,	12 00
" July 10,	Cash, per Wilmington Congregation,	6 00
" "	" Belmont Congregation,	4 00
" "	" Miss Mary Bruce, Albany,	1 00
" "	" Cherokee Congregation,	3 00
" 13,	" Jefferson "	9 00
" "	" New Market "	3 00
" 16,	" Four Miles "	20 00
1851. Jan. 18,	" Xenia "	17 00
" "	" D. Brown,	3 00
" April 3,	" Ohio Presbytery,	10 00
" 28,	" West Union Congregation,	9 00
" May 10,	" Mercer "	6 60
" "	" Lebanon "	4 40
" 19,	" Bethel "	7 50
		<hr/>
		CR. \$125 50
1850. June 21,	Cash \$10, Coverlet \$12, per Mr. Williams,	\$22 00
" July 18,	Cash per letter,	46 00
1851. Jan. 18,	"	20 00
" April 3,	"	10 00
" 29,	"	10 00
		<hr/>
		\$108 00
Cash on hand,		<hr/>
		\$17 50

May 19, 1851.

DAVID POLLOCK.

24. A communication from a body claiming to be the Associate Synod, some of whom were formerly connected with the Presbyteries of Albany and Cambridge. On motion this paper was referred to a select committee, consisting of Dr. McElwee, Messrs. J. M. Henderson, McClintock, J. Brown and Banks, with instructions to report on Monday afternoon, at which time it is made the order of the day.

On motion the rule of procedure was suspended for the introduction of the following report of a committee, which was adopted.

Report of the Committee to arrange the delivery of certain Discourses.

The report of the committee to make arrangements in relation to the delivery of the discourses appointed to be delivered at this meeting of Synod.

The committee recommend that these discourses be delivered as follows, viz.: The discourse on the Apostacy of the Church of Rome, on this evening. The discourse on Earnest and Devoted Ministry, on Sabbath evening. The one on Church Government, on Monday evening. The one on Missions, on Tuesday evening. The one on Signs of the Times, on Wednesday evening. The one on the Unity of the Church, on Thursday evening.

We think it important that this practice be regularly kept up. For the purpose of securing this we recommend that hereafter the number of discourses, to be delivered on subjects specified by Synod, be only three. S. WILSON.

No. 25. The report of the Presbytery of Cambridge, which was referred to the committee of Appeals, of Supplies and the Board of Missions.

Report of the Presbytery of Cambridge.

The Presbytery of Cambridge would respectfully report, that in most of our settled congregations there has been but little change since last year. A new congregation has been organized in the town of Queensbury, Warren County, New York, and named the Associate Congregation of Queensbury. It numbered at its organization nine families and twenty-one communicants. There have been some added since, and there is still good prospect of increase. There is also in connexion with this, a preaching station in Luzerne, about ten miles distant, where an organization is contemplated. We would commend both these places to the Board of Home Missions.

A call on Rev. Joseph M'Kee, from the congregation of Hebron, has been moderated, presented and accepted, and on the 20th of March, Mr. M'Kee was installed in the pastoral charge of that congregation. Mr. Austin has tendered to Presbytery the resignation of his pastoral charge of the congregations of Hemmingford and Hinchinbrook, and will probably be released in July. We would therefore commend the congregations in Canada East to the Board of Home Missions. Mr. Miller left the bounds of our Presbytery in March last to fulfil his appointment as missionary to Oregon. So that Argyle is now vacant and will need constant supply. An appeal from a decision of the session of Cambridge, on the subject of Baptism, has been laid on our table, which we respectfully submit to Synod, together with accompanying papers, and ask them to adjudge the case. An appeal has also been taken from a decision of Presbytery at its meeting in Putnam, May 6th, in the case of James M'Laughlin. The reasons of protest and answers, together with accompanying papers, are herewith transmitted to Synod. Synod's fast was observed by all our congregations. As there has been an overture on the subject of sub-synods for some time before the church, and as a majority of the Presbyteries, which reported their views on the subject last year, reported in favour of its adoption, we would urge on Synod the importance of adopting it practically. We have not had sufficient time to examine the amended basis of union to enable us to give an intelligent report in reference to it. Presbytery believes that the amount of funds assessed on them at the last meeting of Synod has all been raised.

With regard to the state of religion in our bounds it is very difficult for Presbytery to report. The general attendance on public ordinances is commendable. There is also an apparent cheerfulness in contributing to the funds of the church, which evinces a feeling of interest in the kingdom of Christ. Sabbath schools have been organized in most of our congregations, and are well attended. Still there are some things of a discouraging character. Praying societies are not well attended, and many who have enjoyed the privileges of the gospel, all their lives, are very backward about making a public profession. But we have reason to hope that the Spirit is not withdrawn from us, and that in these respects he will revive and quicken us according to his word.

By order of Presbytery,

D. W. FRENCH, Clerk.

No. 26. A special report from the same Presbytery in relation to a correspondence with former excised brethren. Referred to the select committee appointed this forenoon on that subject.

A paper containing a preamble and resolutions adopted by the Presbytery of Albany, on the same subject, was read and referred to the same committee.

On motion it was resolved that a portion of to-morrow forenoon be set apart for devotional exercises. Messrs. Hindman and Vance were appointed to lead. Adjourned. Closed with prayer by Mr. Hanna.

2 o'clock, P. M. The Synod met, and was opened with prayer. The minutes of last sitting were read and approved. Messrs. John Carnahan and Henry Reed, ruling elders, appeared and took their seats.

The following papers were given in and read, viz.:

No. 27. The report of the Presbytery of Chartiers, which was referred to the committee of appeals, of supplies and of bills and overtures.

Report of the Presbytery of Chartiers.

The Associate Presbytery of Chartiers report, that a call to the Rev. F. A. Hutchison, from the Congregation of Noblestown, having been made, sustained and accepted, he was accordingly installed as pastor on the 18th of September last. A call to the Rev. D. H. A. M'Lean from the congregation of Chartiers, has been made out, sustained, and transmitted to the Presbytery of Shenango for presentation, but is yet unanswered so far as this Presbytery are informed. Also a call to Mr. John T. Brownlee, from the congregation of Mount Hope, has been made out and sustained, and is herewith transmitted to Synod for disposal.

This Presbytery have now under their care four vacancies, three of which are depending on Synod for supply, and would require the labours of two preachers nearly the whole time. This statement includes the congregations of Mount Hope and Chartiers, whose calls are yet unanswered. After the usual trials, the following young men were licensed to preach the everlasting gospel, viz. John M. Snodgrass and Hugh Sturgeon, on the 18th of June. Thomas H. Beveridge, Andrew Irons, John A. M'Gill, James C. Murch, John B. Strain and William H. Wilson,

on the 30th of October, 1850, and David W. Carson on the 7th of January, 1851. The following young men were by this Presbytery examined and admitted to the study of Theology, viz., William D. Leiper, John A. Leiper, Samuel C. Reid, and John P. Scott, graduates of Jefferson College, John H. Nash and Andrew Rodgers, graduates of Washington college, James L. Purdy graduate, and Samuel F. Farmer under graduate of Franklin college. Mr. Farmer pursued his studies during the last session under the care of this Presbytery. Synod's fast was observed in all our settled congregations.

The funds for the several objects designated by Synod at their last meeting were apportioned among the congregations under the care of this Presbytery, and contributions have been made by them all except one vacancy. For particulars see the statistical table accompanying this report. With this report is transmitted an appeal by Thomas Rodgers.

With respect to the question of sub-Synods, Presbytery judge that it is inexpedient for the present to make any change on the Synod's plan of meeting.

On the question of abandoning the present practice of licensure without ordination to the office of the holy ministry, this Presbytery judge that there is no good reason for the proposed change. They think that due caution in committing the important and responsible office of the ministry to a young man, in general, requires the continuance of this long established practice. It was judged necessary in ages of the church more eminent than the present for practical godliness; and this Presbytery believe that it is a useful, and generally a necessary means of proving or making trial of the applicant for the ministerial office. They have discovered no evidence of Divine frowns on the practice, but they have seen instances of its manifest utility, and marks of the Divine blessing on its use.

By order of the Presbytery.

J. G. RANKIN, *Moderator*,
THOS. BEVERIDGE, *Clerk*.

28. The report of the Presbytery of Iowa, which was referred to the committee of appeals, of bills and overtures and the Board of Missions.

Report of the Presbytery of Iowa.

The Associate Presbytery of Iowa would respectfully submit the following report. Although we have cause to lament our lukewarmness in the service of God, yet we have reason to bless God that he has not altogether removed the tokens of the presence of his Spirit in the conversion of sinners, and the edification of saints. Whilst multitudes are utterly indifferent with regard to the things that pertain to their everlasting peace, others are anxiously inquiring, with the jailer, "What shall I do to be saved?" Thus we are not left without some encouragement, nor compelled to say, without any restriction, I have laboured in vain, I have spent my strength for naught, and in vain.

At our meeting in April last, Mr. John D. M'Nay, having previously accepted the call from Union congregation, Iowa, was, after the usual trials, ordained to the office of the ministry, and installed as pastor of said congregation. But whilst our hands were thus strengthened, they are again weakened by the removal of Mr. Andrew to a foreign field; and the congregations of Washington and Columbus city are therefore to be placed on the list of vacancies.

Messrs. Oburn and Cunningham have been labouring in our bounds during the year, and petitions respecting them have been transmitted to the Board. Presbytery would recommend to the Board to grant some preaching and the usual aid to the following congregations, viz. Weathersfield, Henry county, Ill., Pleasant Valley, Iowa, and also to grant \$125 to Pleasant Divide; the pastor of that congregation agreeing to spend some of his time in Albia, also Sugar Creek. A protest and appeal by Mrs. Abigail Kendall, has been admitted, and is with accompanying papers transmitted to Synod. A reference having been made to Presbytery, by the Session of Washington Congregation, of the case of some persons who had connected themselves with the Sons of Temperance and refused to break it off, Presbytery would refer the same to the Synod for advice.

On the subject of licensure before ordination, Presbytery adopted the following resolution, namely, That instead of licensing young men, to make trial of their gifts in preaching, we recommend to Synod to forthwith ordain every man that she has by her Presbyteries licensed to preach, and that hereafter licensure and ordination be simultaneous, so that those who enter the ministry may in obedience

to the command of our Saviour, Go baptize as well as teach! On this subject a separate report is herewith handed in.

With regard to the subject of slavery, and to the practice of aiding and abetting immoral characters in obtaining office, Presbytery adopted the following resolution? Resolved, that Presbytery, would respectfully request Synod to express her judgment more pointedly on the subject of slavery; and to consider whether it be not now inconsistent with her profession, for her members to vote for, or elevate men to office who are avowedly in favour of slavery, or who will not use their influence and official power against it. Synod's fast was observed in our settled congregations. We would ask of Synod some supply.

All of which is respectfully submitted.

D. LINDSAY, *Moderator pro tem.*

N. M'DOWELL, *Clerk.*

A communication was read from Mr. James L. M'Millan, executor of the estate of Margaret Galloway, deceased, informing Synod that she had bequeathed fifty dollars to the Associate Synod. This paper was referred to the committee on the funds, and the Rev. J. P. Smart was authorized to receive said legacy, and pay it over to the treasurer of Synod.

Notice was also given that Mr. William Dripps, deceased, late of Guernsey county, Ohio, had bequeathed to the Associate Synod four hundred dollars to be appropriated to the spread of the gospel. On motion, Resolved, that this legacy be equally divided between the Foreign, the Domestic and the Oregon Mission Funds.

The following question was proposed by a member of the church to Synod for advice, viz.: Have we authority from the word of God for the baptism of adopted children? This question was referred to a select committee, consisting of Dr. Anderson, and Messrs. Wallace and Murray.

No. 29. The report of the Presbytery of Ohio, which was laid on the table.

Report of the Presbytery of Ohio.

The Presbytery of Ohio would respectfully report—

That at their meeting on the 12th day of August last, Mr. Byron Porter was, according to the recommendation of Synod, ordained to the office of the holy ministry. At a previous meeting of Presbytery a committee was appointed to examine and admit to the study of theology certain students within our bounds, which reported Mr. David H. Goodwillie and Mr. David Duff so admitted.

With respect to the state of religion among us, we would say that in most of our congregations we have had an encouraging increase in numbers, and we trust also in piety. There is still, however, in common with others, much to lament; while our increase has been encouraging, compared with the past, we have not yet had all that increase which we had reason to expect, and there is far from that general degree of liberality that ought to characterize the followers of Him, "who, though he was rich, for our sakes became poor." The congregations of Stow, Springfield, and Cleveland, having complied with the terms of Synod, and still needing its assistance, we would recommend them to the continued support of the Board of Home Missions.

We are here compelled to express our entire disapprobation of the way in which Mr. Bassfield has been treated by Synod. We cannot see why such a difference should be made between him and the other missionaries of the Church. Either let him be put under the care of the Home Mission Board, or if Synod do not intend to support him, let it be so expressed, that the brother may know what to depend on.

It was also agreed to recommend to Synod, in accordance with the spirit of their action at their last meeting, to use all means consistent with truth and duty for the restoration of the excommunicated brethren, and also for healing the divisions between us and other sister churches, particularly those with which we have been so long negotiating.

Presbytery also hope that Synod will take some suitable action upon the subject of the Fugitive Slave Law. We would also again express our approbation of the plan of sub-synods.

A call for Mr. John A. McGill, from the congregation of Four-Mile, was moderated and sustained, and is herewith presented to Synod for its presentation.

By order of Presbytery.

JOHN R. SLENTZ, *Moderator.*

A memorial on the subject of titles, by S. Walker, was read and laid on the table.

A memorial from some members of the church, on the use of tobacco, was read and laid on the table.

The committee on bills and overtures presented a report on the subject of the widows' and orphans' fund, which, after some discussion, was, on motion, recommitted, and Mr. J. G. Smart was added to the committee.

On motion, Resolved, That a committee be appointed to draw a form for publication, according to which bequests should be made to the different funds of this Synod. Messrs. J. P. Smart and J. M'Gill, the committee.

The committee to whom was recommitted the basis of union, reported last year, presented their report, which was laid on the table, and made the order of the day for Tuesday forenoon.

On motion, Resolved, That a committee be appointed to report on the signs of the times, in view of recommending the observance of a season of fasting, or thanksgiving, or both, as they may judge the state of the case demands. Messrs. Hindman, J. M. Henderson, and Wm. C. Pollock, the committee.

Adjourned till 9 o'clock next morning. Closed with prayer by Dr. M'Elwee.

Saturday, May 24th—9 o'clock, A. M.

After some time spent in devotional exercises, agreeably to a resolution of yesterday, the Synod was opened with prayer. The minutes of last sitting were read and approved.

Messrs. John Hindman, John Bryan, and Wm. Douthet, ministers; and Messrs. John Wilkin and Wm. Lander, ruling elders, appeared and took their seats.

On motion, the regular order of business was suspended, to enable the select committee on the proposed new building for a theological seminary to lay before Synod the following paper.

Your committee, to whom was referred the plan of the Seminary building, think that they cannot proceed in the business to which they are appointed with any propriety till Synod further prepare their way by deciding the two following questions:—1. Shall a new Seminary be built? 2. Shall the building be *with* or *without* a boarding establishment? And they agreed to request the Synod to decide these questions as soon as practicable.

By order of committee.

A. ANDERSON.

After some remarks, the first question was answered unanimously in the affirmative; to the second question it was answered, also unanimously, that the building be without a boarding establishment.

Synod returned to the regular order of business, and the following papers were given in and read, viz.:

No. 30. The report of the Presbytery of Shenango, which was referred to the committee of bills and overtures and board of missions:

Report of the Presbytery of Shenango.

The Presbytery of Shenango would report, that since our last meeting no special changes have taken place. We have been all spared in life, although some have not been able to minister regularly to the people of their charge.

Two new congregations have been organized, viz. Oakland and Allegheny, in Venango county. These two places, together with Cherry Run, in the same vicinity, ask to be put under the care of the Board of Domestic Missions, desiring the entire labours of one missionary for the year. This we earnestly recommend to Synod, and ask on their behalf that it be promptly attended to.

At our last meeting a memorial was presented by some members and adherents of the Associate Church in the vicinity of Conneautville, Crawford county, asking the labours of Mr. W. Bruce half of his time during the coming year, which we also agree to recommend to Synod.

A part of Mr. Small's time has been called by the congregation of Mineral Ridge;

also, the congregation of Lebanon has obtained a part of Mr. Vincent's time;—so that if the foregoing recommendations are complied with, we will have but two small congregations to be supplied during the year.

A call on our brother D. H. A. McLean, from the congregation of Chartiers, in Chartiers Presbytery, together with several other papers, were received, which, after due deliberation, we agreed to refer to Synod, that we may be relieved from acting in such an anomalous case, and that our brother may have the benefit of your counsels as to what is duty in the case.

A committee of Presbytery waited on the congregation in charge of Mr. McLean, and obtained their mind respecting the change contemplated in the call from Chartiers, which is herewith transmitted.

On — June last, Mr. W. G. McPhenny, after the usual trials and examination, was licensed to preach the gospel, and entered on the fulfilment of his appointments.

Our congregations have generally contributed to the mission funds, as requested, the amount of which, together with a statistical table, is hereto annexed.

A question is referred, which is a practical one in our bounds—"Is the marriage of a man to his deceased wife's niece a censurable offence?"

Respectfully submitted.

G. C. VINCENT, *Clerk*.

On motion, a second committee on bills and overtures was appointed, consisting of Messrs. Bryan, Galbraith, and Arnott.

No. 31. A communication from the Presbytery of the Reformed Dissenting Church, setting forth the harmony of that body with the principles of the Associate Church, and stating the terms on which they propose an accession to the communion of this church.

This communication was read in part; but the hour of adjournment having arrived, Synod adjourned till the usual hour. Closed with prayer by Mr. Blair.

2 o'clock, P. M.—The Synod met, and was opened with prayer. The minutes of last sitting were read and approved. Mr. Alexander Lorimer, ruling elder, appeared and took his seat.

The reading of the communication from the Reformed Dissenting Presbytery was resumed and concluded. The paper was then, on motion, referred to a select committee, to report thereon, and made the order of the day for Wednesday forenoon. Dr. Beveridge, Messrs. Ramsay, Bull, Black, and Dr. Wilson, the committee.

The following papers were given in and read:

No. 32. The report of the Presbytery of Clarion, which was referred to the committees of bills and overtures, of supplies, and of missions.

Report of the Presbytery of Clarion.

A call for Rev. Wm. Smith, by the Associate congregations of Rich-hill, and Concord, (the former for two-thirds, the latter for one-third of his time,) was, at our semi-annual meeting on the 1st of October last, sustained—presented—and, by Mr. Smith, accepted. Since that time Mr. Smith has been labouring steadily in the congregations. His instalment is appointed to be on the fourth Tuesday in June next.

We have remaining but two organized vacancies, in one of which, (Pine-Grove,) Mr. Hindman has, for some years been, and still is, by appointment of Presbytery, labouring as stated supply.

There are, in our bounds, some places, which Presbytery have, for some time, considered as Missionary-ground. We have been giving them some supply of preaching, partly by the supplies allotted us by Synod, and partly by some of the members of our own Presbytery: and have been raising some contributions in our respective charges, to aid them in paying for preaching. We see not why Home-missionary ground among us should not be occupied, and cultivated, as well as Home-Missionary ground at a distance. We think, could a large measure of supply be given them, good—perhaps much—might be done: and we would solicit Synod to allow us to apply in this way what may be raised in our bounds for missionary purposes—at least till the experiment, as to what can be done, may be fairly made.

The New 'Draft of a Testimony' has, at last, appeared—enlarged, and professedly improved; but, if it be not born altogether out of due time, its having seen the light is so very recent as to render it impracticable to give it that degree of attention which accurate, edifying, and final, or any thing closely approximating to final action, on so important a matter would require. In reviewing the ground that has been gone over, in attempts to prepare new Testimonies, for a number of years past, we do not think that much has been gained. As to all the laudable and important ends for which we stand as a distinct witnessing-society—we are not convinced that any, or all, of the three late productions are better than the Testimony which we have long held and *hold as yet*.—On a comparison, we are not inclined to prefer the new; for our minds are still under the impression that the old is better.

As the question on Sub-Synods is to be resumed at the approaching meeting of Synod, we would declare ourselves in favour of that measure. Under proper regulations we see not that any evils would necessarily arise therefrom. On the other hand, we think that, on calm reflection, it must be apparent that edification and necessity require such a measure.—The present plan manifestly amounts to a practical exclusion of a great number of the members. From the distant parts of our extensive bounds, it is almost, if not altogether impracticable for the old,—the infirm, and the poor, to attend. We think there should be three sub-synods—to meet, at least annually: and a general Synod—to meet, at least, *biennially*.

The supply allotted us, by Synod, has been mostly received.

The fast, appointed by Synod, has been, so far as known to us, generally observed.

On the state of religion among us we have nothing particular to report.

On the proposed alteration of the metrical version of Psalms, presbytery cannot go into detail; but, surely, in a matter so deeply affecting the edification of the church, and so closely connected with the interests of religion, the greatest caution and the most mature deliberation ought to be exercised.

On the subject of the fugitive slave law, enacted by the congress of these United States in 1850, we earnestly desire Synod to take such action as to show the intrinsic and positive badness of that law—its opposition to the authority and law of Jehovah—its utter contrariety to the principles and tendency of the gospel—and its hostility to all the rights and true interests of man—and to give to the people under their care such instruction—such counsel—such warning, admonitions, and injunctions, as shall be calculated to fortify them against accepting or holding any office under said law—from directly or indirectly aiding in its execution—and from countenancing or conniving at the conduct of those who contribute their instrumentality for carrying its iniquitous provisions into effect. We think mere non-resistance is not all that duty requires in this case. We think that, in such cases, the church should cause her voice to be heard—of like purport with, and not less significant and emphatic than those who said,—'Whether it be right, in the sight of God to hearken unto you more than unto God; judge ye'—or, 'Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.'

Permit us to call the attention of Synod to the case of our brother, Mr. Bassfield, and respectfully to solicit you to devise and adopt such measures as may be necessary in order to his comfort and usefulness.

In some of the congregations under our care, contributions have been raised—for Synod's funds—and for the Missionary funds—some are weak, and would themselves need assistance: and some are necessarily engaged in building meeting-houses for themselves.

May 7th, A. D. 1851.

JOHN HINDMAN, *Clerk pro tem.*

No. 33. The report of the Presbytery of Richland, which was referred to the committee of supplies.

Report of the Presbytery of Richland.

There have not been any remarkable changes in our bounds since our last report to Synod. In some of our congregations we fear there is a decline of true godliness. Many seem not to be seeking new attainments, the necessary consequence of which is decline. Some of us, whilst thankful as we hope for what God has wrought among us, have to lament the little success that attends our ministrations. Still we would hope that God is carrying on his work in our midst, and that he will, in due time, answer our prayers for a more abundant effusion of the influences of his Spirit.

Agreeably to the order of Synod, Mr. Samuel Anderson was, at our meeting in

June, licensed to preach the gospel, and at a subsequent meeting was ordained to the office of the holy ministry. Mr. James Ingles, who was ordered by Synod to be licensed by this Presbytery, if they should see proper, did not come into our bounds until late in the year. Presbytery, however, agreed that he should be taken on trials for licensure, and he has accordingly delivered two pieces of trial before Presbytery, and will probably deliver the others at our next meeting.

The case of W. D. Garrett, referred back to this Presbytery by Synod, was considered at our meeting in September.

The ministers and elders appointed by Synod to assist Presbytery in reviewing the case, were present.

The case was finally settled by Mr. Garrett's agreeing to conform to the previous decision of Presbytery, against which he had protested, and appealed to Synod.

A call from the congregation of Wooster for Mr. Hugh Sturgeon has been sustained, and also one from the united congregations of Troy and Southfield, Michigan, for Mr. James M. Smeallie has been sustained, and they are laid before Synod for her disposal. The supplies allotted to us generally came on. Mr. Cassil came into our bounds in place of Mr. Snodgrass, who had been appointed by Synod. We would submit to Synod whether licentiates or Presbyteries have power to change the appointments given them by Synod. If licentiates have the privilege of making any arrangement they please, there is no necessity for the appointments of Synod. On the subject of sub-synods we have nothing more to report, than simply that we think our church not prepared at present to adopt them.

We are not yet prepared to express our opinion on the other subjects which Synod have laid before the Presbyteries, viz., ordination without license and the draft of a testimony.

Synod's fast was observed in our settled congregations with one exception. A notice was presented at our meeting since Synod convened, that a petition would be laid before Synod for the transfer of the congregation of North Washington from the jurisdiction of this Presbytery to that of the Presbytery of Miami. Owing to the shortness of the time since the notice was received, we have not had time to take any action with regard to it.

Presbytery wish a reasonable portion of supply.

By order of Presbytery.

D. W. COLLINS, Clerk.

No. 34. The report of the Presbytery of Allegheny, which was referred back to presbytery for some alterations.

Report of the Presbytery of Allegheny.

The Presbytery of Allegheny has little to say in her report to Synod respecting matters of local interest. We have to acknowledge the goodness of God in sending another to fill the vacancy occasioned by the death of the much beloved and lamented Anderson. Mr. H. W. Lee having, to the satisfaction of Presbytery, delivered pieces of trial on different subjects assigned him, was ordained to the office of the holy ministry, and installed pastor of the Associate Congregation of Pittsburgh.

But while it affords us pleasure to be thus allowed to extend the right hand of fellowship to another labourer in our own part of the Lord's vineyard, it gives us pain to think there are so many labourers in this common vineyard substantially one with us in faith and practice, who yet either refuse or are refused fellowship with us in the external ordinances of our holy religion.

So nearly are we allied to our brethren of the Associate Reformed Church, that the most discerning eye in the world without us cannot perceive any difference between us except what is occasioned by mere party strife. A continued separation between these brethren must necessarily prove, therefore, a stumbling block to all such persons, and stain with a deep blot the character of the whole Church, which claims to be the only truly loving and peaceful society on earth. The evils resulting to the Church itself from such a division are also incalculably great, as every true lover of the peace cannot but know. We beseech Synod, therefore, to take the matter of a union between these Churches into a careful and prayerful consideration.

Nor should we, in our endeavours to heal the breaches in Zion, lose sight of that truly unhappy division among ourselves, which has not only parted asunder brethren in the ministry, who we trust have been made to drink into one Spirit and even now profess to walk in the same steps—but alienated from one another to a most lamentable extent the affections of many of our people who formerly walked to the house of God in company. Let the letter addressed to our Synod by the brethren now re-

ferred to, be considered in the same Christian spirit with which that letter seems to have been dictated. Let us look at the inconsistency of directing our efforts for union to those who have never been in a state of ecclesiastical fellowship with us while we are not at peace among ourselves. Who knows whether our repeated unsuccessful attempts to form a union with our brethren of the A. R. Church, have not been designed in the providence of God as a reproof to us for neglecting to make greater efforts to remove the grounds of strife and division among the members of our own family. Let this division first be healed, and then we may hope that God will hear our prayers, and bless our efforts, for a union with other branches of the Church of Christ.

HANS W. LEE, Moderator.

No. 35. The report of the Presbytery of Miami, which was referred to the committee on missions, on the revival of the last minutes, and on the signs of the times.

Report of the Presbytery of Miami.

In presenting this our annual report, we have to record the loving kindness and tender mercies of God in preserving the lives and in giving a good degree of health to all our ministerial members during the past year; nor have sickness and death been more than ordinarily prevalent among the members of our congregations. Harmony and peace prevail to a good degree in our bounds. The public dispensation of ordinances is attended by our members in general with regularity and decorum, and, we have reason to hope, with some degree of profit. But notwithstanding this regularity and order, we fear that both as ministers and people we come far short of making that improvement of Divine ordinances which the glory of God and our own comfort and growth in grace require. We have to lament a prevailing eagerness in labouring for the "meat that perisheth." It is the language of too many, "Who will show us any good?" Present and perishing things appear in the case of many to have usurped the place in the affections and aim which the imperishable and unsearchable riches of Jesus Christ should occupy. We have much need of a time of refreshing from on high. We need the Spirit to show unto us the more excellent way.

A call has been made out for Mr. John Snodgrass by the congregation of Poplar Ridge and Plainfield, which will be laid before Synod, and we hope that measures will be immediately taken for its early presentation. The prosperity if not the very existence of these congregations depends upon the early settlement of some suitable labourer in their bounds. Many of them are much discouraged on account of their long destitution, and some have been making arrangements to leave for places where they can have a regular dispensation of ordinances; which they would not do, had they any assurance that they would soon have such in their present location. One discouraging feature in their situation is, that they are not able of themselves to give a sufficient support to a settled labourer, and there is no other vacancy with which they could temporarily unite in any reasonable bounds. In consideration of these facts Presbytery have agreed to recommend their case to the Home Board, and ask that aid be extended to them for some two or three years. The field we believe is promising, and with an efficient labourer would not long need the fostering care, of Synod.

Synod's fast was observed by all our settled congregations; as to the vacancies, we cannot speak with certainty. The precise day fixed by Synod was not observed, as that interfered with our semi-annual meeting, the time of which was fixed prior to the last meeting of Synod. Presbytery would suggest to Synod whether there is not an equal propriety in appointing yearly days of Thanksgiving with that of appointing yearly fasts. Nature itself dictates and religion demands that we should entertain a lively sense of God's goodness, and should give utterance to our feelings on suitable occasions. There is no religious exercise to which we are more frequently called in scripture than that of giving thanks to God. If we are in duty bound to mourn and fast, not only on account of our personal sins, but also on account of the sins of the land, have we not, on the other hand, common mercies, as citizens and as Christians, for which we should especially be thankful? We are loaded with temporal benefits, and our religious privileges are multiplied. Ought we not then on account of these to call upon our souls to be stirred up in the way of thankfulness to their great Author? It is most reasonable that the recipients of many mercies should be thankful for them. Thanksgiving is to be the great exercise of the redeemed in the world to come. Should not the people of God be practised in its performance here? As a branch of the Church we have received good

at the hand of the Lord. Our labourers have been much increased and our numbers multiplied. The Lord has enlarged our borders; we have broken forth on the right hand and on the left. And more than this, he has blessed us with means of doing good. "Our cattle yield thousands, and our sheep ten thousands in our streets." Our pastures are clothed with flocks and our vales are covered with corn. Not only are we blessed with the means of doing good, but the Lord has opened the hearts of our people to honour Him with their substance more than formerly. Although we have not brought forth all the fruit that might reasonably be expected under such multiplied blessings, yet, this day of small things should not be despised, but we should gratefully record the goodness and grace of God in causing us to yield these first fruits, and in the way of being grateful we may expect more grace to be given, and given until we abound unto all liberality. How suitable then that there be a set time in which a united and general expression be made of our thankfulness!

(On the event of Mr. Snodgrass' acceptance of the call from our bounds, we will still need considerable supply during the coming year.

Presbytery would urge upon Synod and the Board of Domestic Missions that provision be made for the constant supply of Cincinnati during the coming year. The congregation there earnestly pray for it, and have promised \$150 on their part for such supply. At no former period were the prospects so promising as at present. Their number has more than doubled during the past year. They have procured a lot and expect to build a house of worship during the present season. This being accomplished and an efficient labourer kept constantly on the ground, there is no reasonable doubt of success in building up a congregation in that place.

At a regular meeting of Presbytery on the 18th of June last, Mr. John T. Tate was, after passing through the usual forms of trial, licensed to preach the everlasting gospel in our bounds, and wherever he may be called in the providence of God.

Presbytery would urge upon Synod to take up and issue the case of Truro Session and Iowa Presbytery, which has long been lying on your table. Truro Session complain that they are suffering in consequence of delay in issuing that matter. And we believe that good order requires that such cases should not be suffered to pass without notice.

Mr. James H. Andrew has been prosecuting his studies under the care of Presbytery during the past year, and Mr. Wm. C. Jackson for the larger portion of the year. They have given to Presbytery satisfactory evidence of diligence and improvement while under our care. They intend immediately returning to the Seminary. A corrected statistical table accompanies this report.

By order of Presbytery.

J. P. FISHER, *Moderator*.

No. 36.—The report of the presbytery of Illinois, which was referred to the committee on the funds, on bills and overtures, and board of home missions.

Report of the Presbytery of Northern Illinois.

During the past year no changes have taken place in the outward condition or circumstances of Presbytery, worthy of very special notice. Our congregations, settled and vacant, are gradually gaining in numbers and strength, principally, it is true, yet not entirely, from emigration, and at the same time new preaching stations are springing up in different parts of our territory calling for supplies of gospel ordinances, and reminding us repeatedly that the harvest is great, but the labourers few.

Nothing has occurred during the year to mar the peace of Presbytery, or to disturb the harmony of the church in our bounds. Though we can record no remarkable revivals, yet we have much reason to believe that the Head of the church is with us, and that His Spirit has not forsaken us.

Mr. Story has faithfully, and we trust profitably, fulfilled his appointments in our bounds. For thirty sabbaths he has received one hundred and two dollars from those in whose behalf he laboured, leaving a claim of seventy-eight dollars, which we hope Synod will pay.

A summary of the various petitions received by Presbytery, asking for an increased supply of gospel ordinances, has been given into the hands of the board of Home Missions. We ask for these petitions the special and liberal attention of said Board.

Presbytery would recommend the following for the consideration and action of Synod:—

1st. That Synod set forth more specifically than has yet been done, the sin of yielding obedience to civil enactments, manifestly conflicting with the divine law.

2d. That a decided expression of indignation and contempt be given against the fugitive slave law, and the shameful conduct of all those throughout the church of Christ who are labouring to sustain it.

3d. That Synod recognise the act of voting for slave-holders, like that of holding slaves, a censurable offence.

4th. That measures be taken to awaken the attention of the church to the subject of prophecy, and to secure for it a prominent place in the course of studies at our Theological Hall.

5th. That in view of the important matters now pending before Synod, and in harmony with our public profession, this Synod some time during the present meeting engage in the solemn duty of public and religious covenanting.

6th. That Synod positively require each Presbytery annually to report a Statistical Table, embracing all the particulars named in the following table, which we append as the Statistics of our own Presbytery.—[See Stat. Table, App.]

Respectfully submitted by order of Presbytery, R. W. FRENCH, } Committee.
JAMES MILLER, }

No. 37. A communication from a committee of the Associate Reformed Synod of the West, on the subject of an improvement in the metrical version of the Psalms, which was laid on the table for the present.

The committee on bills and overtures presented the following report, which was adopted:—

Report of the Committee of Bills and Overtures on the Petition of North Washington Congregation.

The committee of Bills and Overtures, to whom was referred the petition from the congregation of North Washington, to be transferred from the Presbytery of Richland to the Presbytery of Miami, would respectfully report, as it subjects that congregation to inconvenience to be under the jurisdiction of another Presbytery from their pastor, and as it cannot materially interfere with the rights of the Presbytery of Richland, that the prayer of the congregation be granted so long as their present relation to Mr. Bull as their pastor continues.

JAMES BROWN, JAMES WALLACE,
D. H. A. McLEAN, WILLIAM BELL.

The committee appointed last year on the metrical version of the Psalms presented a report, which was adopted, as follows:—

Report of the Committee on Verbal Improvements of the Metrical Version of the Psalms.

The committee appointed last year to report respecting an improvement of our metrical version of the Psalms, have given such attention to this subject as their limited time, compared with the importance of the subject, would admit, and ask leave to report, that, in their opinion, some verbal amendments might be advantageously adopted. Some amendments, prepared by the committee, partly printed and partly in manuscript, are herewith laid before the Synod, not with a view to any action respecting them at present, but that they may be more fully examined hereafter; and that such of them as may be approved may be adopted. In the mean time, the committee recommend that another committee should be appointed to attend to the preparation of amendments, and to correspond with the different churches making use of our version of the Psalms, or such committees as may be appointed by them, with a view to united action with these churches on this subject.

THOMAS BEVERIDGE,
JAMES RODGERS,
THOMAS HANNA.

Dr. Beveridge, Mr. Banks and Dr. Cooper, were appointed the committee contemplated in the above report.

Messrs. Murray and Lee, ministers, and Messrs. Wm. Bell and S. George, ruling elders, were elected members of the Board of Domestic Missions.

Adjourned till nine o'clock on Monday morning.

Closed with prayer by Dr. Rodgers.

Monday, May 26, 9 o'clock, A. M.

The Synod met, and was opened with prayer. The minutes of last sitting were read and approved. Mr. Joseph Strain, ruling elder, from the Presbytery of Albany, appeared and took his seat.

The following paper was given in, and read, viz.:—

No. 38. A memorial from the session of Fairfield congregation, respecting a rule in the Book of Discipline, which was referred to the committee on bills and overtures.

On motion, the order of business was suspended, and the communication from the Reformed Dissenting Presbytery was made the order of the day for Tuesday forenoon, instead of Wednesday, as stated in a previous minute.

On motion, the report of the Presbytery of Ohio was referred to a select committee, consisting of Messrs. McGill, Blair and Logue.

On motion, the several calls on Synod's table were taken up. A call from the congregation of Mount Hope, for the Rev. John T. Brownlee, was presented and accepted. A call from the congregation of Wooster, for Mr. Hugh Surgeon, was presented, and at his request referred to the Presbytery of Richland for presentation. A call from the congregation of Four Mile, for Mr. John A. McGill, was presented and accepted. A call from the congregations of Poplar Ridge and Plainfield, for Mr. John M. Snodgrass, was presented and accepted.

The reasons of protest, by Dr. Anderson and others, from the new Testimony proposed as a basis of union, were read, together with the answers of the committee appointed by Synod. On motion, the answers were accepted and laid on the table.

The subject of a division of Synod into several sub-Synods was taken up, and, after some discussion, the following resolution was adopted, viz.:—

Resolved, That a committee be appointed to prepare a plan of sub-Synods, and present it to the Synod for consideration on Thursday forenoon. Messrs. John G. Smart, S. Collins and Dr. Anderson, the committee.

The following committees were appointed to review such Presbyterian Records as have been brought forward, viz.:—

Messrs. G. D. Henderson and Arnott, those of Northern Indiana.

" M'Hatton and J. Thompson,	" Southern Indiana.
" D. Collins and T. Brown,	" Shenango.
" French and Lusk,	" Miami.
" Slentz and Cleland,	" Iowa.
" Lee and Donnan,	" Chartiers.
" Lindsay and M'Dowell,	" Illinois.
" Forrester and Cummins,	" Clarion.

Mr. Lindsay represented to Synod that a box of books had been transmitted to him by the Board of Missions, which was lost on the way, and he prays Synod to relieve him from the payment for the same. On motion, his petition was granted.

The committee to whom was referred the papers on the Widows' and Orphans' Fund presented a report. While this report was under consideration, Synod adjourned till the usual hour.

Closed with prayer by Mr. Banks.

Two o'clock, P. M.

Synod met, and was opened with prayer. The minutes of last sitting were read and approved.

Mr. William M'Vey, ruling elder, attended in room of Mr. Crabb.

The following papers were given in and read, viz.:—

No. 39. The report of Mr. Isaac Geery, Treasurer of the Oregon Mission fund, which was referred to the committee on Missions.

Oregon Mission Fund in account with Isaac Geery.

1850.		CR.
Nov. 14,	To Cash paid for Printing Circulars, - - - - -	\$2 00
" 19,	" Postage on " - - - - -	5 20
1851.		
April 15,	" to Rev. J. P. Miller, - - - - -	2005 00
" "	" for Board of Mr. Miller's family, - - - - -	53 00
May 19,	" to Rev. S. G. Irvine, - - - - -	109 15
	Balance to new Account, - - - - -	800 17
		<hr/>
		\$2974 52
1850.		DR.
May 29,	By Cash, - - - - -	252 75
June 18,	" from Rev. Mr. Banks, - - - - -	5 54
" 26,	" " Rev. J. Patterson, - - - - -	5 00
July 16,	" " Rev. W. J. Cleland, Croton cong., - - - - -	11 25
Nov. 1,	" " S. F. Morrow, Johnstown cong., - - - - -	8 65
Dec. 18,	" " Mr. Hall, Florida, - - - - -	30 00
" 20,	" " J. P. Smart, - - - - -	16 00
" 24,	" " D. Strang, - - - - -	20 00
1851.		
Jan. 1,	" " Mr. Graham, - - - - -	36 00
" 15,	" " J. W. Logue, - - - - -	15 00
" 24,	" " W. S. Young, - - - - -	296 30
Feb. 5,	" " Baltimore cong., per Mr. Carson, - - - - -	88 00
" 6,	" " Rev. S. F. Morrow, Albany, - - - - -	50 00
" 7,	" " J. Strang, Dumfries, - - - - -	20 00
" "	" " J. Russell, Stamford, - - - - -	13 00
" 10,	" " a Friend, per A. Irons, - - - - -	3 00
" 28,	" " W. S. Young, Pittsburg cong., - - - - -	75 00
Mar. 3,	" " Wm. Bell, - - - - -	1000 00
" 28,	" " Rev. Thos. Hanna, per J. Duncan, - - - - -	25 00
" "	" " T. D. Anderson, " - - - - -	10 00
April 1,	" " Mission Church, N. Y., - - - - -	25 50
" 8,	" " Subscription for 1850 from Argyle, - - - - -	37 50
" "	" " Contribution from Session, and Collection from Congregation, - - - - -	50 00
" "	" " Contribution from Hebron, - - - - -	10 50
" "	" " Sundry amounts, before reported by Rev. Mr. McKirahan, - - - - -	34 25
" "	" " Mite Society, Cambridge, - - - - -	38 00
April 28,	" " Mr. W. Bell, - - - - -	609 42
" 30,	" " Rev. J. Law, from Tennessee cong., per J. Duncan, - - - - -	15 31
May 19,	" " following Amounts received per Rev. S. G. Irvine:	
" "	" " Mr. W. Bell, - - - - -	65 97
" "	" " Stone Valley cong., - - - - -	11 18
" "	" " Bloomfield " - - - - -	20 00
" "	" " Northfield " - - - - -	5 00
" "	" " Claysville, " - - - - -	7 00—
" "	" " N. York cong., Rev. J. Harper, - - - - -	40 00
" "	" " Ministerial Services of Rev. J. P. Miller, at Mission Church, N. Y., - - - - -	12 00
" "	" " From Home Mission Fund for ditto, - - - - -	12 00—
		<hr/>
		\$2974 52
May, 1851,	Balance on hand, - - - - -	800 17
New York, May 19, 1851.		

ISAAC GEERY, *Treasurer.*

No. 40. A memorial from S. Walker, asking leave to protest against a construction Synod has given to the rule on the subject of occasional hearing. On motion, leave was granted.

The committee on bills and overtures presented a report on the subject of

license without ordination. A minority of the committee presented a counter report. On motion, both reports were laid on the table.

Synod proceeded to the order of the day. The select committee to whom was referred the communication from those excinded brethren formerly members of the Presbyteries of Albany and Cambridge, presented a report. After a lengthy discussion of this report, the following resolution was offered and adopted:—

Resolved, That the farther consideration of the restoration of the excinded brethren be postponed until the next meeting of this Synod, and that a committee of three be appointed to inquire of them, what act or acts of this Synod they would require to be rescinded, in order to their restoration. Dr. Wilson, Messrs. Wallace and J. Brown, the committee.

Adjourned till nine o'clock next morning.

Closed with prayer by Mr. Douthet.

Tuesday, May 27, 9 o'clock, A. M.

The Synod met and was opened with prayer. The minutes of the last sitting were read and approved. Mr. George C. Harper, ruling elder, attended in room of Mr. Andrew, Mr. William G. Graham in room of Mr. Robertson, and Mr. William Anderson in room of Mr. William Collins.

The following papers were given in and read, viz.:

No. 41. A communication from Mr. Samuel Templeton, Illinois, requesting Synod to take some means for diffusing more general information of the state of our church in the West, which was laid on the table.

No. 42. A reference from the Presbytery of Shenango of a call from the Presbytery of Chartiers for Rev. D. H. A. McLean, which was laid on the table.

No. 43. A petition from some individuals in Newark, N. J., praying for supply of preaching and aid from the Domestic Mission Fund, which was laid on the table.

A paper containing a reference from the Presbytery of Cambridge, in regard to an appeal from the session of Cambridge, on the subject of Baptism, was received and referred to the committee on bills and overtures.

Synod proceeded to the order of the day. The select committee to whom was referred the communication from the Reformed Dissenting Presbytery presented a report. This report was the subject of a protracted discussion: but before coming to any decision, Synod adjourned till the usual hour.

Closed with prayer by Mr. J. G. Smart.

2 o'clock, P. M. The Synod met, and was opened with prayer. The minutes of last sitting were read and approved. Synod resumed the consideration of the report of the committee on the communication of the Reformed Dissenting Presbytery. After some farther discussion the report was adopted, and is as follows:

Report of the Select Committee on the Paper of the Reformed Dissenting Presbytery.

The committee to which was referred the communication of the brethren of the Dissenting Reformed Presbytery report, that they have given such attention to this paper as its length, compared with their limited time, would admit. They rejoice at the prospect, presented by this communication, of the healing of one of the breaches of Zion. In our opinion, the conclusion to which these brethren appear to have come is well warranted by the comparison which they have instituted between their profession and that of the Associate Church, viz.: That there is no just reason why these churches should not be one. There may be some diversity between some of the sentiments which they have expressed, and such as are held by some among ourselves; yet so far as their declarations relate to subjects embraced in the standards of the Associate Church, the committee think there is an agreeable coincidence of sentiment, and so far as subjects are introduced, which are not embraced in our standards, we believe that they have avowed no sentiment which is not also held among us and deemed consistent with a professed adherence to our standards. The only point on which we would anticipate any difficulty in the way of a scriptural and comfortable union, is the last one contained in their communication, which re-

lates to the oath of allegiance to the United States government, on the lawfulness of which they ask our opinion. These brethren mention various defects in our civil constitution and enactments, which are positively sinful. They then infer that the oath of allegiance involves an approbation of these things, and an obligation to support them, and must therefore be sinful. We are by no means disposed to defend the constitution of the United States from the various charges brought against it; nor does it seem strange to us that conscientious Christians should have doubts about the lawfulness of the oath of allegiance; but while on the one hand we have never judicially sanctioned the swearing of this oath, neither have we condemned it. Difference on this point has been a matter of forbearance among us. If these brethren are willing to unite with us on this ground, we see no difficulty in the way.

THOMAS BEVERIDGE,

A. M. BLACK,
JAMES L. BULL,

SAMUEL WILSON,
JAMES P. RAMSAY.

Against the adoption of this report, Messrs. D. Thompson, S. Hindman, J. Hindman, G. D. Henderson and M. Clintock, craved to have their dissent marked.

On motion the communication from the Reformed Dissenting Presbytery was ordered to be published as an Appendix to the minutes.

Synod proceeded to the order of the day, viz.: the consideration of the report of the committee on the Basis of Union. After some discussion on a motion to adopt the Basis reported, as an overture to Presbyteries, the following resolution was adopted, viz.: Resolved, that the basis presented by the committee be divided into three different parts, and assigned to three select committees, to report upon it to-morrow afternoon.

Committee on the first ten chapters, Messrs. Laughead, J. L. McLean and D. Collins; on the next ten chapters, Messrs. McElwee, Rankin and Douthet; on the remainder, Messrs. J. M. Henderson, M. Hatton and T. B. Hanna.

The communication from the executors of the estate of Mr. William Morris, deceased, was called up and referred to the committee on the funds.

The report of the treasurer of the Education Fund was referred to the same committee.

The select committee on the location of the Theological Seminary presented a report, which was on motion laid on the table till Thursday morning.

The committee on Missions presented a report on the Trinidad Mission. While this report was under consideration Synod adjourned till 9 o'clock next morning. Closed with prayer by Dr. Wilson.

Wednesday, May 28, 9 o'clock, A. M.

The Synod met, and was opened with prayer. The minutes of last sitting were read and approved.

The following paper was given in and read.

No. 44. A communication from Rev. T. Bassfield respecting the Canada Mission, which was referred to the committee to whom was referred the report of Presbytery of Ohio.

The committee of Appeals presented a report on the appeal of James McLaughlin from a decision of the Presbytery of Cambridge, judging a charge proven against him of taking, without consent, certain property from a road. The reasons of protest and appeal, together with the testimony in the case, were read. After some remarks the decision of Presbytery was affirmed.

The committee of Appeals presented a report on the appeal of Abigail Kendall from a decision of the Presbytery of Iowa, depriving her of the communion of the church, on account of her entering into a second marriage, during the lifetime of her former husband, though she had been legally divorced from him. The reasons of protest, and appeal, and answers, together with the testimony in the case, were read. After some discussion, the report of the committee was adopted as follows, viz.:

Report of Committee of Appeals in the case of Mrs. Abigail Kendall.

From the papers before us the facts of the case appear to be these. Mrs.

Kendall is married to a second husband while the first is living, from whom she had been legally divorced. It was admitted on all hands that she could not live with her first husband on account of brutal and inhuman treatment. In this state of separation the parties continued about nine years. She then contracted and entered into a second marriage, for which she was suspended from privileges by the Associate Session of Keokuk.

The memorialist brought her case before the Presbytery of Iowa, which affirmed the decision of Session. Against this decision of Presbytery she protested, and appealed to Synod.

While your committee does not agree with all the reasoning of the memorialist, yet we deem one of the grounds taken to be of great weight in the case, viz. that the decision of Presbytery and Session was contrary to the Confession of Faith, in chap. 24, section 6. Divorce is allowed on the ground of such "wilful desertion as can in no wise be remedied by the church or civil magistrate." From the statements made of the case, which the Presbytery did not question, we think it such a one as is contemplated in the Confession. It is not our place to go beyond the Confession, and consider whether that doctrine of the Confession is scriptural. It is now the received constitutional law of the church, and the received exposition of the doctrine of the scripture, and is in force until altered in an orderly way. Your committee would therefore recommend, that the appeal be sustained, or that the decisions of Session and Presbytery be reversed.

JAMES PATTERSON, S. T. HERRON, }
JAMES N. LAUGHEAD, S. GEORGE, } *Committee.*

Against the adoption of this report, Dr. Rodgers and Messrs. J. M. Henderson, S. Collins, M'Farland, S. Hindman and J. Hindman craved to have their dissent marked.

The chairman of the Board of Domestic Missions, Dr. Rodgers, presented a report, which was read, and after some remarks adopted, as follows.

Report of the Board of Home Missions of the Associate Church.

One of the distinguishing features of the times in which we live, is activity. The supporters of the man of sin are active—they are straining every nerve to perpetuate the reign of superstition and ignorance over the minds of men. The adherents of every other system of error are active; throughout every part of the enemy's camp is heard the noise of a host preparing for the battle: nay, they have taken the field, and are putting forth their utmost efforts to secure the victory. Nor is all the activity upon the side of the enemy. It is matter of thankfulness, that, in every department of the Redeemer's kingdom, the friends of truth are bestirring themselves; the idea is constantly taking more hold of their minds and hearts, that the blessing of God is not to be expected—that the world is not to be convinced either of the truth of our principles, or our sincerity in maintaining them, unless in the way of putting forth active and energetic efforts for the propagation of these principles. In this state of things, it is not to be wondered at that the cause of missions should be occupying a large share of the attention of all the true friends of the Redeemer. There was a time when, to the sin and shame of the church, it was not so; but that time has happily passed away. It is now pretty generally acknowledged, that no matter what high-sounding pretensions any individual or body of men may put forth to soundness in the faith, if standing with folded arms, if making no efforts to have the gospel of Christ preached in the regions beyond them, if refusing to contribute of their substance for this purpose—such conduct casts a shade of suspicion over their profession; their love may be in word, but it cannot be in deed and in truth.

As the field of missions is the world, no true friend of the cause will restrict his views to any narrower limits. But although missions should not end at home, yet sound policy as well as scriptural authority unite in teaching us that they should begin there. It would not certainly be good policy in the husbandman to be searching out new fields at a distance to the neglect of those already brought under cultivation; the latter should occupy his first care, and then let him extend his labours to such fields beyond as lie neglected, and promise a reward to his labours: so the destitute and the perishing at home ought to be the first objects to engage the attention of the church, then let her extend her operations to regions beyond. Look, also, at the course pursued by that great missionary, the apostle and high priest of our profession, Christ Jesus, and imitated by the first

missionaries of Christianity. Let us go forth, says he, and preach the gospel in the villages and cities round about us; and in the parable of the marriage supper, the servants are directed to go forth, and first invite those in the streets and lanes of the city, and then to go to the highways and hedges. And such it is well known was the order pursued by the apostles—Jerusalem and the regions round about occupied their first care, then Samaria and the ends of the earth. And so we conceive it ought to be now: our own land first, and then other lands as God in his providence may give us the means and opportunity. This course, instead of working adversely to the cause of foreign missions, will be found the most efficient to sustain them. Every congregation gathered in at home will add to the ability of the church to extend the gospel abroad. And, we may add, every missionary sent abroad will strengthen the church to do more at home; the Lord will pour out his Spirit upon us, and he will open the hearts of our people, and make them willing to practise a higher measure of liberality than they have yet put forth, and it is this that we need, and not ability to do more than we have yet done for the advancement of the cause of missions. To suppose, then, that home and foreign missions are antagonistic, or that they interfere with each other, is to take a very contracted and a very incorrect view of the whole subject. They are but one. Every true friend of the one must be the friend of both; while the person who is opposed or is even cool towards the one, must be regarded as occupying the same position in regard to both.

It gives your Board unfeigned pleasure to report that our people during the past year have given the most substantial proof of the deep interest which they take in the cause of home missions by the growing liberality of their contributions. Although making an extraordinary effort to provide means for the Trinidad and Oregon missions, yet we have received a larger amount than has ever been paid in one year into our Treasury, amounting to \$3,265 00. Our expenses, however, including the burden left on the treasury, owing to the delinquency of last year, have been \$4,158 39, leaving a balance against us of \$893 57. This may be increased by a small amount, as we have not yet received the accounts of all our missionaries.

We hope that some means for the immediate payment of this debt will be at once devised. It can be easily done, and, if done, it will spare your Board much trouble, and your missionaries much inconvenience. The state of the missions under our care is such as to warrant our entreating the hope that we will not be disappointed in making this reasonable request of synod. There are but few among us fully aware of the extent of the benefits our church is likely to derive from this department of labour in the cause of our Redeemer. Already, no less than thirteen settled pastors are receiving aid from the Board, who otherwise could not be supported by their congregations. In addition to these the services of no less than 17 missionaries are demanded the coming year. This, to the faint-hearted, may appear alarming. But we tell you, dear brethren, it cannot be helped. If a fault has been committed at all, it was in ever making a commencement, for every year the field of usefulness has been enlarging, the demands for missionary labour have been becoming more importunate, and we have never been able to see how a single one of these demands could be refused on any other ground than that of absolute inability to comply with them. It will be seen by consulting the accounts of our missionaries, published from time to time, that many of our missionary stations have contributed liberally to the different funds of synod. Many of them, also, have not applied for the full allowance to which they were entitled—thus manifesting a disposition to be as little of a burden to the church as possible. And it is to be hoped that presbyteries, congregations and missionaries will all co-operate with us in reducing our expenses to the lowest possible point. We that are strong ought to bear the infirmities of the weak; but that it may be done heartily, it is necessary for us to know that they are not leaning on us more than is needful.

Wherever we have been able to occupy the field efficiently, our labours have been crowned with success; so that many of our stations will require an additional number of labourers, while several promising places are unfortunately demanding aid the coming year. We regard the state of Michigan among the most promising fields for missionary labour, and the conduct of those whom we have been hitherto supplying in that state has been such as to demand a continuance of aid to them. They have always not only met their engagements with punctuality, but materially diminished the charge they might otherwise have been

to the Board. Application was lately made to us from Allegan Co. in that state, for the whole time of a missionary the coming year; and as the station near London in Canada West, can be best attended to in conjunction with Michigan, this will require four missionaries for that field the coming year. We have also a pressing application from Galena, Illinois, which, we think, should be attended to. A new congregation was organized in Newark, the past year, and the spirit with which they have gone to work, and the exertions they have made, and the harmony which characterized their movements, promise well for the future. The mission church in New York city also continues to prosper, and nothing more seems wanting to build up a large and flourishing congregation there, with the blessing of God, than the settlement of some able, devoted minister of the New Testament. We need not, however, occupy your time in giving a particular account of our several stations. A statistical table will be presented herewith, from which may be seen the manner in which they have been supplied through the year, their increase and present condition. We will therefore proceed at once to state the amount of men and means which we have concluded to recommend for the coming year:

In the state of Michigan, including the station near London, Canada West, four missionaries: viz. Messrs. Smeallie, Wilson, M'Henry, six months, to be succeeded by Mr. Anderson; Mr. Shankland, three months, to be succeeded by Mr. Clark, when licensed.

In the presbytery of Iowa, five missionaries: viz. Mr. Porter, Unity, Randolph county—100 dollars aid to be extended to his support; Mr. Oburn, Rock Island and connexions; Mr. Anderson, six months, to be succeeded by Mr. M'Henry, Mr. Alexander, and Mr. Carson, five months, to be succeeded by Mr. Maughlin; the places of the latter to be assigned by presbytery.

In the presbytery of Northern Illinois, three missionaries: viz. Mr. Story, Galena, six months, to be succeeded by Mr. G. Nesbit, Mr. Tate, Rock River and Chemung; Rev. A. Murray, two months in Wisconsin, to be succeeded by Mr. S. Kerr, when licensed.

In the presbytery of Southern Indiana, Mr. Murch, and Mr. S. M'Neil, when licensed. The congregation of Sharon have applied for aid, and the Board would recommend 50 dollars for this purpose, the presbytery providing the missionary.

In the presbytery of Ohio, Mr. J. R. Slentz, to occupy the same places as last year—the Board granting 125 dollars towards his support.

In the presbytery of Shenango, Mr. J. N. Smith, to supply the different stations in the region of Oil Creek.

In the presbytery of Philadelphia, Mr. Austin, to supply the congregation of Boalsburgh such a portion of time as they may be able to comply with the terms of the Board.

In the presbytery of Miami, Rev. R. J. Pollock, to supply during the year in the city of Cincinnati, the full allowance to be paid by the Board, other expenses by the congregation; the other stations in Clinton and Jackson counties to be supplied by the presbytery as formerly, the usual allowance to be granted by the Board.

In the presbyteries of Cambridge and Albany, one missionary will be needed in Newark, one in the mission church, New York, one in Queensberry and Luzerne, one in Hemmingsford and Hinchinbrook, and one for four months of the year in Lansingburgh. Besides these we learn from brethren from that section of the church, that there are three congregations requiring constant supply, and that in these and the presbytery of Philadelphia, it will be more convenient for these missionary stations and congregations if synod should set off a sufficient number of men to supply the whole, leaving the arranging of them to the presbyteries in conjunction with the Board. We therefore request seven to be set off to us for this purpose, viz. Messrs. Thompson, Donnan, Irons, Stewart, G. Nesbit, six months, to be succeeded by Mr. Story the remainder of the year; T. H. Beveridge, five months, to be succeeded by Mr. Lytle, and Mr. Sturgeon, five months, to be succeeded by Mr. Joseph Thompson.

Besides the amount necessary to sustain these missionaries, the Board would upon the recommendation of presbyteries advise the payment of the following sums in aid of weak congregations: Pleasant Divide and Albion, 125 dollars; Apple River, 50 dollars; Bethel, Smith Creek and N. Henderson, 100 dollars; Granville, 100 dollars; Somonauk, 100 dollars; Yorkville, 125 dollars; Cleveland, 100 dollars; Laporte, 125 dollars; and Delhi, 50 dollars.

If all these different recommendations be agreed to by synod, a much larger sum will be required than any former year. Not less than four thousand dollars will be needed for this purpose. This, together with our present indebtedness, will make the demand upon us the coming year, for operations in the home field, about five thousand dollars. To some it may appear extravagant to recommend such a sum, and visionary to expect that it can be raised. But we would say to those to whom the matter may appear in this light, that we have tried our utmost to comply with their views, but the result is that we find ourselves utterly unable to reduce it below this sum. The claims which come upon us are so urgent, and they appear to us so equally balanced that we cannot, without seeming partiality, recommend one and refuse another. We therefore find ourselves shut up to the alternative of either recommending the whole, or abandoning our plan of missionary operations which hitherto has worked so admirably well, and promises such gratifying results to all who have the extension of the church of Christ at heart. It is by no means an extravagant expectation that at the end of ten years from the commencement of our operations we will find fifty settled ministers and so many congregations, part of which at least will be not only self-sustaining, but be assisting in bearing the burden which now presses upon us, and extending the same benefits to others, which we are now extending to them. And we make not a doubt that the Head of the church has brought us into this strait to put our liberality to the test. We see no way in which we can escape from the work set before us without dishonour and loss—provoking him to send upon us the blighting judgment of spiritual barrenness. It cannot be doubted that we have the ability to do all that is asked—let us make the trial unitedly, and we cannot but succeed. If the proper means are used, we may also hope to see our expenses considerably reduced. Let missionaries and presbyteries insist upon congregations receiving aid to do all in their power not only to comply with their obligations, but rest satisfied with the least possible sum necessary. And surely they will do so, when they see the church making such exertions for their support.

There are several of our missionaries who have been licensed a considerable time without ordination; we would recommend to synod the propriety of giving presbyteries the liberty, where they shall judge it fit and necessary, to bestow upon them ordination.

We have now, dear brethren, laid before you a statement of what we have been doing, and also what we would entreat you to do. Our labour has been without earthly reward; all your funds have been received and disbursed without cost to you. If, however, we have your continued confidence, and, above all, the approbation of the Master whom we serve, we have our reward. Let us conclude with reminding you and also ourselves that our time to work for Christ will soon be over. As each year passes on we are parting company with some with whom we once took sweet counsel, and our time may come soon. Before another meeting of synod comes round, the hand which penned this may be cold in the grave, and the hearts which are purposing to carry out these plans and recommendations, may be freed from the cares and perplexities of the church here below. But if so, none of us will then regret that we devised liberal things for Christ, or put forth self-denying exertions for the spread of the gospel of Christ.

JAMES RODGERS, *Chairman*.

On motion, Resolved, that a committee of three be appointed to prepare a plan for the liquidation of the claims now against the Board of Domestic Missions. Mr. J. D. Wolfe and Drs. Wilson and Rodgers, the committee.

Adjourned till the usual hour. Closed with prayer by Mr. S. Hindman.

2 o'clock, P. M. The Synod met, and was opened with prayer. The minutes of last sitting were read and approved.

The second committee on bills and overtures presented the following report, which, after some remarks, was adopted.

[The above paper was missing when the Minutes were handed to the publisher, and has not yet been received.]

Dr. McElwee and Mr. D. Thompson were appointed the committee contemplated in the above report.

The same committee presented the following report, which was adopted.

The second Committee on Bills and Overtures, to which was referred a paper containing reasons of protest against the decision of the Session of Cambridge on the subject of baptism, report, That the decision, against which this protest is offered, requires that persons applying for membership claiming to have been baptized or having children which they claim to have been baptized by a deposed minister, to have the ordinance of baptism administered.

As the decision is one which involves questions of considerable difficulty—and as there is not now time at this meeting of Synod to give the matter that consideration which its importance demands,—Resolved, therefore, that the consideration of the case be deferred till next meeting of Synod, and that a committee of three be now appointed to whom the subject involved in the case be referred, who shall prepare a report upon the reasons of protest to be presented to Synod at its next meeting.

JOHN BRYAN,
W. GALBRAITH, } Committee.
MOSES ARNOTT, }

Dr. Anderson, Messrs. Black and Hammond, were appointed the committee referred to in the above report.

The committee on the revision of the last minutes presented a report which was accepted and laid on the table.

The committee of Appeals presented a report on the appeal of Thomas Rogers from a decision of the Presbytery of Chartiers, which was read. The reasons of protest and answers were read, and the report was adopted.

Report of Committee of Appeals on the case of Thomas Rogers.

The committee of appeals on the appeal of Thomas Rogers report,—That this is an appeal from a decision of the Presbytery of Chartiers refusing to grant the appellant a new trial. The facts of the case are these:

In the year 1845 Thomas Rogers and others were tried by the session of Nobles-town congregation on a charge of riot, and found guilty. This case was appealed to the Presbytery of Chartiers, and the appeal by them sustained.

A charge was afterwards brought by the session of Noblestown against the appellant, containing three specifications. "The first for stating in his reasons of protest, that the session had agreed to condemn him before a witness had been sworn. 2d. That he had had no notice of his suspension by session before they sent to take his token from him, and 3d. That the members of session were under the influence of malice in condemning himself and brother in the "riot case." The Presbytery decided by a unanimous vote that these specifications were all proved. It is in this case Mr. Rogers requests a new trial. Synod will observe these specifications were proved by the appellant's own protest, and his statements made on the floor of Presbytery. No evidence he can adduce can rebut this testimony, and consequently a new trial would be only useless labour and mispending of time. Your committee therefore recommend that the appeal be not sustained.

JAMES PATTERSON, S. F. HERRON, } Committee of
ISAAC N. LAUGHEAD, S. GEORGE, } Appeals.

Synod proceeded to the order of the day, viz.: The reports of the committees appointed last evening on the basis of Union.

Several amendments, proposed by these committees in their reports, were, after correction, adopted.

The Synod then adjourned till nine o'clock next morning.

Closed with prayer by Mr. Patterson.

Thursday, May 29, nine o'clock, A.M.

The Synod met, and was opened with prayer.

The minutes of last sitting were read and approved.

The following papers were given in and read:—

No. 45. The report of the Presbytery of Philadelphia, which was laid on the table.

Report of the Presbytery of Philadelphia.

During the past synodical year, our vacancies have enjoyed very encouraging attention to their wants. Those in the cities have, in general, been well supplied with public ordinances, and we cannot but express our great satisfaction with the wisdom and liberality shown us in this respect, and hope for its continuance during

the coming year. Two of our other vacancies, Huntingdon and Boalsburg, also under care of the board of Domestic Missions, have not been so regularly supplied, owing, no doubt, to unavoidable circumstances. The supply received by them was very acceptable, and attended, we have reason to believe, with very encouraging success. We hope that Synod will see the propriety of continuing them under the care of their board, as missionary stations. Boalsburg has expressed a desire for the whole of a missionary's labour, for at least two-thirds, if not the whole of a year, believing the prospect to be such as to warrant the effort. They promise, of course, to comply with the stipulation of the board, as to their amount of support.

We apportioned among our several congregations the amount expected from this Presbytery, as by your committee's report of last year, in aid of your several funds. We have not been able to obtain reports from all our congregations on the subject, but some that we have heard from have raised their quota, and, at least, one has exceeded it, so that we hope not to be found very far deficient in this important matter. We believe the people need only be rightly apprized of the necessities of the church to carry on her operations, to call forth all needed liberality on their part.

Mr. E. Stevenson, student in divinity, has been in our bounds during the past winter, and has delivered, before a committee of Presbytery, two discourses, which were approved as favourable specimens of his attainments.

By order of Presbytery,

THOS. R. SIMPSON, *Moderator*,
JOHN S. EASTON, *Clerk*.

No. 46. An informal petition from a member of the congregation of Charters. Laid on the table.

A protest and appeal by Mr. William Buick, against a decision of the Presbytery of Miami. This paper was, on motion, referred back to the Presbytery.

The committee to devise a plan for the liquidation of the claims now against the Board of Domestic Missions presented the following resolutions, which were adopted, viz.:—

Resolved, 1. That the ministers now present be called upon in their order, and requested to state the probable amount that can be raised in their respective congregations, immediately on their return.

2. That the amount collected be immediately forwarded to the Treasurer of the Board.

3. That Presbyteries be directed as soon as possible to devise means by which this subject may be fairly and fully brought before delinquent and vacant congregations within their respective bounds.

The committee appointed last year to digest and arrange a course of study, preparatory to entering on the study of Theology, presented a report, which was read and laid on the table.

The committee to whom was referred the report of the Presbytery of Ohio, presented a report, which, after some remarks, was, on motion, recommitted, and Mr. D. H. A. McLean was added to the committee.

The report of the committee on the location of the Theological Seminary was called up. After some discussion the report was, on motion, laid on the table till next year.

The report of the committee on Missions on the Trinidad mission, was taken up, and, after some amendments, adopted, as follows:—

Report of the Committee on Missions.

It appears from this report that the Rev. John Scott, one of the persons chosen at last Synod to occupy our Foreign Mission, had declined that service; but the Rev. Mr. Andrew, the other brother appointed to this field, had promptly accepted his appointment, and had lately proceeded to Philadelphia to avail himself of the first opportunity to sail to Trinidad. The mission family will consist of three individuals, Mr. A., his wife, and his sister-in-law.

The Board also observe, that the buildings at the Station require repairs, for which it will be necessary to make provision. They also state, distinctly and emphatically, that the amount of money at present in the hands of the Treasurer is barely sufficient to take the missionary and his family to the place, and keep them there in the field a very few months.

In reference to the election of a second missionary, the Board desire Synod to take that matter into their own hands.

Finally, they beg leave to call the special attention of Synod to the obligations under which the Associate Church has been laid by the kindness of the Rev. Francis Church, a missionary of the Free Church of Scotland. In view of these statements, your committee agree to recommend the adoption of the following resolutions:—

1. *Resolved*, That this Synod fully concurs with the sentiment of the Board, that sufficient testimony from different quarters has been presented to the members of the Associate Church, to satisfy all in regard to the claims which this cause has upon their cordial, active, and united support.

2. *Resolved*, That the Church has great reason for special thankfulness to God, for the prospect of the revival of this mission, under circumstances of much encouragement and promise.

3. *Resolved*, That a more systematic method be adopted for raising the amount of funds requisite for the public operations of the Church—that it is evident the deficiency in our funds arises not from inability on the part of the people, but from want of system in contributing—that, according to the plain scriptural direction, collections be taken up in all our congregations on every Sabbath day; or, that some other plan be adopted by the Session, according to which it may be secured that every member of the Church should contribute something, and that all should give as the Lord has prospered them—that every minister of the Church is required to bring the claims of this and our other missions before the people, at least twice in the course of the year, and that all the Presbyteries be required to report to Synod the names of any of their members who may neglect to observe this requisition.

4. *Resolved*, That the Board of Foreign Missions be authorized to send out a missionary to accompany Mr. Andrew, at as early a day as the state of the funds will admit.

5. *Resolved*, That our missionary be directed to co-operate with the missionary of the Free Church of Scotland, and the missionaries of the United Presbyterian Church, as far as he may judge it best for the interests of the mission and the glory of God, in accordance with our subordinate standards. And,

6. *Resolved*, That the thanks of this Synod be presented to the Rev. Francis Church, and that the sum of \$200 be appropriated as a small token of their appreciation of his valuable services to our own mission in Trinidad.

SAMUEL HINDMAN,
S. COLLINS,
WM. H. M'NARY, } Committee.

Adjourned till the usual hour.

Closed with prayer by Mr. J. Hindman.

Two o'clock, P. M.

The Synod met, and was opened with prayer. The minutes of last sitting were read and approved.

The 2d committee on bills and overtures presented a report on a reference from the Presbytery of Shenango, which after some remarks was, on motion, recommitted.

The committee on Missions presented the following report on the Oregon mission, which, after some amendment, was adopted, as follows:—

Report of the Committee on missions on the Report of the Trustees of the Oregon Mission Fund.

The Trustees report, that up to December they had not received more than sufficient funds to send out to the Missionaries appointed, without their families, and that under these circumstances Mr. M'Kee resigned, and the vacancy was filled by the appointment of the Rev. Samuel G. Irvine.

They also state that in the Fall, passages might have been obtained for \$300, exclusive of the expenses on the Isthmus, if they had had sufficient assurance that the funds could have been relied on to be forthcoming when needed.

The Trustees estimated the expenses of the voyage of brother Miller and his family, including \$550 on account of salary, at \$2005. This sum was paid to Mr. Miller, but he is expected to render an exact account of his actual expenses. Besides this sum, Mr. Miller was subject to various other expenses in carrying out his appointment, amounting to \$393, which the Trustees agreed ought to be allowed.

It is suggested in the report that the salaries allowed the missionaries will be found inadequate.

The Trustees acknowledge the receipt of \$2974.52. They claim credit for \$2174.35, leaving a balance on hand, of \$800.17, on May 19th, 1851. There is an acknowledgment in their account of \$12.00, from the Home Mission Fund, which your committee think requires explanation.

With reference to this report, your committee recommend the adoption, by Synod, of the following resolutions:

Resolved, 1. That the Synod cordially approve of the appointment of the Rev. S. G. Irvine, in the place of Mr. M'Kee.

Resolved, 2. That the Trustees are authorized to liquidate the actual expenses of brother Miller's voyage.

Resolved, 3. That the sum of \$200 be allowed Mr. Miller, for expenses in transporting his goods to Oregon.

Resolved, 4. That the sum of \$193 be allowed Mr. Miller for expenses incurred in boxing up his goods, conveying them and his family to New York, and in boarding himself and family while necessarily detained there.

Resolved, 5. That no change in the salary of the Missionaries be made until they report their experience of its inadequacy.

Resolved, 6. That the time has come, when the Head of the church is loudly calling on the Associate church to adopt a systematic plan of contributing to the Lord's treasury, of our worldly substance, and that the Synod will devise such a plan at the present meeting, and urge it on the prayerful attention of our people.

Resolved, 7. That the Trustees be respectfully requested to procure, if practicable the sum of \$1000, on the credit of the Synod, and to despatch the Rev. S. G. Irvine to Oregon without delay.

Resolved, 8. That the Synod feel the necessity of continuing instant in prayer for the Divine blessing on all their missionary efforts, and that all the members of the church are expected to bring this special subject frequently before the Throne of Grace, that the good work in which we are engaged may be blessed and prospered of the Lord.

JOS. BANKS, S. COLLINS, } Committee.
S. HINDMAN, W. M'NARY, }

On motion, *Resolved*, That a committee be appointed to devise and report a systematic plan of raising contributions to the several funds of Synod, and report to-morrow afternoon. Messrs. Banks, R. H. Pollock and Wolfe, the committee.

The committee on bills and overtures presented the following report, which, after some amendment, was adopted:—

Report on Fugitive Slave Bill.

The committee of bills and overtures report on the Fugitive Slave Law the following paper:

This bill, generally known by the above title, was enacted by the Congress of the United States, during the first session of the 31st Congress, and approved September 18th, 1850. The object of its enactment was evidently to facilitate the recovery of fugitive slaves, particularly those escaped into Northern States. It is well known that this bill has been the occasion of much feeling, and even intense excitement of mind, throughout all the free States; and the people of our communion have not only partaken of this excitement, in common with others, as citizens, but they have regarded it as imposing upon them legal duties in direct violation of their moral duties as citizens, as well as members of the Church of Christ. Hence the memorials, resolutions, reports, &c., from individuals and Presbyteries, on this subject, that have been referred to this committee, asking Synod to give an expression of her views on this law, give directions to her subordinate courts, and her people. issue warnings, &c. There is evidently a direct collision between this law and our profession as witnesses for God; and hence we think Synod imperatively called upon to display her testimony, and direct her people how to maintain it. Whilst your committee seriously doubt the constitutionality of this law, and consequently its legal obligations, in those provisions—that substitute commissioners for judges, or rather confer high judicial powers upon those commissioners, in a form and manner unknown to the constitution of the United States in the creation of judges—that virtually suspend the writ of habeas corpus—that lay unconstitutional and unreasonable burdens on our citizens—that expend the public treasure for private uses—that deprive men of liberty without trial by jury or due process of law, and on ex parte

testimony—that hold out bribes, to those clothed with judicial authority, to slay the poor and fatherless—that impose cruel and oppressive penalties upon our citizens for acts of charity and mercy; and in a word, in its entire disrespect to those rights of man that we have proclaimed inalienable; perpetrating an outrage upon the civilization, philanthropy and Christianity of our age: And whilst we would go even farther, and express our serious doubt whether the Constitution confers the power on Congress to legislate on this subject at all, regarding it as rather a compact between the States, like the clause respecting fugitives from justice, that falls entirely within the exercise of state authority; yet we prefer to pass by all these considerations respecting the constitutionality of the law, and consider it in its *moral* aspect.

We have declared slaveholding a violation of God's law, and consequently a censurable offence, and regarding this as a settled point with us, we are constrained to say, that we regard this fugitive slave bill as an offence of the same nature. It requires us to aid in re-enslaving a fellow being that may have escaped from the desolating embrace of slavery—whilst we believe that the law of God regards as murderers of fathers and murderers of mothers, the men-stealers that claim the flesh and blood and bones of one of God's rational creatures. It punishes for feeding, secreting, or otherwise aiding the fugitive to escape from a great cruelty and wrong to him and to his children after him; whilst the law of God enjoins it as a Christian duty "to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh." Isa. lviii. 7. "Take counsel, execute judgment; make thy shadow as the night in the midst of the noon-day; hide the outcasts; bewray not him that wandereth. Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler; for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land." Isa. xvi. 3, 4. And even legal commentators of good authority agree in declaring that every human enactment that is in violation of the divine law, is null and void *de ipso facto*, (from that very fact.) It robs the poor and defenceless of their dearest rights—their right to self, to liberty, and the pursuit of happiness; whilst the law of God makes the leading design of civil government as an ordinance of man, the rescue of the spoiled from the hand of the spoiler, requiring them to judge righteous judgment—"Seek judgment, relieve the oppressed; judge the fatherless; plead for the widow." Isa. i. 17. It is in vain to vindicate the obligation of this law on the ground of its constitutionality. Two things must be here kept in view. 1st. The Constitution, even on the ground that it empowers Congress to act, does not require such an act as that under consideration. The same instrument empowers Congress to levy wars, yet none will contend that such a grant of power will justify them in levying an unrighteous, offensive war.

The law of God, as the supreme law to man, is over every individual, every association and society, civil and ecclesiastical, in all its forms, and in the person of all its officers. Therefore, Congress in enacting this law, even if empowered by the Constitution so to do, were under obligation to keep all its provisions within the requirements of God's law. The Constitution prescribes the proper subjects of legislation, but does not therefore release the legislator from the obligation of the divine law in legislating on such subjects. Any other view would justify our legislators in establishing iniquity by a law, as it would leave them without any restraint so long as they did not depart from the proper subject of legislation. And as the powers of Congress are conferred, in many cases, in general terms, it would inevitably follow, that we would thus be placed under the mere despotic will of man, without any test of the correctness of that expressed will.—Who could endure such a thought? Who will contend that the will of a few individuals, and some of them of depraved and immoral character, is to be any infallible rule, even when the subject of legislation is most proper? Surely no one. It must then be evident, that although this law be pronounced binding, in a legal sense, even our constitutional obligations do not require of us other than a mere passive obedience. As a *legal* enactment, it places us under restraints we would not otherwise feel; but in its violation of God's law it does not carry with it even constitutional authority, and we cannot therefore recognise it as a law to us, nor feel that we can consistently render to it any obedience, although we may submit to, and hear all that is laid on us by physical power.

2d. Even if constitutional in all its provisions, no law can bind us to wrong doing toward our fellow-man. The authority of God's word is express upon this subject. Our Saviour says, "Render unto Cæsar the things that are Cæsar's, and unto God

the things that are God's." Matt. xxii. 21. And whilst the Apostles laid down the general duty of obedience to civil rulers, in the broadest terms, and have by divine inspiration given us the same rule, yet speaking by the same divine inspiration to the case on hand, they fully confirm our position. The rulers of the Jews being offended at the Apostles' preaching, "commanded them not to speak at all, nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts iv. 19. On another occasion of a similar character their reply was, "We ought to obey God rather than men." Acts v. 29.

Surely, then, when the great Lawgiver has by both precept and example asserted the supremacy of his law, and his own sovereignty as King of kings, and Lord of lords, and as the Governor of the nations, it must be evident that no obedience is due to any human law that contravenes the divine law. So thought our fathers of Scotland. The sufferings the Covenanting Presbyterians of Scotland endured, were in vindication of their solemn covenant engagements to their God, and of their rights as men and Christians, against the oppressive enactments or executive encroachments of their own government. And shall we, who claim to be the descendants of these Covenanters, prove false to that faith that has been transmitted to us under the seal of their blood? So thought, said, and did the fathers of the American Revolution, in regard to acts of the government they were sworn to support.

The following articles are proposed to Synod for adoption, as a display of our views on this fugitive slave law:—

1st. That we are all, individually and socially, first and last, under law to God, and our obligation to human laws flows from the divine law, to which these must be conformed. "Shadrach, Meshach and Abednego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Daniel iii. 16—18, Heb. xi. 23.

2d. That this law of God, whilst enjoining our obedience to magistracy, and reverence to them as the ministers of God to us for good, and requiring of us to cultivate a spirit of subordination, and lead quiet and peaceable lives in all godliness, and submit ourselves to every ordinance of man, however oppressive in some things—when smitten on the one cheek, to turn the other also—yet expressly forbids us to do any of this wrong to another, even if required by law, however much we may choose to suffer ourselves. The wise men were ordered by Herod to bring him word where the young child (Jesus,) was. "And being warned of God in a dream that they should not return to Herod, they departed into their own country another way." Matt. ii. 12. "Love worketh no ill to his neighbour; therefore, love is the fulfilling of the law." Rom. xiii. 10. "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah vi. 8. "We ought to obey God rather than men." Acts v. 29.

3d. That whilst we are not to seek occasion to manifest our hostility to bad laws, nor do any evil in order to do good to others, we are, like godly Daniel, to serve God "as aforetime," and minister to all whom God may cast in our way, being characterized by that godliness in this respect that is the likeness of God. "For thou hast been a strength to the poor, a strength to the needy in distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." Isa. xxv. 4.

4th. That what is commonly called the Fugitive Slave Law (as it sets at naught the law of God, that requires of us duties to our suffering brethren, that are to be regarded now, and will be recognised in the day of judgment, as done to Christ himself, whilst this law punishes the performer of these duties as a criminal,) is null and void, and of no moral obligation on us. "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" Ps. xciv. 20. "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him." Deut. xxiii. 15, 16.

5th. We enjoin on all our people a practical disregard of this law, and call on them, by all their obligations to God and man, to have their souls drawn out to the poor and needy, pitying and relieving the fugitive slave, as one that has especial claims upon us, because he has been robbed, and torn, and peeled in this professedly Christian land, although we disclaim the intention of encouraging violent resistance to the law.

6th. That we regard the law as not only abhorrent to all Christian feelings, destructive to the rights and interests of our coloured population, oppressive to all our people, but as menial and humiliating in its requirements, an insult to us as men, as well as a wrong to us as Christians.

7th. We lament the humiliating fact that there are not only professed ambassadors of Christ, but courts of Christ's house, that have, through worldly conformity, been crying out against their Master, "Crucify him! crucify him!" by prostituting his holy religion to the support of a law so dishonouring to him, and so unjust and oppressive to others. And we kindly remind such, that the Saviour's kingdom is not of this world, though in this world—and for all these things he will call them into judgment.

8th. That we pity and sympathize with our coloured population, whose interests are so deeply involved in this law, and we exhort all our people to bewray not him that wandereth—to "remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." Heb. xiii. 3.

9th. That all lawful measures be used to so affect the public mind as to induce the speedy repeal of this odious law.

10th. That presbyteries and sessions be careful that the people committed to their charge do not live in violation of their profession and in hostility to the law of God, by obeying this law of man.

D. H. A. McLEAN,
JAMES WALLACE,
JAMES BROWN.

The committee on the Theological Seminary presented a report, which was laid on the table.

The committee on the plan of the building for the Theological Seminary presented a report, which was laid on the table till next year, and the following resolution was adopted, viz.:—

Resolved, That the Trustees be authorized to procure from the architect already employed the necessary plans and specifications for the erection of a building, according to the report of the committee; said plans and specifications to embrace both the interior and exterior, style and finish of the edifice, and the probable cost.

The select committee to whom was referred certain memorials on the subject of swearing to support the Constitution of the United States, presented a report, which was laid on the table.

The committee on the report of the Presbytery of Ohio presented an amended report, which was adopted, as follows:—

Report on Canada Mission.

The committee to whom the report of the Presbytery of Ohio, and other papers connected with the Canada mission, were referred, would report as follows:—

Because of Mr. Bassfield's great distance from Presbytery, and even from any ministerial brethren with whom to consult, his location has not been, and cannot be, determined in the usual way. The consequence is, that Synod have not that light on the importance or advantages of his location in London, Canada West, that is desirable to enable us to act intelligently. Some may think it better that Mr. Bassfield should itinerate in the bounds of the Presbyteries; whilst others think it much better that he remain in his present location. Synod desire to assign him to that field which promises the greatest amount of good from his labours, and at the same time will render him more comfortable in the way of subsistence than he has been during the past year. In seeking to attain these ends, we suppose Synod would wish to use due economy and appropriate the funds in the best manner. Your committee would, therefore, recommend the adoption of the following resolutions:—

1. That two ministerial members be appointed to proceed to Canada West, some time in the month of June, for the purpose of examining into the prospects of Mr. Bassfield's present location, compared with other missionary ground in the same section of country, locate him in what they may judge the most promising field, and give him all necessary advice as to the conducting of his mission; and that they lay before the Church, through the medium of the Repository and Friend of Missions, the result of their labours.

2. That Mr. Bassfield be placed under the care of the Board of Domestic Missions, with directions to said Board to continue and support him in the location assigned by the committee for the coming year.

3. That the expenses of said committee be paid by the Board, and their pulpits supplied by their Presbyteries during their absence.

J. M'GILL,
D. H. A. M'LEAN.

Messrs. M'Gill and S. Hindman were appointed the committee contemplated in the above report.

The several committees appointed to review the records of Presbyteries presented reports, which were accepted.

The report of the committee on the plan for the management of the Widows' and Orphans' Fund was taken up, and after some discussion laid on the table; and the following resolution adopted, viz.: *Resolved*, That the Board appointed last year on the Widows' and Orphans' Fund be instructed to apply to the Legislature of the State of New York for an act of incorporation.

Messrs. Lusk and Thompson were re-elected members of this Board.

The committee to prepare a plan for the division of the Synod into sub-Synods presented a report, which was accepted, and the following resolutions were adopted, viz.:—

Resolved, That the question of sub-Synods, with the plan now presented, be overtured to Presbyteries, and that they be requested to report to Synod at its next meeting.

Resolved, That that part of the plan which contemplates the meeting of the General Synod by delegation be stricken out.

The following resolutions were offered and adopted, viz.:

1. *Resolved*, That a committee be appointed to acquaint the brethren of the Reformed Dissenting Presbytery with the action of this Synod on their communication.

2. *Resolved*, That if the brethren of the Reformed Dissenting Presbytery be satisfied with the action of the Associate Synod on their communication, and agree to unite with us according to this action, that they be directed to dissolve as a Presbytery, taking certificates of their good standing as ministers, and that they apply for admission into the respective Presbyteries of the Associate Church in whose bounds they reside, and that those Presbyteries be directed to receive them, and enrol them among their members on their professed adherence to the standards of the Associate Church.

Dr. Beveridge and the clerk were appointed the committee contemplated in the first resolution.

Adjourned till 9 o'clock next morning. Closed with prayer by Mr. Pollock.

Friday, May 30th—9 o'clock, A. M.

The Synod met, and was opened with prayer. The minutes of last sitting were read and approved.

A protest and appeal by Wm. Buick against a deed of the Presbytery of Miami was given in, and referred to the committee on appeals.

The committee on the funds presented a report, which was adopted, as follows:

Report of the Committee on the Funds.

The committee on the funds respectfully report on the matters referred to them as follows:

Having examined the report of the treasurer of Synod's fund, and that of the assistant treasurer, we find them correct as far as we have the means of ascertaining. From these reports it appears that during the last synodical year there have been received, including interest on money lent, at Canonsburg \$653, and at Philadelphia \$42 98—in all \$700 98. The expenditure from that fund for same time, including \$500 drawn from this fund as not belonging to it, and transferred to missionary fund by order of Synod last year, is \$1,637 37. Omitting the \$500 referred to, there will still appear an excess of expenditure, from that fund, over the receipts into it, of \$436 39. Should the diminution of this fund continue as it has continued for some years past, it is evident that it will soon be entirely exhausted. Not only the welfare, but the very existence of your Theological Seminary, depends

on the maintenance of this fund. In view of these facts your committee would recommend that the members of Synod be called on to urge our congregations to extend their liberality in support of Synod's fund.

From Mr. Murphy's report, it appears that there are in his hands \$38, being one year's dividend on Commercial Bank stock, pertaining to students' or education fund. We would recommend that Mr. Lee, treasurer of education fund, be authorized to draw on Mr. Murphy for said sum. Your committee would further recommend that Mr. Wm. M. Bell, treasurer of domestic mission fund, be authorized to receive from the executors of William Dripps the bequest which he has made to Synod for the spread of the gospel; and that Mr. Bell, after retaining one-third of said legacy for the use of the domestic mission fund, pay the treasurer of Trinidad mission fund another third, and the remaining third to the treasurer of the Oregon mission fund, agreeably to the resolution of Synod on the 23d inst. Mr. Young has a claim of \$40 against Synod for printing one thousand extra copies of Minutes of Synod for last year, and another of \$7 20 for Testimonies furnished one of your missionaries by order of Rev. J. T. Cooper. This amount (\$47 20) your committee would recommend to be paid out of Synod's fund, and that Mr. Young receive a draft for the same on Mr. Barr, treasurer pro tempore of that fund. With regard to the recommendation of the Presbytery of Northern Illinois, that Mr. Story's claim of \$70 for services rendered in the vacancies of said Presbytery, your committee are at some loss to know what to propose to satisfy this claim. Of the justice of this claim, it is assumed that the report of the Presbytery is sufficient evidence: but from which of the funds, under the control of Synod, the claim should be satisfied, is what creates the doubt. Should this and similar claims be paid out of the Synod's fund, as was customary before the establishment of the board of domestic missions, the entire absorption of that fund will be completed at no distant day. Your committee would recommend that it be paid out of the domestic mission fund as soon as the state of the treasury will permit.

Having examined the report of the treasurer of education fund, we find it correct, so far as we have the means of knowing its correctness. With regard to the bequest of the late Samuel Wallace, of Washington county, Pa., your committee would recommend that a person be appointed to ascertain the amount of said bequest, and the object or objects to which it is made, and receive and pay over the same. On the will of the late William Morris, of Baltimore, your committee report, that in said will, a bequest is made of \$10,000 of five per cent. stock or debt of the corporation of Baltimore, as follows:—The interest on four thousand dollars to be paid to Synod's treasurer, for the benefit of missions, domestic and foreign, and to be equally divided between them; but in case that your foreign mission should cease, that the whole amount be given to the support of the domestic missions. The interest or dividends on four thousand more are to be paid as follows: "One equal moiety to the trustees of the Theological Seminary in Canonsburgh, in the State of Pennsylvania, under the care of the Associate Synod of North America, to aid in paying the salaries of the professors in said Seminary; and to pay the other moiety thereof to the board of managers of said Seminary, and to be by them disbursed or distributed to such poor students attending the Theological Hall as they may judge to stand most in need of such assistance."

Two thousand more is to be paid to the trustees of your board charged with the administration of the "fund for the relief of indigent widows and children of clergymen in communion" with Synod.

All of which is respectfully submitted by order of the committee.

DAVID THOMPSON, *Chairman.*

Mr. Rankin was appointed the committee contemplated in the above report.

On motion, Resolved, That a committee be appointed to draft a memorial, to be signed by those favourable to the object of the memorial, and to be forwarded to the Congress of the United States, praying that body to prohibit by law the transaction of public business on the Sabbath by an officer of the United States' government, or other person in the employ of said government; and further, that said committee correspond, as far as practicable, with other ecclesiastical bodies on the object of the memorial. Messrs. D. Thompson and Rankin the committee.

On motion, Resolved, That a committee be appointed to collect and pub.

lish a digest of all the acts of this Synod which are of general interest. The clerk and Dr. Anderson were appointed the committee.

On motion, Resolved, That the next meeting of Synod be appointed in the city of Allegheny, on the third Thursday of May, 1852, at 10 o'clock, A. M. Sermon at 7½ o'clock, P. M. Mr. Patterson was appointed the Moderator's Alternate to preach the synodical sermon.

The following resolution was offered and adopted, viz.:

Whereas, The Rev. Wm. H. Andrew has accepted an appointment as missionary to the island of Trinidad: therefore resolved, that his congregation in the bounds of Iowa Presbytery be declared vacant, according to the report of said Presbytery.

The report of the committee on the basis of union was taken up; and, after some amendments, the following resolution was adopted:

Resolved, That Synod having had the draft of a testimony presented by the committee as a basis of union under consideration, though they have found it requiring some amendments, mainly of a verbal character, do hereby so far approve of said draft as to transmit it to the sessions and presbyteries under this Synod as an overture to be reported on by them to Synod at its next meeting—the amendments adopted by Synod to be published in an appendix.

On motion, Resolved, That a committee be appointed to prepare two additional chapters on the draft of a testimony—one on Providence, the other on Excommunication. Dr. Anderson and Mr. Thompson the committee.

The following report was presented and adopted:

The committee on bills and overtures report on the application from New Providence Congregation, in the bounds of Iowa Presbytery, for a transfer of said congregation to the care of the Presbytery of Northern Indiana, that the request be granted.

On motion, the Synod reconsidered the seventh resolution in the report of the committee on missions on the Oregon mission. A substitute was offered; and, after some consideration, laid on the table till this afternoon.

The committee of supplies presented a report, which was laid on the table.

The reference from the Presbytery of Shenango of the call from the congregation of Chartiers for Rev. D. H. A. McLean, was taken up. On motion, it was agreed that the call be presented, which was done accordingly by the Moderator, and the call was rejected.

Adjourned till the usual hour. Closed with prayer by Mr. Thompson.

2 o'clock, P. M.

The Synod met, and was opened with prayer. The minutes of last sitting were read and approved.

The report of Mr. Barr, treasurer pro tem. of the Synod's fund, was given in and accepted.

The second committee on bills and overtures presented a report on the reference from the Shenango Presbytery, which was adopted.

Report of Committee on Bills and Overtures.

The second committee on bills and overtures, to which was referred the report of the Shenango Presbytery, report that this paper contains a reference of the question—"Is the marriage of a man to his deceased wife's niece a censurable offence?"

Your committee are of opinion that such marriage is clearly forbidden by the Divine law, as well as by our Confession of Faith. The relation of the parties forbidden to marry in Lev. xx. 20, is precisely the same with that of the parties in the above reference. "And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness, they shall bear their sin, they shall die childless." In this passage the nephew is forbidden to marry her who is his aunt by marriage; it equally prohibits the marriage of the niece to him who is her uncle by marriage. Unless we are ready to admit that the whole Mosaic law on this subject is abrogated, we do not see how the conclusion can be avoided that such marriage is sinful.

We recommend the adoption of the following resolution—That the marriage of a man to his deceased wife's niece is a censurable offence.

W. GALBRAITH,
M. ARNOTT,
JOHN BRYAN.

The committee of appeals presented a report on the appeal of Mr. Wm. Buick, which was adopted, as follows:

Report of the Committee of Appeals on the Reference from the Presbytery of Miami.

The committee do not deem it necessary to take up the time of Synod in a review of the papers presented on this particular case, but would recommend the adoption of the following resolutions on the abstract question:

1. That Synod recognise the duty of fasting, both personal and congregational, when special blessings are to be sought.
2. That congregations may keep fast days as Divine Providence shall administer to them special occasions.
3. That when such days of fasting or humiliation are appointed by sessions, whether previous to the administration of the Lord's Supper, or at other times, all the members in full communion in the congregation are bound to observe them.
4. That when members of the congregation, without sufficient reason, neglect their observance, they should be dealt with by the session, and censured if they persist in disregarding them.

JAMES PATTERSON, *Chairman of Committee.*

A verbal report was given in by the trustees of the estate of Daniel Spear, deceased, from which it would appear that there are no funds in hands, but they expect said estate to produce a sum not less than \$200 the coming year.

The committee to whom was referred the question on the baptism of adopted children, presented a report, concluding with the following recommendation, which was adopted:

Your committee recommend, that a former act limiting baptism to the infants of believing parents, be rescinded, and the question left open for farther light; and that, in the mean time, sessions be allowed to act on this point as their judgment may direct, taking care, however, to restrain the privileges of presentation of children for baptism to members of the church in actual communion and good standing.

The select committee on the plan of raising contributions for the funds of Synod, presented a report which was adopted.

Report of the Committee on a Systematic Plan of Benevolence.

The difficulties which our church has experienced, in her efforts for the extension of the Redeemer's Kingdom, afford conclusive proof that there is something wrong in the plan of her contributions. While our people have given convincing testimony of their willingness to support our missions, yet, there is evidently a want of regularity, which must always be perplexing and embarrassing to our Boards. It is necessary, in order to efficiency in this work, that there be not only a sufficiency of funds on hands at any particular time, but that our boards can look forward with confidence to such a regular supply as will enable them to keep our missionaries free from embarrassment. That they be so provided for, is essential, in order that they may direct all their energies to the work in which they are engaged.

It is evident that this cannot be done without some well digested system, for directing our contributions, carefully carried into effect. The plan which your committee would recommend is that given by divine inspiration—"Upon the first day of the week let every one lay by him in store as God hath prospered him." This injunction recognises the duty as a *religious* act, and one which is the proper business of "*the first day of the week.*" Charity will never occupy that high place, which properly belongs to it, until it is regarded as a part of *religious worship*. It is viewed too much in the light of a mere secular matter, and degraded from that place which appropriately belongs to it as a part of the exercises of the sabbath. It is an exercise essential to the proper growth and development of the Christian. Without charity he is nothing. It has the same need of exercise, as has any other grace of the Spirit, and, consequently, needs to be thus frequently called into action. Giving \$5 00 per annum, in advance, would serve the cause equally well, with giving ten cents per week; but on the part of the giver it is a losing of that better blessing which belongs to the frequent exercise of the grace of charity. The world avails

itself of this system in all its operations, and abundantly proves its efficiency. Their associations require weekly contributions from their members; but not only is this plan of weekly contributions best adapted to the progress of the Christian, but it is the divinely appointed plan. This should satisfy every Christian, not only of the suitableness, but of the propriety of this plan. Upon the first day of the week lay by in store. There was no particular occasion here which suggested this injunction. It is a general direction to the Church, and evidently means that on the first day of every week, or at regular and stated intervals, our contributions should be given. Your committee would therefore recommend the adoption of the following resolutions:—

1st. *Resolved*, That Synod recognise the duty of giving for religious purposes as a part of the appropriate duties of the sabbath.

2d. *Resolved*, That she enjoin upon her ministers the adoption of this plan of contributing, and, as far as practicable, to take up a collection on every sabbath.

3d. *Resolved*, That where this is impracticable and inconvenient, they be directed to take up collections at short and regular intervals; in no case less frequently than once per month.

4th. *Resolved*, That Presbyteries be directed to take some measures to secure contributions from our vacant congregations.

Respectfully submitted,

R. H. POLLOCK,
J. D. WOLFE,
JOSEPH BANKS.

The committee on the Signs of the Times presented a report, which was adopted.

Report of the Select Committee on the Signs of the Times, &c.

Judging that Synod do not expect this committee, in the throng of Synodical business, to make an elaborate essay on the "Signs of the times," we have agreed to submit the following:—

We see many reasons for thanksgiving to God, of which we would name a few: His goodness to mankind in general; in the countless mercies and blessings of a temporal nature bestowed in his common providence; and his great goodness to this nation in particular, in giving us this good and large land, and extraordinary prosperity in it, including abundance of all things necessary for our sustenance, general health, increasing wealth, which may be used extensively for the glory of God, our own comfort and the temporal and spiritual good of our fellow men; civil liberty; and especially, all the outward privileges of the church of Jesus Christ; and continuing these with us, notwithstanding our great unworthiness; to which we may add, freedom from civil war, and peace with all nations.

The success of the gospel in many nations, and especially in those lands to which the bounds of this Synod extend, calls for much thanksgiving and praise. We should record the goodness of the Lord in preserving us a witnessing church for Jesus Christ, for peace among ourselves, and that God is pleased to make us instrumental in our persons and with our substance, in propagating the knowledge of salvation extensively in this land, and to extend it in some measure to distant regions. For any continued or returning purity, peace, and prosperity in the church, we should praise him, and in these respects the Lord has not left us without hope, but has given us some indications of his favour. But while all these and many other things call for our thankfulness, gratitude and praise, we are not without causes of shame and sorrow before the Lord. That all mankind are by nature and practice sinners, is ground for deep shame and sorrow. The abominations existing in our land are many. Our civil rulers, to an alarming extent, are not such, as a nation which has the word of God, should choose to rule over them. A great proportion of the inhabitants of the land, manifestly, have not the fear of God before their eyes, nor the love of God in their hearts. The love of wealth and carnal pleasures has an alarmingly predominant influence. Infidelity much abounds—God's great and holy name is awfully profaned—the sabbath of the Lord is grievously dishonoured and abused, by being devoted to sloth, pastimes, and lucrative employments. Some reforms have been made in the observance of the sabbath, at least so far as to rest from actual labour on the sabbath, in our factories and thoroughfares, but the instances are few.

Murder, swearing, stealing, and oppression of our fellow-men, abound to an alarming extent. The majority of our rulers, at least, in these United States, show a readiness to maintain iniquity by law, in their acts of legislation and administration.

Among these, the Act of 1850, commonly called "The Fugitive Slave Law," stands prominent, than which it would be difficult to find any law of modern time more opposed to the authority of God, and the natural, civil and ecclesiastical rights of men, whether bond or free. Though much reform in respect of the abominable sin of drunkenness has been attained, yet drunkenness extensively exists: witness the great quantity of grain distilled, the many retailing taverns, and the greatly increased and increasing number of dram-shops under the abused name of "groceries."

In the visible church, which ought to be the "light of the world—the salt of the earth—the centre of love, and the exemplar of holiness," we must all admit there is much ignorance, error, strife, contention, and ungodliness. Many show strong symptoms of spiritual death, and all of us are far from being perfect. In many portions of the church corruptions in doctrine and ordinances are notorious, and many "wish to have it so." The advocates of truth are, in many cases, either not heard, or if noticed, are counted troublers of Israel. Popery, in many of its ancient strong holds, retains much of its former strength, and is making alarmingly rapid advances in Britain and these United States. Symptoms of God's displeasure are experienced in various parts of our land—in fires, storms, cholera, and mutual animosities in the government, and in the lukewarm, backslidden, or apostate condition of many in the church. For these, and other kindred causes, Synod call the people under our care to humility and fasting before the Lord, and fervent supplication for mercy, pardon, reformation—the maintenance of his church and cause—the conversion and reformation of the nations, and, especially, the prosperity of Zion.

Respectfully submitted.

SAMUEL HINDMAN.

The first Thursday of September was appointed as a day of fasting.

The committee to whom the subject was referred presented the following report, which was adopted.

Report of Committee on Draft of Testimony.

The Committee to whom was referred the preparation of a chapter on Providence, and another on Excommunication, respectfully report: That owing to the shortness of the time to which we are limited, to prepare those chapters, we forbear the attempt, and propose what we have on these subjects in our present Testimony, viz. Part 2, Article 4, Part 3, Article 3, to be, however, in due time condensed and prepared so as to agree in form with the other parts of the new Draft.

A. ANDERSON,
DAVID THOMPSON.

The report of the Board of Managers of the Theological Seminary was taken up. On motion Mr. Josiah Alexander was appointed to be taken on trial for license by the Presbytery of Chartiers. Messrs. John Bryan and Thomas B. Hanna were elected members of the Board of Managers of the Theological Seminary.

On motion, Resolved, that the Board of Managers be authorized to assign the senior class, now at the seminary, to their respective Presbyteries for license, at the close of the summer term, if they shall judge it proper.

The report of the Committee on Supplies was called up, and after some amendments adopted.

SCALE OF APPOINTMENTS.

J. INGLIS: Richland, June, July,—Chartiers, August, September,—Northern Indiana, October, November,—Allegheny, December, January,—Shenango, February, March,—Clarion, April, May.

P. CAMPBELL: Optional till next meeting of Synod.

D. THOMPSON: Chartiers, June, July, August,—N. Indiana, September, October,—Miami, November, December,—Muskingum, January,—Chartiers, February,—Shenango, March,—Chartiers, April, May.

W. BRUCE: Shenango, June, July, August, September, October, November,—Optional, December, January,—Allegheny, February,—Chartiers, March,—Shenango, April, May.

MR. CUNNINGHAM: Iowa, June,—Illinois, July,—S. Indiana, August, September,—Miami, October, November,—Muskingum, December, January,—Chartiers, February, March,—Allegheny, April, May.

MR. CASSILL: Miami, June, July,—Chartiers, August,—Shenango, September, October,—N. Indiana, November, December, January,—Miami, February, March,—Richland, April, May.

MR. STRAIN: Chartiers, June, July,—Allegheny, August, September,—Clarion, October,—Ohio, November,—Chartiers, December, January,—Muskingum, February, March,—Miami, April, May.

J. G. SMART: Optional till next meeting of Synod.

S. HINDMAN: Six months optional.

J. HINDMAN: Shenango, June,—Clarion, July,—Optional two months.

MR. M'ELHENNY: Miami, June, July,—N. Indiana, August, September,—Illinois, October, November, December, January, February,—Miami, March,—Shenango, April, May.

MR. BLACK: Chartiers, November, December,—Muskingum, January, February,—Richland, March,—Ohio, April, May.

S. RANKIN: Muskingum, November,—Chartiers, December,—N. Indiana, January, February, March, April, May.

MR. STEVENSON:

THOMAS H. BEVERIDGE: Chartiers, November,—Ohio, December,—Muskingum, January, February,—Richland, March,—Chartiers, April, May.

MR. CASSON: Illinois, November, December,—S. Indiana, January, February,—Miami, March, April,—Chartiers, May.

MR. FOSYTH: Illinois, June, and at his option throughout the year.

S. M'ARTHUR: Muskingum till next meeting of Synod.

MR. HAWTHORN: Chartiers, June, July,—Richland, August,—Miami, September,—S. Indiana, October, November, December, January, February,—Miami, March,—Muskingum, April, May.

MR. BARCLAY: Muskingum, November, December,—Richland, January, February,—Ohio, March, April,—Muskingum, May.

The report of the Committee of Missions on the Oregon Mission was again taken up, and the following resolution was adopted, as a substitute for the seventh resolution in that report. Resolved, that in view of the embarrassed condition of the funds, the Board of Oregon Mission be directed to send Mr. S. G. Irvine to Oregon by the overland route, if consistent with his pleasure, at the earliest practicable date, and that in the mean time Mr. Irvine be employed by the Board of Home Missions.

Messrs. Patterson and Alexander Hammond were re-elected members of the Board of Education.

The report of the committee on the Theological Seminary was taken up, and adopted as follows.

Report of Committee on Theological Seminary on Petition for change of Seminary Sessions and amendment of Schedule of Studies.

The Committee on the Theological Seminary report adversely to the petition of the Board of Managers of Theological Seminary, and Students of Theology, requesting a change of the present arrangement to one term of eight months each year, for the following reasons: 1st. Sufficient trial has not yet been made of the present arrangement. 2d. The proposed change would diminish the term of theological study, already short enough. 3d. A term of eight months is too long for diligent and successful study; and lastly, the time of the proposed vacation could not be profitably employed by the students in teaching.

The Committee regard as very important the recommendation of the Presbytery of Illinois, to make Scripture prophecy a subject of study in the Seminary, and therefore recommend that the schedule of studies for each year, adopted in 1849, be amended by inserting the phrase, "study of prophecy," after the phrase, "Old Testament," in the list of studies for the second year.

SAMUEL WILSON,
A. M. BLACK.

On motion, Mr. Thomas M'K. Wilson, of Canonsburgh, was elected a member of the Board of Trustees of the Theological Seminary, in room of Mr. Robert McClelland, resigned. On motion, Resolved, that Mr. Robert McClelland, of Xenia, be allowed twenty dollars for his services as sexton during the sessions of Synod.

On motion, Resolved, that the minutes be published in the Evangelical Repository, and that one thousand extra copies be published at the expense of Synod.

On motion, Resolved, that the report of Committee of Bills and Overtures

on voting be taken up with a view to have it printed with the minutes. After reading of the report the following resolution was offered and adopted. Resolved, that owing to the shortness of time and importance of the subject, it be judged expedient that the report of the committee on voting for immoral characters be laid over till next meeting.

The minutes of this sitting were read and approved. After prayer, and singing the 134th Psalm, Synod adjourned by the Moderator pronouncing the apostolical benediction, to meet in the city of Allegheny on the third Thursday of May, 1852, at 10 o'clock, A. M.

THOMAS HANNA, *Synod's Clerk.*

APPENDIX.

A.—CONGREGATIONAL CONTRIBUTIONS TO HOME MISSION FUND.

Presbytery of Shenango.—Shenango, \$31 55. Slippery Rock, \$41 90. Harmony, \$10 00. Unity, \$8 16. Springfield, \$54 39. Rocky Spring, \$12 03. Salem, \$38 87. Kinsman, \$17 14. Newcastle, \$6 00. Mountville, \$20 00. Wilmington, \$65 45. Mount Prospect, \$12 09. Mercer, \$46 27. Cross Roads, \$17 50. Mineral Ridge, \$15 71. Lebanon, \$7 25.

Northern Indiana.—Burnett's Creek, \$21 00. Portland, \$16 00. Pleasant Run, \$13 00.

Southern Indiana.—Madison, \$11 00. Carmel, \$53 25. Washington, \$4 25. Bloomington, \$6 00. Mount Pleasant, \$3 85.

Allegheny.—Fairfield and Donegal, \$30 00. Allegheny, \$125 00. Cone-maugh, \$12 15. Pittsburgh, \$100 50.

Miami.—Cherokee, \$15 00. Kenton, \$7 75. Xenia, \$88 25. Caesar's Creek, \$18 60. Sugar Creek, \$11 00. Massies' Creek, \$81 74. Sugar Run, \$7 56. Cherry Fork, \$16 65. Truro, \$10 00. Cincinnati, \$6 00.

Iowa.—Washington, \$7 50. Pleasant Divide, \$15 43. Henderson, \$18 00. Smith Creek, \$9 05. N. Henderson, \$5 15. Bethel, \$12 60. Unity, \$16 70.

Ohio.—Poland, \$20 75. Liberty, \$11 00. Deer Creek, \$24 00. Northfield, \$35 00. Cleveland, \$15 00. Darlington, \$51 62. New Bethel, \$10 71. Bethel, \$14 00. West Beaver, \$15 00. Four-mile, \$14 86. Stow, \$2 38. Springfield, \$5 62.

Richland.—N. Washington, \$21 00. Dalton, \$17 13. Haysville, \$15 40. Mansfield, \$5 00. Ontario, \$6 00. Nankin, \$3 50.

Albany.—Bovina, \$61 00. Albany, \$50 00. Delhi, \$18 14. Florida, \$20 00. 2d New York, \$3 00. Mission Ch., \$50 00. Johnstown, \$9 00.

Muskingum.—Bloomfield, \$22 50. Scroggsfield, \$33 60. Yellow Creek, \$10 00. Northfield, \$12 50. Claysville, \$8 50. Belmont, \$15 68. Jefferson, \$14 00. Londonderry, \$55 00. Mount Pleasant, \$5 00. Unity, \$43 62. Cadiz, \$26 58. Cambridge, \$30 62. Glade Run, \$11 00.

Cambridge.—Putnam, \$14 50. Cambridge, \$55 00. Salem, \$45 00. Barnet, \$9 85. Ryegate, \$7 50. Greenwich, \$11 19. Argyle, \$17 72. Hebron, \$42 74.

Clarion.—Glade Run, \$4 39. Barachah, \$1 04. Jefferson, \$3 00. Beaver Run, \$2 81. Richhill, \$7 62.

Stamford.—York and Covington, \$31 00.

Philadelphia.—Octorara, \$10 72. Muddy Run, \$3 75. Guinston, \$21 00. Lower Chanceford, \$11 00. Stone Valley, \$15 00. Reedsville, \$9 00. 2d Philadelphia, \$34 32. Sinking Creek, \$7 25. Baltimore, \$45 00.

Chartiers.—Mount Pleasant, \$34 00. N. and S. Buffalo, \$57 00. Washington, \$25 00. Service, \$25 00. King's Creek, \$24 50. Tumbleson's Run, \$6 93. W. Alexander, \$18 00. Wheeling, \$5 00. Burgettstown,

\$15 00. Ohio, \$26 00. Peter's Creek, \$73 00. Robinson, \$29 98. Clinton, \$38 00. Noblestown, \$45 00. Mount Hope, \$39 00. Miller's Run, \$7 00.

N. B. These do not include the sums subscribed at Synod for the relief of the fund, which will go into the account for the coming year.

The following congregations have contributed NOTHING to the Home Mission fund the present year:—

In the *Presbytery of Chartiers*,—Chartiers, Cross Creek, Pigeon Creek. *Allegheny*,—Indiana, Union, Turtle Creek, Freeport, Buffalo, Warren. *Miami*,—Darby, Clarion, Lower Piney, Cherry Run, Upper Piney, Clearfield, Mahoning, Concord, Pinegrove, Mount Carmel. *Muskingum*,—Sharon, New Rumley, Goshen, Birmingham, Piney Fork, Mt. Mahon Creek. *Shenango*,—Conneaut, Fairfield, French Creek, Glade Run, Portersville. *Ohio*,—West Union, New Lisbon, New London, Richland, Salt Creek, Millersburgh, S. Washington, Wooster, Jonathan Creek, Goshen. *Philadelphia*,—Carlisle, Dickinson, Wheatfield.

The following exhibits the amount received and expended within the bounds of each Presbytery, as near as we could calculate from the returns before us. Some moneys were paid in by individuals, and we know not to what Presbytery to place them, and some accounts of missionaries have not yet come in; but the following exhibit will be found not far from correct:—

	Received.	Expended.
Presbytery of Richland,	\$68 03	\$276 10.
“ Ohio,	219 94	375 00.
“ N. Indiana,	50 00	150 00.
“ St. Indiana,	76 35	90 15.
“ Clarion,	18 80	
“ Stamford,	31 00	
“ Muskingum,	288 60	
“ Allegheny,	267 65	
“ Miami,	262 65	439 75.
“ Iowa,	84 83	914 00.
“ Philadelphia,	172 04	107 00.
“ N. Illinois,	81 88	623 44.
“ Chartiers,	480 30	
“ Shenango,	464 91	
“ Albany,	241 14	*272 00.
“ Cambridge,	202 50	*69 50.

At the meeting of Synod, on stating the deficiency in the funds, the members present came forward and subscribed the amount which they expected their respective congregations to pay immediately, amounting to \$953, of which \$304 was paid in upon the spot. Brethren who remained at home will remember that equal liberality is expected of them. If these hopes are realized, we will soon have more than enough to pay off our debt, and enter upon the increasing work we have undertaken the present year. The sum referred to above we have placed with the contributions of the present and not the past year. Any mistakes made in compiling the above tables will be cheerfully corrected. And we will endeavour for the future to take measures in time, so that those reporting to us may furnish us with the materials to make our reports more full and satisfactory and correct than it was in our power at present to make them.

JAMES RODGERS, *Chairman*.

* Returns from missionaries in these two Presbyteries imperfect. When they come in, the expenditures in each will, it is likely, be increased about \$100.

Statistical Table of Home Mission for the year ending May, 1851.

Missionaries.	Congregations.	Communicants.	Added during the year.	Prayer-meetings.	Contributions To their own support.	Contributions to Fund of the Church.	Granted by the Board.
	Rock Run.	20	1		\$60,00		
	Chemung.	20	3	1	24,00	\$4,13	
S. Anderson.	Buckland.				3,00		\$162,44
G. Nesbit & others.	3d Ch. Newark.	27	2	1	186,00		
	Rock Island.				80,50		
	Moline.						
W. Oburn.	Le Clair.				30,00		150,00
	Liberty.				10,00		
	English Set.						
	Edgington.						
	Pre-emption.						
	Coal Mines.						
	Camden.						
J. M'Gill.	Cleveland.	70	27	1		30,00	125,00
B. Porter.	Unity.	54	14	2	130,00	16,70	75,00
S. Collins.	Yorkville.	60	5		190,00	50,00	200,00
	Stow.	25		1	100,00	6,00	
J. R. Slentz.	Springfield.	15			100,00	9,00	150,00
	Palmyra.	12			25,00		
	Pleasant Divide.	81	26	1	200,00	15,43	
J. A. Vance.	Pleasant Valley.	24	3	1	6,00		75,00
	Union.				3,75		
	Albia.	8			3,00		
	Bruce.	29	6	1	93,00		
D. Donnan and	Troy.	53	12	1	80,00		
J. M. Smeallie.	Commerce.	39	4	1	72,00		276,49
	Nankin.	29		1	74,00	3,50	
	Southfield.	18	2	1	60,00		
	Mount Pleasant.	30			54,00	3,85	
	Vernon.	28	5		48,00		
J. Thompson.	Bloomington.	54	4		60,00	6,00	84,00
	Ruhamah.				24,00		
	Whitehall.						
	Clarke's Prairie.						
	Freedom.						
T. Ferrier.	Apple River.	45	7		100,00	24,00	50,00
D. Lindsay.	Birmingham.	50					25,00
	West Point.	10			18,00		94,00
	Sugar Creek.				21,00		
R. H. Pollock and	Cincinnati.	25	17			18,00	273,00
others.							
A. M'Hatton.	Laporte.	22	6		21,12	250,00	150,00
R. W. French.	Plainfield.	17	3	1		14,25	125,00
J. R. Cunningham.	No report.						
J. T. Brownlee and others.	Mis. Ch., N. Y.,	report imperfect,				50,00	
G. D. Henderson.	Granville.					7,00	125,00
N. W. M'Dowell.	Bethel.	49	12	2		18,40	
	Smith-creek.	20	1		275,00	15,05	125,00
	North Henderson.	24		1		20,20	

COMMUNICATION FROM THE REFORMED DISSENTING PRESBYTERY.

The committee, to whom was referred the subject of the propriety of proposing a connexion, &c., with one of the Reformed Churches, beg leave to present the following report:—

It is, no doubt, a duty always incumbent upon us to labour to heal the divisions of the church in a scriptural way: "For the divisions of Reuben there were great searchings of heart." A formal proposition for union may not at all times be binding upon us. When ecclesiastical organizations differ widely and distinctly from us in doctrine and practice, so that there can be no probability of union without injury to the truths of the gospel, discouraging the practice of true religion, or countenancing a course of defection from attained reformation, we are not bound formally to propose connexion with them, until they are better prepared for a profitable and holy fellowship and communion, in purity of profession and practice, as well as in the ordinances of the gospel. But when the parties, from whom we stand separated, are in the main sound,—when the disagreement is not so distinctly marked,—when it consists more in metaphysical speculations than in substantial doctrines,—or when it stands more in forms of expression, or the meaning of words, than in any real difference of sentiment, union should be sought.

In seeking an ecclesiastical connexion with any religious society, it is not warrantable for us to treat with indifference any principle, which we know to pertain to the testimony of God; nor do any thing by which a surrender of it is implied. Every truth of God's word is precious and profitable. "Buy the truth, and sell it not."

It should be the language of the whole church, as well as of the particular Christian, "I press forward." The Church should endeavour to know more and more of God's word. God has given to the Church a revelation of his will, and it is incumbent on her thankfully to receive it with integrity, that she may dispense it with all faithfulness: "The law shall go forth out of Zion, and the word of the Lord from Jerusalem."

For the Church to content herself with what some term fundamental truths, is to testify against God,—to declare that he has revealed some truths, not necessary to be believed,—to cast an indignity upon the wisdom of God's plan. Indeed, we have reasons to believe that the time is hastening, when the testimony of the Church shall be far more clear and comprehensive than it is yet.—In that day when "the glory of the Lord has risen upon her, when the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of her wounds." To this the church should direct her efforts: for this each of the children of Zion should hopefully labour.

However carefully a church may guard the truth of the gospel, it is, nevertheless, not pretended, that she has yet attained perfection; she but presses towards it. She should be careful too, that, while she is endeavouring to go forwards, her every movement be strictly in accordance with "the law and the testimony."

If the church, then, be still in a state of imperfection, as her progression implies, it follows that, while, on the one hand, she should endeavour to press forward in reformation; on the other, a universal and perfect agreement should not be insisted on, as an indispensable condition of union, in church communion and fellowship. But it should take place notwithstanding all such differences and faults, as would not sufficiently warrant a separation, and of which the consequences are not more dreadful than division. If a church, from whom we stand separated, be in the main sound in principle and practice, purely and rightly administering the ordinances,—if she be impressed with

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the importance of truth, endeavouring to attain it, and willing to make an explicit profession of it when discovered,—or if the faults and errors complained of, be in their nature and circumstances less dangerous to religion than the evils incident to divisions, we might, consistently with faithfulness and zeal in the cause of Christ, seek union and communion with her.

Believing, as we do, the above to be the true grounds of scriptural union and communion, and, as we have had opportunity, acquainting ourselves with the principles and practice of some of those churches, nearest in approximation to our own; your committee are of the opinion, that a union on sound principles, with one of those churches, which we shall afterwards designate, is at least so strongly probable, as to warrant an effort to that desirable end.

Secondly. Your committee would recommend, as most clearly consistent and proper, that Presbytery propose an ecclesiastical connexion with the Associate Church, believing it can be consummated in such a manner, as, that thereby truth will not be endangered; but rather, that it will result in the general advancement of the cause of Christianity, and the principles of the Reformation.

To this conclusion we are led by the following considerations:—

1. These two churches concur in declaring an adherence to “the whole doctrine of the Confession of Faith and Catechisms, agreed upon by the Assembly of Divines at Westminster, with commissioners from the church of Scotland, and received by said church.”

2. They concur in declaring the warrantableness and duty of public covenanting, and the perpetual obligation of covenants upon posterity, as well as upon the actual covenanters themselves.

3. They concur in the principle and practice of bearing an explicit testimony against prevailing errors. Both of these churches believe, that it is essential to the character of the true church of Christ, that she witness for him; and that as a witness for him, and necessary to her best interests, it is her duty, when error is prevalent, to unite in a public and explicit testimony for the truth and cause of Christ, as set forth by himself in his word.

4. They concur in doctrine and practice, upon the subject of ecclesiastical communion. They believe it to be the great end of the communion of the church, that the body be increased to the edifying of itself in love, and that the glory of God in Christ be advanced, by a harmonious testimony, in support of his cause. They each believe that the rule of fellowship is the word of God, and not *grace in the heart, in the judgment of charity*. That the means of fellowship are all the truths, laws and ordinances laid down in the word of God,—consequently, that the church cannot consistently receive to her communion, steadily nor occasionally, those who refuse adherence to her profession, and submission to her government and discipline, or who persist in maintaining sacramental communion with those whose profession and practice are inconsistent with her own, and against which it is her duty to testify.

5. They concur upon the subject of Slavery. They declare that there is naturally and morally no such thing as property in man, and that slavery is an outrage upon humanity, and rebellion against God, and that the church cannot, without incurring the charge of perpetrating this outrage and rebellion, extend her communion to any who are implicated in this dreadful sin.

These are some of the more important subjects upon which there is an acknowledged agreement between these two bodies. There are others which we might name. But these, when it is considered what a variety of doctrines are embraced in the Confession of Faith and Catechisms, might seem to embrace all the truths of divinity, to which the reformation churches have attained.—Unhappily, there are other subjects, or at least questions connected with the subjects already named, upon which they are supposed to disagree. It no doubt would be hailed as a matter of joy, if it should appear,

even now, that their disagreement, upon these subjects, arises rather from the different aspects in which they view them, or their different manner of expression, than from a substantial difference in sentiment.

These points of difference, your committee proceed to notice, briefly, as the case will admit.

1. *The extent of Christ's purchase.*—Seceders have been charged with maintaining that the Redeemer has not purchased temporal benefits for the saints.

We may remark, that, so far as we remember, the founders of our organization are silent, as to this charge against the Associate Church, but we think proper to notice it, as there has been, generally, by us, supposed to be a difference upon this subject.

Seceders in Scotland had a peculiar manner of speaking upon this subject, owing to the peculiar errors against which they were called to contend; and the same manner of expression has been retained by the Associate Church in this country.

But when we become acquainted with the history of the controversy, which gave rise to any differences upon this subject, we can the better account for the peculiar expressions of seceders, and can understand them in a sense not so inconsistent with our own views. We cannot here go into a detail of that controversy. Suffice it to say, that soon after the Secession, the opinion began to be propagated, "that Christ, by his death, made a general atonement for all men,"—"that the reprobates, enjoying of their common favours, doth seek from Christ's death as the meritorious cause,"—"that Christ purchased common benefits for all men indiscriminately." These sentiments, Seceders viewed as errors of no small magnitude, and thought themselves loudly called upon to testify against them, which they did in an "Act concerning Arminian Errors on the head of Universal Redemption."

In this act they declare, "That Christ and the benefits of his purchase cannot be divided; neither can these benefits be divided one from another:—Wherefore, we are made partakers of the redemption purchased by Christ, or of the benefits procured by his death,—only, through the effectual application thereof to us by his HOLY SPIRIT working faith in us, and thereby uniting us to Christ in our effectual calling. And whoever do actively receive and enjoy any benefits of his purchase, as they do it only in the way of enjoying himself; so they will all be brought, in due time, to the full enjoyment of himself and all his benefits for ever: And whatsoever things are actively received, or used in any other way than by faith, in a state of union with Christ, are not to be reckoned among the benefits purchased by his death."

From what we have been able to learn of the principles of the Associate Church upon this subject, it appears that it is only in that sense in which the good things of this life are common to all men, and in which the righteous owned and enjoyed them, before conversion, that they deny them to be purchased. They do not deny that the righteous obtain a covenant right to their common mercies, and a sanctified use of them, by the purchase of Christ. *Larg. Cat. 193; Shor. Cat. 34.* They, however, seem clearly to deny, that the outward blessings of life, viewed, merely, in their earthly and perishing nature, and in so far as they are common to all men, are purchased by Christ, and signified, sealed and exhibited by the sacraments, as the benefits of his mediation. And to charge the Seceders with denying "that believers themselves receive their common favours as benefits of Christ's purchase," they esteem "a gross calumny," and assert "that so far from excluding common favours which believers receive, that they do not exclude their common trials and crosses, from being among the benefits of Christ's purchase to them." (*Appendix to the Act of the Associate Synod, concerning Arminian Errors, &c.; as quoted in Alexander and Rufus.*)

2. *The Headship of Christ*:—*The Associate Church has been charged with maintaining, that Christ as Mediator does not govern the world, and that nations are not bound to recognise his authority.*

Against this charge your committee will not attempt to defend them. If the charge be groundless, it is presumed, they are willing, and doubtless they are competent, to defend themselves; if it be true, they surely have courage sufficient to avow their sentiments. But instead of avowing these sentiments, we find their Synod repudiating them. In a letter from that Synod to the Synod of the Reformed Church, complaining of this charge, they say: "We assert in the plainest terms 'that the Mediatory kingdom of Christ extends to all persons and things.' But we distinguish between his essential and mediatorial kingdom. As God over all and blessed for ever, the right to govern the world essentially, belongs to him, and he can no more cease to be the Supreme Ruler, than he can cease to be the Most High God. And to deny this, is, we think, to detract from the glory of his divinity. But while we maintain, for the honour of his Godhead, that his essential administration can neither be transferred nor laid aside for a single moment, we also assert that our Lord Jesus Christ "has a dominion over all things as Mediator." "The God of our Lord Jesus Christ hath put all things under his feet, and gave him to be head over all things to the church." Eph. i. 17-22. In the second letter to that Synod, they say "that it ought not to be said that Seceders ever denied that Christ, as Mediator, governs the world by God's appointment, if by governing the world be meant his ordering and over-ruling all things to the good of his body the church." Further in answer to Nairn's reasons of dissent, they declare that, "As it was once a peculiar duty of the Jewish nation, so it is peculiarly incumbent upon every civil state whereunto Christianity is introduced, to study and bring to pass,—that civil government among them, in all the appurtenances of its constitution and administration, run in an agreeableness to the word of God; be subservient unto the spiritual kingdom of Jesus Christ, and to the interests of the true religion and reformation of the church: as otherwise they cannot truly prosper in their civil concerns, nor be enriched by the blessings of the gospel." Gib's Dis., vol. 1st, p. 280. How can "nations study and bring to pass" that their civil government must be "subservient unto the spiritual kingdom of Jesus Christ," without a recognition of Christ's authority? If we understand these declarations, they are certainly different from the sentiments with which Seceders have been charged.

3. *The Magistrate's power circa sacra.*

Upon this subject, again, these churches have been supposed to differ. If, however, we may judge by the declared principles of seceders, compared with our own views, it might reasonably be questioned whether there is such a difference as would at all affect the practice of civil government in regard to religion. When we view the declarations of these two bodies, it is pleasing to mark their particular coincidence. To this coincidence, upon this subject, we solicit attention in a few particulars.

1st. They agree in regard to the independence and spirituality of the church.

"We believe that Christ Jesus is the alone Head of the Church. That neither angels nor men, neither popes nor kings, nor emperors, nor councils can claim the Headship of the Church, without blasphemy. Neither the key of doctrine, nor of rule and government, is committed to the civil magistrate." R. D. Tes. p. 118.

"We do, therefore, assert, that, as the kingdom of Christ is spiritual, acknowledging no other laws, and no other rulers, than he has appointed in it, so the civil magistrate, as such, is no ruler in the church of Christ, and has no right to interfere in the administration of its government." Ass. Tes. p. 91.

2d. They agree in declaring the spirituality of the means instituted in the Church for its promotion and perfection.

"We believe that unto the visible church Christ hath given the ministry, oracles, and ordinances of God, for gathering the elect, and perfecting the saints more and more in this life, to the end of the world; and doth, by his own presence and Spirit, according to his promise, make them effectual thereto." R. D. p. 117.

"The appointed means for promoting the kingdom of Christ are all of a spiritual nature." Ass. Tes. p. 92.

3d. They agree in allowing the magistrate to use his office as an important means of advancing the cause of the Christian religion.

"The duties of the civil magistrate are to protect their subjects in their lives and property from all unjust violence—to support and establish the true religion of Jesus Christ in his dominions." R. D. Tes. p. 116.

"The civil magistrate is bound to improve every opportunity which his high station and extensive influence may give him, for promoting the faith of Christ, for opposing the enemies of this faith, for supporting and encouraging true godliness, and for discouraging whatever in principle or practice is contrary to it." Ass. Tes. p. 92.

4th. They agree that as magistracy is an ordinance of God, it should be administered agreeably to his word.

5th. They agree in testifying against magistratical dictation to the church in matters of faith, government, or worship.

"It belongeth to Synods and councils ministerially to determine controversies of faith and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his church; to receive complaints in cases of maladministration, and authoritatively to determine the same." Con. chap. xxi. sec. 8.

Although this undisputed coincidence exists in the declarations of these churches upon the subject of the magistrate's power, nevertheless, there is supposed to be a disagreement upon additional points of the same general question. Consequently, seceders have been charged with rejecting the doctrine of the Confession upon this subject. In so far as we are able to learn, the Associate Church has never professed to have departed from the doctrine of the Confession. This is an unsettled question. Some of them believe that those expressions in the Confession, which, separately considered, seem to give to the magistrate too much power, can, when taken in connexion with other parts on the same subject, be consistently interpreted as conferring upon him no other power than properly belongs to his office, and which it is his duty to exercise. This view of the matter is, perhaps, the most prevalent. It is set forth very clearly in the answers of Synod's committee to reasons of protest by some brethren against a resolution continuing in communion with the original Seceders.

This committee declare, that "it cannot be justly said that the American (Associate) Testimony receives the Confession with limitations." There are no doubt some among them who have a different view of the meaning of those expressions, while they agree with the former on the same doctrine. But it may justly be reckoned a matter of small import how individuals may view this matter.

The question that appears to be of the greatest concern to us, is, in how far does the declaration of the Associate Church differ from the explanation we would give of the Confession in this particular?

1. It is supposed from their declaration that they are opposed to *civil establishments of religion*. It is well known that there are different meanings attached to the term, *civil establishment of religion*. In one sense, religion is established when the civil power of a nation chooses a particular system of faith, worship, and government for the church, and makes it a part of the civil constitution; when it assumes the power of managing the internal affairs of

the church; and when it claims the right of enforcing, by civil penalties, compliance with this system. To such establishments of religion, Seceders are, and always have been, opposed; so are Dissenters; so were the Reformers. But if by *civil establishment of the Christian religion*, be meant a national recognition and profession of it; the choosing of such form of government, and such persons to administer it, as will protect that profession against those who would overthrow it; the protection of its ministers from open opposition in the exercise of their ministerial functions; and even the providing for, and offering to, those whose circumstances may require it, the means of instruction in the knowledge of God and of Jesus Christ, whom he hath sent to reclaim, regenerate, and save mankind, as the only effectual method of promoting that moral purity by which the true prosperity of a nation can be advanced, then we can see nothing in this declaration, nor other acts of the Associate Church, sufficient to convince us of their opposition to it. We have asserted the duty of the magistrate in our Testimony "*to establish the true religion,*" but your committee are not aware of any other meaning that we, as a church, would give to this assertion, than is given above as the proper definition of an *establishment*. We have ever repudiated and abhorred the sentiment that religion should be enforced by civil pains, or that the magistrate has any right to manage the internal affairs of the church.

2. The Associate Church is charged with maintaining that "whosoever rules by the providence of God, does rule also by his preceptive will." Upon this subject we only refer you to their own declarations. "Men usurpers can have no lawful authority; however quietly one may be obliged to live under usurpers of habitual tyrants, yet there should be no acknowledgment of their authority as binding upon the conscience. The Presbytery's principle of subjection and obedience doth only respect things lawful and expedient, according to the word of God and right reason, such as our worthy ancestors endeavoured at Penland and Rothwell." *Gib's Display*, vol. I, p. 299.

3. The Associate Church has been charged with maintaining that "the civil magistrate, or nations, as such, are not bound to acknowledge Christ or his religion; that they have nothing to do with Christianity." A sentence is quoted from the Associate Testimony as furnishing grounds for this charge: "His whole duty, as a magistrate, respects men, not as Christians, but as members of civil society." If this declaration is designed to teach that magistrates, as such, have nothing to do with Christianity, it is a heresy of no small magnitude, truly. But they deny that any such doctrine is taught in said declaration. See answers to reasons of protest, (referred to above,) p. 50. Also, Alexander and Rufus, pp. 430—433. In these documents this declaration is explained, and the doctrine imputed to Seceders repudiated. But the following declaration will not be disclaimed by Seceders:

"As it was once a peculiar duty of the Jewish nation, so it is peculiarly incumbent upon every civil state whereinto Christianity is introduced, to study and bring to pass, that civil government among them, in all the appurtenances of its constitution and administration, run in agreeableness to the word of God—be subservient to the spiritual kingdom of Jesus Christ, and to the interests of the true religion and reformation of the church." *Answers to Nairn, &c.*, Display, vol. I, p. 280.

"He is bound to improve every opportunity which his high station and extensive influence may give him, for promoting the faith of Christ, for opposing the enemies of this faith, for supporting and encouraging true godliness, and for discouraging whatever in principle or practice is contrary to it." *Asa. Tes.* p. 92.

Thus your committee have invited attention to many things, in which there is an acknowledged agreement between ourselves and the Associate Church; they have also examined some of those points about which there is a supposed

disagreement, and from the declaration of Seceders upon these points, and from their disavowal of the sentiments imputed to them, have at least shown, that there is a greater coincidence upon these points than is generally admitted, if not a perfect agreement. Now, if there be only a probability, that your committee have taken a fair and honest view of this subject, and given an impartial statement, and just interpretation of the declarations of Seceders, they believe, that love for "the truth and peace" and desire for the advancement of the Church loudly call upon you to make an effort for promoting union between these two branches of the Church of Christ.

Thirdly. In regard to the most proper plan to be pursued for effecting this end, your committee recommend the following:

That we may avoid all danger of being deceived ourselves, or of deceiving others, which might seem to exist by barely acceding to the standards of the Associate Church; while we might possibly put a different construction upon some parts of them, from what they do; let Presbytery lay before the Associate Church the following declarations, as setting forth briefly our views upon some points of supposed difference, and as the general construction which we are willing to put upon their standards, and leave that body to judge whether we properly understand their declarations, and whether our views are sufficiently coincident, to warrant an ecclesiastical connexion.

First. Of common benefits. We believe that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God and to have them cursed to us in the use of them. But as Christ Jesus hath redeemed believers from the curse of the law, being made a curse for them; so they being adopted into the family, have a right to all the privileges of the sons of God. One of these privileges is that of God's free gift they may receive a competent portion of the good things of this life and enjoy his blessing with them—as they are necessary to their sanctification, comfort and safety in this life, and to their preparation for eternal glory. The right to this high privilege is not common to all men, but is peculiar to believers themselves. The right by which believers enjoy this privilege is a benefit of the covenant of grace, and flows to them in consequence of the mediation of Christ. These benefits come to believers through the covenant of grace in the channel of its blessings. And as they enjoy these benefits in a way of communion with Christ; as benefits of his mediatory kingdom.

II. Upon the Headship of Christ.

We believe that, as Mediator, our Lord Jesus Christ has a kingdom, which should not be blended with his essential kingdom, but should be viewed as distinct from it. This mediatorial kingdom is derived, being delegated to him by the Father. "Behold, I appoint unto you a kingdom, as my Father hath appointed unto me." The special object of this government is the church, which he, by way of eminence, denominates *my kingdom*, and to which he was specially ordained. "*I have set my king upon my holy hill of Zion.*"

Although the church is his special kingdom, yet he exercises a rightful dominion over all persons and things, making them subservient to its interests and the advancement of his glory. "And hath put all things under his feet, and made him to be head over all things to his church."

As *all power is given unto him, and all things put under his feet*, men in their several relations should recognise his authority, and in their stations endeavour the advancement of his glory.

Civil government, though not founded in grace, but originating in God, as Creator and Moral Governor of the world, yet being among the "*all things*" put under his feet, should be constituted in such a form, and be administered in such a manner as will be subservient to the interests of Christ's spiritual kingdom.

The magistrate's power circa sacra.

The magistrate has no supremacy over the church, for "there is no head of the church but the Lord Jesus Christ." (Conf. chap. xxv. sec. 6.) He cannot dictate to her a system of faith, worship, or government, and enforce compliance with such system; for "it belongeth to synods and councils ministerially to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his church; to receive complaints of mal-administration, and authoritatively to determine the same." (Conf. chap. xxi. sec. 3.) He may not interfere with her internal government; for "the Lord Jesus, as King and Head of his church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate;" and "to these officers the keys of the kingdom of heaven are committed." (Conf. chap. xxx. secs. 1, 2.) He may not punish ecclesiastically, or for ecclesiastical offences, as such; since, if he have no ministerial nor judicial power in the church, he can have no punitive power. (Conf. chap. xxx. sec. 4.) For the better attaining of these ends, (of church censures,) the officers of the church are to proceed by admonition, suspension from the sacrament of the Lord's supper for a season, and by excommunication from the church, according to the nature of the crime and demerit of the person."

Though civil government is founded, not in grace, but in nature, yet it is the duty of nations and their rulers, who are favoured with the revealed religion, not only to embrace it, but to recognise and give public countenance to the profession of it, and by their laws and administration to provide, in every way competent to them, consistent with its nature and peculiar laws, and the just rights and liberties of rational agents, that its salutary influences have free course, and be diffused through all orders and departments of society.

Human legislation and magistratical authority have not for their direct and immediate objects supernatural doctrines and institutions, considered as such, but considered in respect of the external profession and observance of them, and of the relation in which these stand to the interests of society. Accordingly, in the exercise of their legislative authority, it is the duty of nations, or their representatives, to remove from their civil constitutions whatever may be found to stand in the way of the progress of revealed religion—to have the whole of their civil laws framed, and the whole of their administration regulated, in such a manner as to be agreeable to it, and subservient to its interests—to give decided countenance and public protection to its functionaries in the discharge of their duty, and to provide all needful legal securities in behalf of the scriptural profession of it, not only against turbulent individuals or factions, but also against the attempts to undermine and supplant it, which may be made by the rulers to whom the administration of their affairs may be intrusted.

The Church and State, though specifically distinct and different in their nature, and not to be confounded in their administration, are yet capable of being mutually helpful in the advancement of objects common to both.

The due exercise of civil authority about religious matters, as above stated, does not lead to persecution for conscience sake, or to unjust and unnecessary restraint on the rights and liberties of men.

To promote Christianity by forcible methods is a violation of its nature. Nor can it be accounted persecution to restrain or punish the gross violations of the divine law, even of the first table, as breaches of that law which God hath prescribed for the regulation of society and for the promotion of external order and peace and prosperity. Thus while we reject the principle that the magistrate, as such, has any ministerial or judicial authority in the Church, or has any right to interfere with her internal concerns, we also reject the principle, that the magistrate has nothing to do with religion or the glory of God—that he has no right to exercise his authority for the promotion of

the true religion more than a false—that he should punish crimes merely because they tend to the subversion of the public interests, and not out of a regard to the authority of God, the requirements of that law which he has given for the government of his moral subjects, and his glory who is the fountain of all authority and power.

Respectfully submitted,

J. YOUNG ASHENEURST, *Chairman.*

To the preceding statements this additional return was appended by Presbytery.

Of the Oath of Allegiance to the United States Government.

We believe it to be the duty of nations, having access to the Scriptures, in setting up civil government among themselves, to frame their constitutions and laws according to the testimony of God's word, and to invest no person with magisterial authority who is not in some good degree possessed of the qualifications of civil rulers, given therein. A constitution of civil government, containing no formal acknowledgment of the being or authority of God, or of Jesus Christ the Mediator, who is the Prince of the kings of the earth, and to whom all authority in heaven and in earth is committed,—no formal recognition of the Christian religion, or does not provide the needful securities for the profession and practice of it,—or that requires no moral or religious test as the qualification for office, we believe to be materially defective. A constitution of civil government that restrains and prevents the civil officers from pursuing and accomplishing the high ends of their office,—depriving any of the subjects of their just, natural, civil or religious rights,—or imposes any sinful obligations upon any of the citizens,—we consider not to be in all respects a moral constitution of government; and such as cannot be approved of, and supported in all its provisions, without sin. The Constitution of the United States (to say nothing of those of the States,) contains no formal acknowledgment of the being and authority of God, or of Jesus Christ the Mediator,—no formal recognition of the true religion,—it denies to Congress the power to make any laws for the establishment of religion,—it declares that no religious test shall ever be required as a qualification for any office,—it deprives a great number of the citizens of their just, natural, and civil rights, in denying them a representation in the Federal legislature,—and it imposes upon the States, or the people, the sinful obligation of delivering up fugitive slaves, who may escape to them from the unjust oppression and wretchedness in which they are held in other portions of the Confederacy. This Constitution we believe to be materially defective; and not only so, but to contain some things which are positively wrong: and that it cannot, therefore, be approved of as a whole, or supported in all its provisions, without the commission of sin. Consequently, we believe the oath of allegiance to the United States government to be a sinful oath—one in which the swearer solemnly approves of, and binds himself to do, that which is morally wrong, contrary to the word and law of God, and that it is the duty of the Church to testify against it.

The mind of the Associate Synod on the preceding statements, is very respectfully solicited.

By order of the Reformed Dissenting Presbytery,

ELIJAH M'COY, *Com. of Presb.*

D. BARR, IN ACCOUNT WITH THE SYNOD'S FUND.

1851.			Dr.
May 23,	Received from	Argyle congregation, - - -	\$18 21
"	"	East Greenwich congregation, - - -	11 00
"	"	West Hebron " - - -	12 00
"	"	Carmel, Indiana " - - -	7 50
"	"	Dalton " - - -	3 33

May 23, 1851,	Rec'd from Burgettstown congregation,	-	-	8 00
"	" Londonderry	"	"	12 00
"	" Clinton	"	"	18 00
"	" South Washington	"	"	5 00
"	" Ohio, Pa.,	"	"	5 00
"	" Pittsburgh	"	"	20 00
"	" Wooster	"	"	8 47
"	" Noblestown	"	"	14 67
May 24,	" Minutes,	"	"	1 25
"	" Miss J. Stevenson, Cambridge, N. Y., per J. G. Smart,	"	"	10 00
"	" Muddy Run congregation, per W. S. Young,	"	"	3 25
"	" Guinston	"	"	2 00
"	" Hebron	"	"	87
"	" Burnett's Creek	"	"	7 05
"	" Shenango	"	"	10 00
"	" Minutes, J. Dickson,	"	"	1 50
May 26,	" South Buffalo congregation,	"	"	8 09
"	" Slippery Rock	"	"	10 00
"	" Florida, N. Y.,	"	"	10 00
"	" Peter's Creek	"	"	30 00
"	" Cherokee	"	"	7 67
"	" Miss Margaret Ross, Fayette,	"	"	25
"	" Salem, N. Y., congregation,	"	"	6 50
"	" Albany	"	"	20 00
May 28,	" Minutes, per Rev. J. P. Fisher,	"	"	1 20
"	" "	"	"	1 95
"	" Ohio congregation, per A. Murray,	"	"	1 00
"	" Bereaah	"	"	1 84
"	" Glade Run	"	"	3 51
"	" Minutes, per J. Henderson,	"	"	1 25
"	" Rich Hill congregation,	"	"	6 37
"	" Belmont	"	"	10 00
"	" Xenia	"	"	12 99
May 29,	" Bovina	"	"	23 00
"	" North Union congregation,	"	"	4 07
"	" Minutes, per J. P. Ramsay,	"	"	1 25
"	" J. M. Henderson,	"	"	80
May 30,	" Mansfield and Ontario congregations,	"	"	3 85
"	" Haysville, per Rev. J. L. McLean,	"	"	4 75
"	" Minutes, per Mr. M'Weller,	"	"	1 80
"	" Allegheny congregation,	"	"	20 00
"	" Massies' Creek congregation,	"	"	10 00
"	" Salem, Pa.,	"	"	10 00
"	" Cambridge, N. Y.,	"	"	45 35
"	" Mrs. M. Campbell,	"	"	50
May 31,	" W. S. Young, towards the erection of Theol. Seminary,	"	"	50 00
"	" Minutes, per W. S. Young,	"	"	5 00

\$488 56

1851.			Cr.
May 31,	By cash paid clerk of Synod,	-	\$50 00
"	" sexton, for services during meeting of Synod,	-	20 00
"	" clerk, for stationery and postage,	-	1 50
"	" telegraphing J. M. Campbell,	-	3 00
"	" paid W. S. Young, as per order of Synod,	-	
"	" for printing 1000 extra copies, minutes,	-	40 00
"	" paid W. S. Young, as per order of Synod, for	-	
"	" Testimonies furnished Rev. A. C. Stewart,	-	7 20
"	By cash,	-	2 80

\$124 50

Balance in treasurer's hands, \$364 06

D. BARR, Treasurer pro tem.

STATISTICS OF THE ASSOCIATE PRESBYTERIAN SYNOD.

The reader will not infer from this table, that those congregations who have nothing credited under the list of "Contributions" did not contribute. They have not been credited because we have not been able to ascertain the sum. We believe they in general contributed the full amount allotted by Synod.

THE PRESBYTERY OF NORTHERN INDIANA.

Ministers.	Congregations.	Nearest P. O.	Counties.	State.	Fam.	Com.	Cont.
Nath. Ingles	Barnett's Creek	Lockport	Carroll	Ind.	28	69	
James Dickson	Portland	Portland Mills	Putnam	do	52	115	
R. H. Pollock	Pleasant Run	Pittsburgh	Carroll	do	51	108	
	Pittsburg		do	do			
	Sharon	Smithfield	Delaware	do			
Vacancies	Laporte	Laporte	Laporte	do	19	25	
	Elk River						

THE PRESBYTERY OF SOUTHERN INDIANA.

James Brown	Madison	Madison	Jefferson	Ind.	25	50	
Moses Arnett	Carmel	So. Hanover	Jefferson	do	53	110	
	Washington	Washington	Clarke	do	15	30	
	Bloomington	Bloomington	Monroe	do	20	40	
Vacancies	Princeton	Princeton	Gibson	do	18	36	
	Vernon	Madison	Jefferson	do			
	NE. Pleasant			do	25	50	

THE PRESBYTERY OF OHIO.

R. N. Scroggs	West Union	West Point	Columbiana	O.	40	150	
D. Goodwillie	Poland	Poland	Mahoning	O.	65	150	
	Liberty		Trumbull	do	58	115	
J. P. Ramsey	Deer Creek	New Bedford	Mercer	Pa.	73	168	
J. W. Logue	Northfield		Summit	O.	30	63	
James McGill	Cleveland	Cleveland	Cuyahoga	do	20	40	
B. F. Sawyer	Darlington	Darlington	Beaver	Pa.	70	150	
	New Bethel		do	do	30	63	
J. W. Harsha	Bethel	Mt. Jackson	do	do	90	200	
Saml. T. Herron	West Beares	West Point	Columbiana	O.	50	115	
	New Lisbon	New Lisbon	do	do			
Titus Bassfield	New London			Can.			
John A. Magill	4 Mile	Black Hawk	Beaver	Pa.	64	110	
Vacancies	Springfield	Cuyahoga Falls	Summit	O.	17	29	
		Mogadore	do	do	7	15	

THE PRESBYTERY OF STAMFORD.

John Russell	Stamford	Queenston	U. C.	35	80	
James Stang	Dumfries	Galt	do		230	
D. Strang	Yosh	Peoria	Wyom'g N. Y.		80	
	Esqueping	Milton	Halton	U. C.	95	
Vacancies	London		do		11	
	Chingunacouey				25	

THE PRESBYTERY OF RICHLAND.

S. Irvine	Salt Creek	Fredericksburg	Wayne	Ohio	58	140	
	Millersburg	do	Holmes	do	28	64	
Samuel Hindman	S. Washington	Iberville	Marion	do	20	45	
	Hayesville	Hayesville	Ashland	do	46	86	
John L. McLean	Manassfield	Manassfield	do	do	18	35	
	Ontario						
David W. Collins	Dalton	Dalton	Wayne	do	39	85	
	Wooster	Wooster	Wayne	do	40	90	
	Keen	Keen	Cashot's	do	15	33	
	Jane's Creek	Rehoboth	Perry	do	16	36	
	Clear Creek	Savannah	Richland	do			
Vacancies	Goheen	do	do	do	9	18	
	Licking	do	Musk'm	do	9	17	
	Kitturb	Congress	Wayne	do			
	Red Horse and Eden	do	do	do			

Without charge, James M. Gencallie, David Bowman.

THE PRESBYTERY OF CHARTIERS.

Minist'ers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.	Conl.
Bankhead Boyd	Pigeon Creek	Strabane	Washington, Pa.	55	110	10 00	
Alex. Donnan	Mt. Pleasant	Hickory	do do	80	163	24 00	
David French	N.&S. Buffalo	Taylorstown	do do	80	150	64 00	
Thos. Hanna, D.D.	Washington	Washington	do do	40	86	25 00	
Wm. M. McElwee	Serv. & King's c.	Frankfort	Beaver do	130	280	49 50	
James McCarrell	Tumbleston's Run,	Kendal	Beaver Pa.	36	90	18 93	
Joseph Shaw	W. Alexander	W. Alexander	Washington do	30	50	18 00	
	Wheeling	Claysville	do do	29	60	10 00	
R. J. Hammond	Burgettstown	Burgettstown	Washington do	35	77	35 00	
Alex. Murray	Ohio	Economy	Beaver do	77	166	33 75	
J. C. Herron	Peter's Creek	Thompsonville	Washington do	90	204	129 51	
Jas G. Bankin	Robinson		Washington do	49	107	89 93	
T. B. Hagna	Clinton	Clinton	Allegheny Pa.	44	107	70 00	
F. A. Hutchinson	Noblestown	Noblestown	Allegheny do	57	151	61 00	
John T. Brownlee	Mt. Hope	W. Middletown	do do	30	75	65 00	
	Chartiers	Canonsburgh	Washington Pa.	128	320		
<i>Vacancies</i>	Cross Creek		Brooke Va.	24	56		
	Frankfort,	Frankfort,	Frankfort, Pa.			26 50	
	Miller's Run,	Venice,	Allegheny, Pa.			17 00	
<i>Without charge, Jas. Ramsay, D. D., T. Beveridge, D. D., A. Anderson, D. D., David Thompson, D. S. McHenry.</i>							
<i>Licentiates, John B. Strain, Hugh Sturgeon, Thomas H. Beveridge, D. W. Carson, Andrew Irons, Wm. H. Wilson, James Thompson.</i>							

THE PRESBYTERY OF ILLINOIS.

Thomas Ferrier	Apple River,	Galena . . .	Jo. Daviess Ill.	18	49	24 00	
R. W. French	Wheatland,		Will co., . .	18	38	4 25	
	Somonauk	De Kalb . . .	do do	16	35	25 50	
G. D. Henderson,	Granville . .	Hennepen . .	Putnam do	18	38	27 00	
Samuel Collins,	Yorkville . .		Racine Wis.	32	61	25 00	
	Ottawa, . . .	Waterville, . .	Wis. do	13	21		
S. Anderson,	Rockport, . .	Freeport, . .	Stephenson, Ill.,	11	22	40 06	
	Chemung, . .	Chemung, . .	M'Henry, Ill.,	11	32		
B. Porter, . . .	Unity	Sparta	Randolph do	24	48		
	N. Henderson	Spring Grove	Warren Ill.	12	25		
	Neenah, . . .	Groveland, . .	Winnebago, Wis.	9	12		
	Liberty, . . .	Farlow's Grove	Mercer do	7	13		
	Bethel	Olena	Henderson do	25	06		
<i>Vacancies</i>	Smith Creek	Centre Grove	Warren do				
	Apple Creek	White Hall	Green Ill.				
	Weathersfield	Weathersfield	Henry do				
	Sugar Creek	Lebanon	Madison do				

THE PRESBYTERY OF MUSKINGUM.

Daniel McLane	Bloomfield	N. Concord	Musk'm Ohio	88	200	42 00	
J. M. Henderson	Northfield . .	Claysville	Guerns'y do	42	93	24 08	
	Claysville . .	do do	do do	22	50	21 50	
James Patterson	Scroggsfield .	Scroggsfield .	do do	68	154	79 37	
	Yellow Creek	do do	do do	32	70	54 30	
John Marshall	Londonderry .	Londonderry	Guerns'y do	67	167	122 00	
John Bryan . . .	Jefferson, . .	New Rumley	Harrison do	30	60	62 00	
	New Market, .	do do	do do	20	50		
A. M. Black . . .	Mount Pleasant	New Athens	Har. do	17	37	15 00	
William Wishart	Unity	do do	do do	70	170	75 00	
James R. Doig,	Cadiz	do do	Harris'n Ohio	63	119	104 66	
	Cambridge . .	Cambridge . .	Guerns'y do	53	123	77 21	
Thomas Brown,	Birmingham			23	43		
	Ridge	do do	do do	22	42		
	Belmont	Jacobsburg.	Belmont do	39	86	17 87	
	McMahon's Creek	Belmont	Guernsey do	26	51		
	Sharon, . . .		Henderson, .	20	40		
	Goshen	Rehoboth . .	Perry do	16	36		
<i>Vacancies</i> . . .	North Union	Leavitt . . .	Carroll do	21	49	9 50	
	Piney Fork	Smithfield	Jefferson do	12	33		
	Newcastle . .		Monroe				
	Glade Run . .		Carroll do	16	33	22 00	
	Lexington	Lexington . .	Perry do				
	Morganville.						

Without charge, Rev. Thos. Wilson, Rev. Sam. McArthur. Licentiate, A. Cassil.

THE PRESBYTERY OF MIAMI.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.	Cont.
Samuel Wilson	Xenia . . .	Xenia . . .	Greene	Ohio	67	155	
James Wallace	Cherokee . .	Huntsville, .	Logan	do	59	154	91 09
Robert Forrester	Truro . . .	Reynoldsburg	Franklin	do	49	97	
Jas. P. Smart	Massie's Creek	Xenia . . .	Greene	do	54	118 150	41
I. N. Laughhead	{ Darby . . .	Pleasant Val.	Union	do	20	39	16 29
	{ Sugar Run . .		do	do	31	60	25 31
J. P. Fisher	Cherry Fork	Cherry Fork	Adams	do	50	105	37 30
Cyrus Cummins	{ Caesar's Creek	Jamestown	Greene	do	33	77	49 55
	{ Sugar Creek	Belbrook . .	do	do	9	19	9 00
James L. Bull,	Kenton . . .	Kenton . . .	Hardin	do	14	33	13 50
James Law	{ Big Spring . .	Maryville	Blount	Tenn.			
	{ Pistol Creek . .		do	do			
John M. Snodgrass	Poplar Ridge	Buck Eye	Putnam	Ohio,			28
	Planefield . .	Canonsburgh	Hancock	do	12	22	
	Bethel . . .				4	8	
	Wapenkonnetta	Wapenkon'ta	Allen	do	8	15	
	Scioto, . . .	Jackson . .	Jackson	do	8	15	
	Cincinnati, .	Cincinnati,	Hamilton,	do			
Vacancies . .	{ Salt River . .		Wash. Ky.				
	{ Salem . . .	Knoxville . .	Tenn.				
	{ Limestone . .		do				
	{ Rocky Spring	Abingdon .	Wash. Va.				
	{ Tuscaloosa . .	Tuscaloosa .	Ala.				
Unorganized,	Richland Towns'p,	Sabina	Clinton	Ohio.			
Uncorrected,	Fork Creek, .	Madisonville	Monroe	Tenn.			
Licentiates, Alex.	M'Hatton, John T.	Tate, James C.	Murch.				

THE PRESBYTERY OF IOWA.

N. M'Dowell	{ Bethel . . .	Olena	Henderson, Ill.	23	42	18 40
	{ Smith's Creek, do	do	do	10	20	15 05 .
	{ N. Henderson, do	do	Mercer	do	13	24
John A. Vance	Pleasant Divide	Albia,	Monroe	Iowa,	39	81
David Lindsey	Birmingham	Birmingham	Van Buren	do	31	67
John D. McNay,	Union . . .	Crawfordsville	Wash'n	Iowa	42	80
John Scott	Henderson . .	Monmouth	Warren	Ill.	50	115
	{ Washington .	Washing'n	Wash'n	Iowa	47	121
	{ Columbus City	Columbus City	Louisa .	do	20	35
	{ Grandview .	Grandview	Louisa	do	14	32
	{ Pleasant Valley,	Dutch Creek	Washington	do	12	24
Vacancies	{ West Point . .	West Point	Lee . . .	do		
	{ Keokuk . . .	Keokuk . . .	Lee . . .	Iowa	24	50
	{ Cedar Creek	Andrew . .	Jackson	do	10	
	{ Otter Creek,	Dubuque . .	Dubuque	do		12
	{ Wm. Oburn, Rock Island,	Illinois.				
Missionaries.	{ J. D. Cunningham,	Dubuque, Iowa.				
	{ Byron Porter, Sparta,	Randolph co., Illinois.				
W. H. Andrew,	Island of Trinidad.					

THE PRESBYTERY OF PHILADELPHIA.

W. Easton	{ Octorara . .	Christiana .	Lancaster Penn.	37	82	
	{ E. Nottingham .	do . . .	do . . .	do	31	76
	{ Muddy Run . .	do . . .	do . . .	do	9	23
John Adams	{ Guineston . .	L. Chanceford	York . .	do		100
	{ Lower Chancef'd	do . . .	do . . .	do		50
John S. Easton	{ Stone Valley	Kishacoquillas	Mifflin .	do	56	155
	{ Reedsville . .	do . . .	do . . .	do		
Jos. T. Cooper	2 Cong. Phila.	Philadelphia	Philada. Penn.	50	165	161 68
	{ Carlisle . .	Carlisle . .	Cumberl'd	do		
Thomas Simpson	{ Dickinson . .	do . . .	do . . .	do		
	{ Wheatfield . .	do . . .	do . . .	do		
	{ Huntingdon . .	Huntingdon	Hunt'don	do		24
	{ Sinking Creek	Potter's Mills	do . . .	do		
Vacancies	{ Rehoboth . . .		Union . .	do		
	{ 1 Cong. Phila.	Philadelphia	Philada.	do	60	32 60
	{ Baltimore . .	Baltimore .	Baltimore Md.	39	70	
Licentiates, James N. Smith.						

THE PRESBYTERY OF SHENANGO.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.	Cont.
Daniel McLean	Shenango . . .	S. Shenango	Crawford	Penn.	140	325	\$98,00
	{ Fairfield . . .		do	do	20	40	
Matt. Snodgrass	{ Coneaut . . .	Custards	Crawford	do	50	125	
	{ French Creek . . .		do	do	32	60	
Wm. Douthet	{ Glade Run . . .	Glade Mills	Butler	do	50	120	25,75
	{ Cedar Run . . .				12	30	2,12½
Wm. C. Pollock	{ Harmony . . .	Harrisville	Butler	do	95	175	195,55
	{ Unity . . .		do	do	75	150	22,16
	{ Springfield . . .	Mercer	Mercer,	do	88	170	31,07
E. Small	{ Rocky Spring . . .		do	do	58	106	14,00
	{ Mineral Ridge . . .		do	do	17	38	15,71
	{ Salem . . .	W. Greenville	do	do	99	209	81,25
D. H. A. McLean	{ Delaware . . .		Mercer	Pa.	10	19	
	{ Kinsman . . .		Trumbull,	Ohio.	13	31	17,14
	{ Mercer . . .	Mercer	Mercer	do	66	145	109,86
G. C. Vincent	{ Cross Roads . . .		do	do	30	62	13,50
	{ Lebanon . . .		do	do	24	56	20,02
D. R. Imbrie	{ Wilmington . . .	N. Wilmington	Lawrence	do	87	150	91,28
	{ Mt. Prospect . . .		do	do	24	50	19,24
Jos. McClinton	{ New Castle . . .	New Castle	Lawrence	do	35	77	80,30
	{ Mountville . . .		do	do	40	94	
J. D. Wolf	{ Slippery Rock . . .	Jacksonville	Butler	do	52	183	106,90
<i>Without Charge,</i> John France, Wm. Bruce.							\$845,45½
	{ Portersville . . .	Portersville	Butler	do	37	70	
	{ Mina . . .	Mina	Chataqua	N.Y.	3	4	
<i>Vacancies</i>	{ Cherry Run . . .	Franklin	Venango	do			
	{ Oakland . . .	Plummen	Venango,	Pa.			
	{ Allegheny . . .						
<i>Licentiate,</i> Wm. G. McElhenry.							

THE PRESBYTERY OF ALBANY.

John Graham	Bovina . . .	Brushland	Delaware	N. Y.	'69	180	
		\$60 last year, and \$95 this year, making \$155,00.					
S. F. Morrow	Albany . . .	Albany	Albany	do	107	210	163,62½
W. J. Cleland	Delhi . . .	Croton	Delaware	do	46	94	46,14
G. M. Hall	Florida . . .	N. Duaneburg	Schenectady	do	50	130	85,00
James Harper	2d N. York . . .	N. York	N. York	do	50	170	75,00
	{ Mission Church, New York . . .				20	50	50,00
	{ Johnstown . . .	Johnstown	Fulton	do	14	35	21,20
<i>Vacancies</i>	{ Lansingville . . .				20	45	
	{ 2d Newark . . .	Newark	N. J.				
	{ Wilkonsonville . . .		Worcester, Mass.				

The name of Peter Campbell transferred to Cambridge Presbytery.

THE PRESBYTERY OF CAMBRIDGE.

Joseph McKee	Hebron . . .	West Hebron	Wash'n.	N. Y.	56	144	\$101,53½
Isaac Law	Putnam . . .	Putnam	Wash'n.	N. Y.	70	106	110,10
James McArthur	{ Barnet . . .	Mindoe's Falls	Caledonia	Vt.	32	70	55,64
	{ Ryegate . . .	Ryegate	do	do	24	53	23,71
D. W. French	Salem . . .	Shushan	Wash'n.	N. Y.	40	80	100,00
H. K. Lusk	Cambridge . . .	Coila	do	do	37	77	244,00
J. McKirahan	Greenwich . . .	East Greenwich	Wash.	N. Y.	28	80	60,00
	{ Argyle . . .	S. Argyle	do	do	92	204	771,16
	{ Hemmingford . . .	Chateaugay	Franklin,	N. Y.	17	30	
	{ Hinchinbrook . . .	Frontier	Clinton	do	32	93	5,00
<i>Vacancies</i>	{ Queensbury . . .	Glen Falls	Warren	do	12	23	
	{ Beech Ridge . . .				80	109	

Without charge, John G. Smart.

Licentiate, James M. Shankland.

[] The Presbyteries of ALLEGHENY and CLARION we have not room for. The former contains seven ministers; Rev. Joseph Scroggs, David Blair, William Gaffrath, James Rodgers, Thomas Gilkerson, Hans W. Lee, and Joseph Banks: the latter four; Rev. John Hipman, John McAuley, John Todd, and John C. Telford. See table published last year.

* This includes the contribution from Mr. McGibbon, of Cannonsville, since received.

THE
EVANGELICAL REPOSITORY.

Vol. X.

August, 1851.

No. 3.

THE GOSPEL A MARRIAGE FEAST.

(SERMON BY THE LATE REV. THOMAS HAMILTON.)

"And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Rev. xix. 9.

Mankind are miserable; our world is the abode of sorrow; the history of human life, is the history of human wo. Countless are the calamities which have overtaken our race; the diseases which attack our bodies, and the pangs which wring our souls. Let those who have tears to shed over imaginary distress, drop one at least over a ruined world: Picture to yourselves a forlorn exile, wandering in a desolate wilderness without sustenance, without raiment, without a protector or a guide, covered with disease, and exposed to immediate death, and you have a faint representation of man in his lapsed condition. This is not the conception of a sickly imagination, nor of a mind disgusted by disappointed hopes and abortive pursuits. It is an imperfect representation of human misery as described by the unerring pen of inspiration. Nay, it is one which receives the sanction of the experience and testimony of mankind in general. Though there are but few who are fully sensible of the extent of human misery, yet there are none who will be so inconsiderate or insincere as to declare that they are perfectly happy. What breast has not heaved the sigh, what eye has not shed the tear, what tongue has not uttered the complaint, what path has not been planted with thorns, what cup has not been mingled with the wormwood and the gall? Ah! yes; it cannot be disguised; the smiling countenance is often assumed to conceal an agonizing breast. The votaries of gayety and mirth may affect to be contented; but as there is a sadness of the countenance, by which the heart is made better, so there is a laughter which is mad, and a mirth of which the end is heaviness.

But where shall a remedy for our malady be found? In the pleasures of sin? No; it is the origin of the evil: its pleasures are miseries. In the enjoyment of the world? No; as soon shall luxuriant crops spring from the surface of a rock. Make the appeal to those "who mind earthly things." Always have they been convinced, and often have they declared that they are "vanity and vexation of spirit." The variety of pursuits in which they engage, the multiplicity of objects which they solicit for happiness, demonstrate that none separately, nor all conjointly, can afford it. Where then is happiness to be found, if those who roll in affluence and are clothed with honours, and glutted with sensuality, are destitute of it? Shall we sit down, renouncing the pursuit of it? Shall we abandon ourselves to despair, and be content to be miserable? Not unhappy sinner, here is a fountain of purest pleasure spring-

ing up by your side, which, like Hagar in the wilderness, you have hitherto not discovered. That river which makes glad the city of our God, is now sending forth its streams around you. That voice is now sounding in your ears, "Ho, every one that thirsteth; come ye to the waters." There is a table spread before your eyes this day in the dispensation of the gospel, spread with provision of which you may partake, and of which, if you do, you will find yourselves, beyond all contradiction, blessed. For, blessed are they who are called to the marriage supper of the Lamb. This, John was commanded to "write," to enter upon indelible record, and this the heralds of Jesus are commanded to preach. Therefore, be it known to all who are in a state of spiritual want, that God is now "making for them a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined;" and that if they approach this gospel feast, they will find their souls completely satisfied.

By the "Lamb" in our text Christ is intended. This is one appellation under which he passes in other parts of scripture, Is. i. 29. It is a name in which he delights in the book of Revelation. In ch. v. 6, John saw him standing in the midst of the throne, and of the four beasts, and in the midst of the elders, as a Lamb that had been slain from the foundation of the world. He beheld him again under the same character, standing upon Mount Sion, ch. xiv. 1. By the "marriage-supper of the Lamb," the dispensation of the gospel is intended. Under the same notion is the gospel represented in Matt. xii. From the connexion of the text, and the scope of the chapter in which it lies, it appears that the "marriage supper" designates a certain period of the gospel dispensation, i. e. the millenium, when the Lord will make to all people, to Jews and to Gentiles, a feast upon the mountain of the Lord's house. It is proposed to make some observations concerning the Lamb—the marriage supper of the Lamb—the call to the marriage supper—the blessedness of such as are called to the marriage supper.

I. The appellation which Christ here sustains, "the Lamb," claims our attention. It may be inquired why he is called the *Lamb*, and why *the* Lamb? He is called the *Lamb*, to denote

1. His *innocence*. The animal whose name Christ has condescended to assume, on account of our weakness in apprehending divine things, is distinguished for its innocence, its harmless and inoffensive disposition, and therefore was a type of Christ, who was holy, harmless, undefiled and separate from sinners. He possessed a holiness as God, as man and as mediator. As God; under this character he is not only holy, but holiness itself; therefore represented as glorious in holiness, Ex. xv. 11. As man; though he assumed our nature, he did not assume our pollution. He was not made sinful flesh, but "the likeness of sinful flesh." His conception was miraculous, and hence his human nature is called "that holy thing." Hence he is called the seed of the woman. As mediator; he always did those things which pleased the Father. He did no sin, neither was guile found in his mouth. Twice in the course of his life he received the approbation of his Father, in an audible voice from heaven.

2. His *meekness*, patience, and non-resistance under all the reproaches, the persecutions, and sufferings which he endured. When he was reviled, he reviled not again. When he was loaded with opprobrious epithets, and the most criminal charges, he was either silent, or replied in

the language of meekness and moderation. And when he suffered, he threatened not, but committed himself to Him that judgeth righteously. Though he was oppressed and afflicted, yet he opened not his mouth, but was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.

3. This appellation denotes his *vicarious* satisfaction. He is the Lamb which taketh away the sin of the world. The lamb, under the Old Testament, was a frequent victim. It smoked oftener upon the Divine altar than any other animal. It was a daily sacrifice. Hence it was an unequivocal type of the Lamb of God, which taketh away the sin of the world. And when he is called the Lamb, there is doubtless a reference to the paschal lamb, which was a very significant type of a crucified Jesus. Hence the apostle styles Christ our passover: "Christ our passover is sacrificed for us." Christ is the Christian passover, as well as the Christian sacrifice; and there were many circumstances in the passover which were realized in the character and sacrifice of Christ. The paschal lamb was to be without blemish, so was the Lamb of God, as we have already seen. The paschal lamb behoved to be a year old, to point out that Christ was to suffer at a mature age; which was the case, for he was upwards of thirty-three years when he was crucified and slain. It was to be selected four days before it was slain. So Christ was verily foreordained before the foundation of the world. And it also deserves particular notice that he appeared at Jerusalem about the tenth day of the month, or about five days before the passover, when he was arrested, John xii. 1—12. The paschal lamb was to be roasted, a lively emblem of the wrath of God, which Christ endured. It was to be wholly roasted, its head, with its legs and the purtenances thereof. And did not Christ suffer both in body and soul? The former was broken upon the cross, the latter was tortured upon the wheel of divine justice.

4. This appellation intimates that Christ furnishes his people both with *food* and *raiment*. The utility of the lamb in furnishing food and clothing to man is well known. Christ gives his flesh to his people to eat, and his blood to drink. And he also furnishes them with a robe of righteousness, with the garments of salvation.

He is called *the* Lamb to denote,

1. The anterior knowledge of him as the Lamb of God. In speaking of a person of whom we have had no antecedent knowledge, we say "a person," but in referring to one of whom we have knowledge we say, "the person." So when Christ is called "the Lamb," it intimates that he had been known and recognised as the Lamb of God prior to the date of the revelation of John. And he was recognised by his Father from eternity as his lamb, who was to take away the sin of the world. He recognised him in his eternal purpose, and in the covenant which, in consequence of this purpose, took place between these Divine persons. Hence He says, "I have found David my servant; and with my holy oil have I anointed him." He was recognised as the Lamb of God under the law. He was promised; he was the subject of prophecy; he was typified: his person, offices, and work were described. He was in consequence recognised in the faith and hope of the saints, who rejoiced to see his day, saw it by faith, and were glad. He was recognised by John the Baptist, who pointed him out to those who were waiting for the consolation of Israel, and looking for redemption in Jerusalem. He

was recognised by his disciples in his life, when he dwelt among them full of grace and truth; and in his death and resurrection when he was declared to be the Son of God with power.

2. His dignity and eminence as the Lamb of God, with whom no lamb, nay, all the lambs under the law, can be compared. It was impossible for the blood of lambs to take away sin. The sacrifice of thousands of rams, even accompanied with the libation of ten-thousand rivers of oil, was declared insufficient to conciliate the Divine favour. All the victims which ever smoked upon the altar, were only designed to represent and prefigure the Lamb of God which taketh away the sin of the world. Nay, the sacrifice of Christ was infinitely more precious than the blood of the whole human race, which could not have expiated the guilt of one sinner, or even of one sin; nay, more valuable than the lives of all the angels in heaven, which could not have been accepted as a ransom for one guilty soul.

II. The marriage supper of the Lamb next claims our attention. It may be inquired why the gospel is compared to a supper? Why to a marriage supper? Why it is called the marriage supper of the Lamb?

First: Why is the gospel compared to a supper? It is called a supper to denote, more especially, the following things:

1. The *abundance* of the blessings which it contains. Supper was a principal meal among the ancients, and, therefore, a proper emblem of the fulness which the gospel exhibits, which comprehends every thing we need both for time and eternity. Hence Christ declares that he came not merely that his people might have life, but that they might have it more abundantly. He came to confer an abundance of grace, and of the gift of righteousness.

2. That it is the *last* dispensation of grace with which God will favour the world. God will never reveal another way of salvation. He had but one Son, and him he sent to seek and to save that which was lost. Those who are not found and saved by him will for ever be lost, and perish. The gospel is a *supper*, and those who do reject the invitations which are addressed to them will never have the offer of another meal.

3. That persons who are of the night and in darkness, have access to partake of the blessings of the gospel. The meal which is here used to denote the gospel, is eaten in the night. But as the idea of a feast is included in this supper, it may be proper to consider what it implies. And the gospel being called a feast implies,

1. That its provision is *rich* and *delicious*, like the provisions of which feasts usually consist. But all the feasts which the potentates of the world have ever made to show their riches, greatness, and munificence are not worthy to be compared with it. It is a feast of fat things full of marrow, of wines on the lees well refined. The gospel contains blessings calculated to satisfy the longing soul; to fill the most enlarged desires. Hence the promise, "They shall be abundantly satisfied with the fatness of thy house." And the invitation, "Eat ye that which is good, and let your soul delight itself in fatness." Christ's flesh is meat, and his blood drink, indeed. It quickens, strengthens, revives, heals, and sanctifies the soul, till it arrives "unto a perfect man; unto the measure of the stature of the fulness of Christ."

2. That its provision is *various*; such as is commonly prepared at feasts. How various and numerous the promises and consolations of

the gospel! hence represented by "fat things," and by "wines on the lees." It contains food adapted to the different appetites and conditions of all the members of the family of Christ. Upon the gospel table there is "meat" for those of more advanced stature, who "have their senses exercised to discern both good and evil;" "milk" for those who are unskilful in the word of righteousness; "wine" for those who are of a heavy heart; cordials and "spiced wines" for those who are peculiarly weak and ready to faint. It contains blessings adapted to the situation and necessities of all sinners. It meets, and fully supplies all their wants. Are they guilty? It offers pardon. Are they unworthy? It offers them a robe of righteousness in which they may appear with acceptance in the celestial court. Are they unholy? It offers them sanctifying grace. Are they perishing for want? It offers them food. Are they naked? It offers them clothing. Are they diseased? It offers them health. Are they in bondage? It offers them liberty. Are they dead? It offers them life, eternal life.

3. That all these blessings are *free*. However rich in their nature, and various in their kind, they are gratuitously conferred. Such as are invited to a feast are invited freely. After they have partaken of it, they are not required to make payment. Is not this expressive of the tenor of the gospel which issues a free general invitation to all to come to the marriage supper of the Lamb? All the blessings of the gospel are offered to sinners, to the chief of sinners, freely. Pardon is free; "We have redemption through his blood, even the forgiveness of sins, according to the riches of his grace." Justification is free; "We are justified freely through the redemption which is in Christ Jesus." Regenerating grace is free; "God works in us of his own good pleasure."

4. That in this feast it is God's design to give the most glorious and magnificent *display* of his own greatness and goodness. If the gospel be compared to a feast, it is a royal feast, such a feast as kings give to their subjects and courtiers in order to display their own magnificence, power, and liberality. The feast which Ahasuerus made for all his princes and servants was designed to display the riches of his glorious kingdom, and the honour of his excellent majesty, Est. i. 3—5. Similar is the design which the King of heaven has in the dispensation of the gospel; namely, to show forth now and in the ages to come, the exceeding riches of his grace in his kindness to us, through Christ Jesus. Accordingly, all the perfections of his nature are displayed in their highest glory, and in most perfect harmony in the character and work of Christ. The glory of God shines in his face. He is the brightness of his glory.

5. It may be called a feast to intimate the connexion which it has with the *covenant* of grace. It was usual with the Jews, and some other nations, to connect feasting with covenanting. The covenants which Isaac and Abimelech, Jacob and Laban entered into were followed by feasting. And agreeably to the glorious promise of the gospel we are allowed to feast with God, upon the ground of that covenant which he entered into with his Son. Never had the gospel or sacramental table been spread, if the covenant of grace had not been entered into from before the foundation of the world. The sacrifice of Christ was the confirmation of this covenant. Hence we read of the blood of the everlasting covenant. The sacramental-cup, which is a cup of gospel blessings, is the new testament, or covenant, in the blood of Christ. The invitation to the gospel-feast, is just the exhibition of the covenant of

grace. Accepting the invitation is just taking hold of the covenant of grace by faith. None can be guests but such as are covenanters.

Secondly. Why is the gospel compared to a marriage feast? To denote the following things:

1. That God reveals himself in it under the endearing character of a husband. To every sinner who hears the gospel God is saying, "Thy Maker is thy husband, the Lord of Hosts is his name," Is. liv. 5. "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee," Is. lxii. 5. "I will betroth thee unto me for ever, yea I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies," Hos. xi. 19. And if sinners will not have their Maker for their husband, this does not affect the revelation in which he is proposed under this dear and important character. And to him they must answer for their rejection and contempt.

2. That it is in the gospel that sinners discover and apprehend Jehovah as their husband. The word, in the hand of the Spirit is the instrument by which they are brought to a willingness to be for the Lord and not for another. The gospel is the wooing voice of his love. It is by this that he allures them, and draws them, and overcomes the enmity and aversion of their hearts to him as their Lord and husband.

3. The exceeding riches of his grace, the exceeding greatness of his love. Royal feasts are designed, as has been remarked, to display royal greatness and liberality: but royal marriage feasts must be peculiarly magnificent, calculated to give the highest and most splendid exhibition of royal grandeur and magnificence. When the gospel is compared to a feast, it is intended to set forth the grace; when to a royal feast, the riches of the grace; when to a royal marriage feast the exceeding riches of the grace of God.

4. The great joy which the guests, the master of this feast, and his attendants experience. A feast is a joyful entertainment. Solomon says it is made for laughter. But marriage-feasts are attended with unusual joy and festivity. It is an occasion when unusual joy predominates in the minds of the persons entering into marriage relation. And how great is the joy which guests at the marriage supper of the Lamb or believers in the gospel experience! The apostle declares that it is unspeakable and full of glory, 1 Pet. i. 8. The prophet compares it to the joy of the husbandman, when the hopes of seed-time are realized in an abundant harvest; and to the joy of the victor when he divides the spoil. The prospects which the gospel unfolds are calculated to fill the heart with triumphant joy. Hence they are called "glad tidings." The *master* of the feast experiences joy upon the occasion. It is the day of his espousals, and therefore the day of the gladness of his heart. "Go forth, O ye daughters of Sion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart," Song of Solomon, iii. 11. Then he sees of the travail of his soul and is satisfied. He then feels that joy, the prospect of which supported him in his sufferings. The *attendants* also rejoice. There is joy in heaven among the angels over one sinner when he repenteth, and their joy must be proportionably increased when they discover the table of their Master encircled with guests, the willing subjects of his grace. Hence when any conversions take place, they soar on rapid wing to announce the joyful intelligence to the church triumphant.

Thirdly: Why is the gospel compared to the marriage-supper of the *Lamb*? To depote the following circumstances:

1. The grant and gift of Christ to sinners as their *husband*. In the gospel the Father gives his Son, and the Son gives himself to a sinful and an adulterous world. And if they do not receive him, it is not because he was not given. "Behold, I have given him to be a leader, and commander to the people." In these characters that of a husband is included. For as the husband is the head of the wife, so Christ is the head of the Church, or, as her leader and commander, is her husband. Hence, that other gracious declaration, "I will give him for a covenant of the people;" which must include the idea of a marriage covenant. Hence, the design of the gospel is to betroth, or espouse sinners to Christ, 2 Cor. xi. 2: "For I have espoused you to one husband, that I may present you as a chaste virgin to Christ." The Church is called the "bride, the Lamb's wife." The gospel exhibits Christ as a Bridegroom arrayed in his *marriage robe*; that is, in the robe of flesh, of human nature, Heb. xi. 14: "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, &c." The infinite distance between God and sinners, rendered it necessary that the Bridegroom should become incarnate. Christ must marry the nature of men before he could marry their persons. The gospel exhibits a *wedding garment* in which the soul is arrayed in the day of espousals, Rev. xix. 8: "And to her was granted that she should be arrayed in fine linen, clean and white; the fine linen is the righteousness of saints." This robe is offered to every naked sinner who hears the gospel, Rev. iii. 17. It is placed upon every returning prodigal, Luke xv. The gospel reveals the *marriage contract*, under the signature of the bridegroom, bearing his consent that the captive daughter of Zion should be betrothed unto him, in an everlasting covenant. It is contained in such passages as Hos. xi. 20; "I will betroth thee unto me for ever," &c.; Is. lxii. 4, 5: "Thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married," &c. This marriage contract thus signed is exhibited to sinners as such. They are invited and commanded to give their consent, without which, this relation to Christ cannot be contracted. The gospel declares that all legal obstacles to a marriage of the believing sinner to the heavenly bridegroom are removed out of the way. The claims which the justice and the law of God had against the sinner who is betrothed to Christ are satisfied. The bridegroom hath paid both the debt of obedience to the law, and of satisfaction to the justice of God.

2. That an *actual interest* in the blessings of the gospel depends on marriage to Christ Jesus. Union to Christ is the first and the greatest benefit of the new covenant. An interest in his purchase, flows from an interest in his person. A title to the supper of the Lamb does not depend upon an actual marriage relation to him, but interest in it does.

3. That it is a feast upon the sacrifice of himself. The Lamb is the substance of the evangelical supper, John vi. 53, 57. The offerer, under the law, partook of a part of the sacrifice which was made to God; to intimate that while Christ offered himself a sacrifice of a sweet-smelling savour to God, he also gave himself, to be food to his people, who, in being united to him as their husband, feast upon him as their sacrifice. In virtue of this divine sacrifice the gospel table is spread,

and richly furnished. Wisdom kills her sacrifice, and then furnishes her table. The gospel table rests on the cross of Christ. Its food is the Lamb slain, whose flesh and blood are the bread of wisdom, and the wine which she hath mingled. Hence it appears that this gospel feast is provided at *immense cost*,—not of corruptible things, such as silver and gold, but the precious blood of Christ as a Lamb without blemish and without spot. The kings and great ones of the earth, in making entertainments for their friends, have expended much treasure with a view of displaying their grandeur and magnificence. But what is this to the cost at which the gospel feast is prepared? O, then, let us not despise this precious provision.

4. That he prepares, presides at, and dispenses this feast. He hath erected the banqueting *house* in which the feast is given. "Wisdom hath builded her house, and hewn out her seven pillars." He formed and continues to preserve the visible Church, notwithstanding all the attempts which have been made to destroy her. He is the foundation, the builder, and defender of the temple of the Lord. He hath prepared the *table* upon which this feast is exhibited. I allude to his word and ordinances, in which the provision of the new covenant is to be found. "He gave his word unto Jacob, His statutes and judgments unto Israel." He hath appointed the *stewards* by whose instrumentality the supper of the Lamb is dispensed. "When he ascended on high, he gave some apostles, some prophets," &c., "for the perfecting of the saints, for the work of the ministry," &c., Eph. iv. 10. He blesses the meal. "I will abundantly bless Sion's provision." He distributes; giving to every one his portion in season; thus doing (if the expression may be used) the honours of the table. And whilst he dispenses freely, he also invites in a most kind and affectionate manner all his guests to partake liberally; "Eat, O friends, drink, yea drink abundantly, O beloved."

5. That in the evangelical feast, persons have intimate *fellowship* with the Lamb. In the participation of a meal, especially a marriage festival, there is communion between the guests and the bridegroom who makes the feast or on whose account it is made. Those who come to the marriage supper of the Lamb have fellowship and intimacy with the Lamb. They are allowed to converse with him, and even embrace him. They all have the honour of sitting in contact with him in union to his person. These are privileges which guests at marriages among men are not allowed to enjoy. And the reason is very obvious; they are only guests; whereas all who come to the marriage supper of the Lamb are recognised and treated by him as his bride or spouse. O! how justly are they pronounced "blessed," who are not merely allowed to hear the joyful sound of the bridegroom's voice, but are permitted to view his lovely person, eat and drink in his presence, and have intimate communication with him. Are you not anxious to know, brethren, who are the persons who enjoy this blessedness? You are informed that it is those who are called to the marriage supper.

[To be continued.]

DEATH.—"There is nothing more certain than death—nothing more uncertain than the time of dying. I will, therefore, be prepared for that at all times, which may come at any time—must come one time or other. I shall not hasten my death by being still ready, but it will sweeten it. It makes me not die the sooner, but the better."—*Warwick's Sparrow Moments*.

[For the Evangelical Repository.]

CHRIST THE ONLY FOUNDATION.

"For other foundation can no man lay, than that is laid, which is Jesus Christ."—
1 Cor. iii. 11.

The apostle, in the preceding part of this chapter, is warning his Corinthian brethren against placing that honour and confidence in ministers, by whom they were brought to the knowledge of the truth, which should alone be placed in Jesus Christ; and then goes on to tell them that he and Apollos were "but ministers, by whom they believed;" and that they were merely the builders: but Christ alone was the foundation upon whom they could rest their hopes for salvation.

Having thus briefly premised what we conceive to be the apostle's design, in the passage before us, we will now proceed to show, 1st, some of the other foundations which men attempt to lay, instead of Jesus Christ; and, 2dly, prove that Christ is the only sure foundation for the sinner to build his hopes upon; and, lastly, make some practical reflections upon the whole subject.

I. We will mention but two of the numerous false foundations which men endeavour to build upon, in order to obtain eternal life—namely, good works and ordinances.

1. *Good works.*—When God created man, he entered into a covenant with him, which is called the covenant of works. Adam was created "in the image of God," erect, *with all the dignity of the Godhead*; and with a will, free to obey or disobey the dictates of his Maker. This injunction was laid upon him: "Of all the trees of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat: for in the day that thou eatest thereof, thou shalt surely die." But the devil, "going about like a roaring lion, seeking whom he may devour," entered into the garden of Eden, where our first parents were placed; and, in a serpent's form, poured forth his honeyed poison of deceit into the too attentive ears of Eve, and she plucked the forbidden fruit, "and did eat; and gave to her husband, and he did eat;" and thus, through the guilt of our first parents, man fell from his high estate—lost that original holiness in which he had been created, and became inclined to "evil, and only evil, and that continually."

Thus, we see, that, through the fall of our first parents, good works is a false and sandy foundation on which to build our hopes of salvation; and those who build upon this foundation will most assuredly find, at last, that they will be like the man, described by our Saviour, who "built his house upon the sand; and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it."

2. *Ordinances.*—The use of ordinances, in the church of Rome, is, clearly, as channels through which the gift of regeneration is conveyed. The doctrine of that church is, that through the sacraments of baptism and the Lord's Supper, grace of a saving character is conferred upon those who partake of them. The Church of England, also, according to her authorized formulary, "The Book of Common Prayer," makes the same use of the ordinance of baptism; for she says, in that book, after the baptism of infants, "Seeing, then, that this child is visibly regenerate, and grafted into the body of Christ's church," &c.

Now, we are perfectly aware that there are a great many pious ministers and laymen of this denomination who do not uphold this doctrine; but, on the contrary, condemn it, and try to explain the meaning of the above passage in a different manner from its own plain, common sense meaning. But, then, just so far as these more evangelical Episcopalians go against that part of their Prayer Book, just so far are they heterodox in the estimation of those who adhere closely to the Prayer Book as the doctrinal standard of their church; and the only honest course for them to pursue, and maintain their consistency, is, either to have their Prayer Book altered, and made to agree with the scriptural declaration on this subject, which is, "He that believeth, and is baptized, shall be saved;" or, leave their denomination, and occupy the broad Protestant platform so nobly laid down by the immortal Chillingworth—"The Bible, the Bible alone, is the religion of Protestants."

That that portion of the church of England who follow the teachings of Professor Pusey, and the High Church party generally, hold the doctrine of salvation through the use of ordinances, is a well-known fact, which, we presume, none, in this day, will attempt to deny. But, in case any should be found who may call in question our statement, we will endeavour to lay before them ample and satisfactory proofs of what we have here advanced.

Read the following extracts from a work, entitled "Nehushtan, or an attempt to break the trife of brass, the first of a series, by clergymen of the Church of England," and you will see that the author utterly repudiates Christ as the only foundation, and attempts to bring in "the church," "the priesthood," and "the sacraments," as equally foundations of salvation. The quotations are as follow:

"The offering of incense to the serpent of brass can hardly be considered otherwise than as prophetic; seeing we have what may fairly be accounted its antitype, in the perversion of the doctrine of restoration, or, rather, of justification by faith, by the followers and abettors of the Genevan heresy. (P. 25.)

"The principal feature, and, indeed, the very root and substance of the (Protestant) system may be thus stated: 'Justification and regeneration are by grace, through faith, irrespective of baptism, the priesthood, and the church. A man may be justified at any period of life, and even in the article of death, before it is consummated. Whosoever is justified and regenerated, cannot finally fall from grace; but must ever remain a child of God, and will eternally be saved.'

"Now if this be true, and Calvin taught it for truth, and his followers have ever maintained, and, to this day, they still maintain it is truth: I say, If this be true, what is the church? What the priesthood? What are the sacraments? What is any thing else, and every thing else, pertaining to religion? Why, non-essentials, by necessary consequence. Useful they may be, or comforting, or orderly, or what you please to account them, but essential they are not, or cannot be. Justification by faith is the essential, the grand essential, the only essential.

"It is very clear to me, though much is to be done, nothing of consequence will be done, until the root of the evil be fearlessly exposed, and determinedly and perseveringly smitten; until the Nehushtan,—the trife of brass,—is broken in pieces. Here lies the strength of the

religious world—here is its bond of union, the very principle of its life.” (P. 36.)*

It will be seen from the foregoing extracts, what the views of the Puseyist author of “Nehushtan” are, on the only foundation of the church, Jesus Christ. We have but one more Puseyistic quotation to bring forward, as proof of their views on the subject before us. It is as follows:—

“I am not addressing those who are now to be told for the first time, that it has pleased God to sanction the belief of superior holiness in some times, places, and things, over others. He who built the tabernacle for the worship of God in the wilderness, built it exactly after the pattern of things shown him by God himself, in the mount, and by that pattern not only was the body of it holy, that is, beyond any other such space, on which the Israelites could set their feet: but out of this holy place was there yet a part at the extreme end, that was still more specially holy—it was the holy of holies. By that pattern of the tabernacle was the temple built, and, in the holy of holies, on the mercy-seat, between the cherubim, did the Shechinah visibly rest; and thus did Jehovah, before the eyes of all the people, claim that part of the temple as his own peculiar dwelling-place on earth.† To that very mercy-seat, thus specially holy, did the Jews ever turn when they prayed, lifting up their hand to that sacred place, wherever they might be, in their dispersion over the world.

“And, from the earliest ages of Christianity, from the time when churches began to be built, the Christian, too, had his sacred place, his holy of holies, where his Lord and Master, though present every where, was yet specially present to those that gathered themselves together in His name, and to which he ever turned, with the same feeling of reverence that actuated the members of the ancient church—that part, I mean, of the Lord’s temple in which his alms were offered, Almighty God invoked, the Holy Ghost petitioned to descend, where many received the pledge of eternal life, the defence of faith, the hope of the resurrection, the celebration of the great eucharistic mysteries, the sacrament of the Lord’s Supper.”—(Extract from a Letter, &c., by R. Mushet, Esq.)

Having clearly proved, as we think, out of their own mouths, the Puseyites to be building on the false foundation of Ordinances, we will now furnish some proofs of High Church Episcopalians building on the same false foundation.

In a “Treatise on the Incarnation,” written by Rev. Isaac Wilberforce, A. M.,‡ the author endeavours to prove that the ordinance of baptism is, in some mysterious way, through the incarnation of Christ, connected with our regeneration. And, after quoting largely from the mystical rubbish of the early Fathers, (of which his work contains a greater quantity than it does of scriptural quotations,) attempts to prove from 1 Peter iii. 21, by quoting only a part, to suit his own purposes, that the ordinance of baptism possesses a saving nature. The part of the verse which he quotes, reads thus:—“Baptism doth, also, now save us.” The whole verse is as follows:—“The like figure whereunto,

* Protestant Quarterly Review, vol. vi., pp. 68, 69.

† How different is God’s own language, by the mouth of his prophet.—Isa. lxi. 1, 2.

‡ Since become a Priest in the Church of Rome.

even baptism, doth, also, now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ from the dead." Is it not perfectly clear to every unprejudiced mind, by reading the whole verse, that the apostle Peter did not mean that the outward ordinance of Baptism could save us, but the faith in the Lord Jesus Christ, which the candidate professed to have received, or, in other words, "the answer of a good conscience toward God, by the resurrection of Jesus Christ from the dead?"

But there is another proof a little nearer home. The Rev. Dr. D., Rector of an Episcopal Church in this city, in a Lecture, which we heard him deliver some nine or ten years ago, on the Article of Baptism, openly avowed the following doctrine, in reference to unbaptized infants dying in that state. We do not recollect the precise words he used on that occasion, but their meaning is as follows:—The spirits of such infants soar about in a certain part of space, a kind of Romish limbo, until they are purified from the stain of original sin, (which would have been taken away, if they had had the good fortune to have received the sacrament of baptism before their death.)

II. We will now proceed to show that Christ is the only foundation upon which the sinner can build for salvation. We will first collect some of the Old Testament proofs on this point, and, secondly, furnish a few of the New Testament proofs.

1st. *The Old Testament Proofs.*—"Therefore, thus saith the Lord God, Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth, shall not make haste."—Isa. xxviii. 16. "I, even I, am the Lord, and besides me there is no Saviour."—Isa. xliii. 11. "There is no God else besides me, a just God, and a Saviour: there is none beside me."—Isaiah xlv. 21. "As for our Redeemer, the Lord of hosts is his name, the Holy One of Israel."—Isa. xlvii. 4.

2dly. *The New Testament Proofs.*—"And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins."—Matt. i. 21. "For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."—Luke ii. 11. "Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me."—John xiv. 6. "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you, builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts iv. 10—12: and the words of our text.

Lastly.—We now proceed to draw some practical reflections from the subject, and—

1st. If Christ is the alone foundation of his people's hopes, we should not look into our own hearts to discover any feelings or emotions, by which we may derive hope in the hour of our conviction. A great many sinners, in the first stages of conviction, seem to imagine that they must have a certain degree of agony on account of sin—that they must go mourning a certain length of time before the Lord will speak peace to their troubled souls. Now, nothing can be farther from the teachings of God's word than this error. In the work of regene-

ration, as described in the Bible, the Spirit first convicts the sinner of sin; that is, he first shows him that he is a sinner; then, of righteousness; that is, he convinces him that he has no righteousness of his own; but, that "In the Lord alone is righteousness and strength;" and, then, of a judgment to come; that is, he convinces him that Christ will judge the world at the last day; and that none but those who are found in him as his purchased people will be saved in that day. In all this, it must be clearly perceived that the sinner is not taught to place any dependence upon himself, but only upon Christ and his finished righteousness. The next step to be taken, after having been thus convicted, is to repent; namely, be sincerely sorry for his sins, with a strong desire and purpose to turn away from them, and pursue after holiness. And, lastly, he must believe on the Lord Jesus Christ: that is, he must exercise a firm trust in the mercy of Christ, as his Saviour from sin and destruction, and his leader to heaven. We see from this that we are not to rely upon any thing for salvation except the Lord Jesus Christ.

And, finally, we would exhort those who profess to build upon the Lord Jesus Christ as the alone foundation of their salvation, to practically carry out the doctrines we have attempted to enforce, and not let their frames and feelings be the rule of their action in matters of duty; as we are all too apt to do sometimes, both reader and writer; but let us endeavour to imbibe the spirit which was manifested by the Apostle Paul at his conversion, and, on every occasion on which we can do good in the vineyard of our Lord and Master, cry, "Lord, what wilt thou have me to do?" instead of conferring "with flesh and blood," as to whether it will be convenient or not; and, having ascertained our duty, let us at once perform it.

Let us, also, be careful, dear brethren, of another thing in our journey to "the rest that remaineth for the people of God." Let us not be looking into our own pleasant experiences which we may have had in by-gone days, or even to the work of the Holy Spirit in our hearts, for our prospects of final salvation, (for all these are merely things wrought in us, and not the work of the Lord Jesus Christ for us;) but let us look away from ourselves to that sacrifice, that finished redemption on Calvary's cross, wrought out for us by our blessed Saviour. Then shall we, when we arrive at our Father's house above, fully realize the truth of the apostle's declaration: "For other foundation can no man lay, than that is laid, which is Christ Jesus." WILLIAM.

WHEN SHALL IT BE? *

"When shall it be?"

In spring, when sleeping flowers awake,
And streams their icy fetters break,
And zephyrs gay unfold their wings,
And vernal sweetness round earth clings?
When nature's tones I loved so well,
Around my moss-clad cottage dwell?

Then!—Then will I be well?

"When shall it be?"

Is it when round my parents' hearth
Are mingled former tones of mirth,
And when no voice of grief is heard—
Nor is a voice of sadness stirred—
Save one short word, in sorrow tells
An absent one remembered well?

Then!—Then shall I be well?

"When shall it be?"

When sunny hopes no more sustain
An aged mother's tottering frame,
And reason's fled her active brain,
And grief a manly brother slain?
When death has moved my sister home,
When all I've loved but self are gone?

Then?—Then will I be well?

I shall be well,

I know when earth has loosed her chains,
And naught that animates remains—
And the soul that God to earth hath lent,
Upward to heaven its course hath bent—
And when around my new-made tomb
Is breathed affection's farewell moan:—

Yes;—Then I shall be well!

* Written by an inmate of State Lunatic Asylum, Utica, N. Y. Digitized by Google

MR. THOMPSON'S ADDRESS TO THE FEMALE BIBLE SOCIETY.

REV. JOSEPH T. COOPER :

• DEAR SIR,—In accordance with a resolution passed at the annual meeting of the Female Bible Society of the Associate congregation of Chartiers, Mr. Thompson was requested to furnish a copy of his Address for publication in the Evangelical Repository.

The society will take the publication thereof as a favour.

ELIZA M. TEMPLETON, Sec.

Canonsburgh, May 17th, 1851.

RESPECTED AUDIENCE :— I feel embarrassed on the present occasion, not for want of something to say, on the object of your association, but something that may stimulate the friends of the Bible to increased effort for its circulation, and that may induce others to co-operate with them in that effort. Every thing pertaining to the subject has been so often and so eloquently told, that nothing but an ardent love for the object in which your society is engaged, and a becoming respect for your wishes, which have been expressed in selecting me to address you, could induce me to appear before you on the present occasion. Your indulgent attention is, then, solicited while, without the gorgeous drapery of oratory, a few facts and arguments are presented in relation to the object of your association, viz., the circulation of the Scriptures with the Psalms in metre.

Your Society being a voluntary one, and as some consider all such societies as unlawful—they think, in short, that the Church and State are the only associations which have the Divine sanction—it may not be improper to examine their objections, so that if they be found unanswerable, we may ourselves adopt them, and act accordingly. But on the other hand, if these objections can be satisfactorily answered, it is important that this be done, and thus prepare the way for obtaining the conscientious support of the objectors in circulating the Divine oracles.

We would not insinuate that such objectors are influenced by mercenary motives—by love of money; but we will give them credit for conscientiousness, that they really think it wrong to aid you in your work of supplying the destitute with the word of God. If any object that we have no Scripture command or example to warrant the formation of Bible societies, we answer, that the Scriptures give no particular directions about the *persons* who are to be employed in printing or selling them—they do not say whether the Church, or the State, or individual persons, for motives of gain, or piety, or whether voluntary societies, shall be employed for these purposes. The objection takes for granted that God has, in his Word, particularly pointed out the individuals or class of persons who are to take charge exclusively of the business of multiplying copies of the Scriptures in the world. Now the objectors are never known to find fault with booksellers for engaging in the publication and sale of the Scriptures; but we would ask, where do they get *their* authority for printing and selling them? The Author of the Scriptures has, under the penalty of his everlasting displeasure, warned all persons against *corrupting* his word; but he has not said *who* shall be employed in multiplying and circulating copies of it. As, then, there is no law against voluntary societies, for being thus employed, more than there is against individual persons,

there is no transgression in so doing. We would ask the objector, Is it not lawful for an individual to give a copy of the Scriptures to a destitute person without any particular appointment from Church or State? If, then, it is lawful for *one*, it is equally lawful for *another*, to do the same thing; and, consequently, for any number of persons to do so, or for them to combine their funds for that object. Now if there are many persons destitute, it will be necessary to hold meetings in order to ascertain the extent of the destitution, and to devise means for the supply: and if such meetings be held, it will be necessary to appoint officers to preside and keep order, and to keep an account of the proceedings, and others to be responsible for the safe keeping of the means of supplying the destitute. Here, then, we have all the elements of a society. In our eastern cities, voluntary societies exist for the purpose of informing immigrants respecting suitable places of lodging or residence, or employments, so that their property and virtue may be protected, and that their worldly or spiritual advantage may be promoted—or, lastly, that aid may be afforded, if it is needed. Now who will say that *such societies are wrong*? We would ask the objector whether civil government itself is not a voluntary society, formed for the temporal welfare of a nation? In pleading in favour of your Bible Society, we would not be understood as pleading for *all* voluntary associations; some of these we consider wrong in their objects or their ends, and in their means of accomplishing them. In passing judgment on any such society, two things are to be taken into view; first, is the *object good*? secondly, are the *means* employed, or that might be employed to effect that object, *also good*? Your Bible Society, we apprehend, will fully stand the test of these principles. Having thus, as we hope, sufficiently shown the lawfulness of your association, we proceed to lay before you some considerations to animate you in your work of faith and labour of love.

1. The necessity of the Scriptures for the salvation of men, should incite us to activity for their dissemination. Could man, by his reason, discover a way by which he might glorify and enjoy God, divine revelation never would have been given, forasmuch as God does nothing in vain, but if human reason were a sufficient rule of faith and practice, the Scriptures would be superfluous. The Divine word expressly informs us, that “where there is no vision the people perish,” Prov. xxix. 18; and that the heathen “are in the land of the shadow of death,” Is. ix. 2; and that those “who have sinned without law,” that is, without the written law, “shall perish without law,” Rom. ii. 12. Hence it is said, that “life and immortality are brought to light by the Gospel,” 2 Tim. i. 10. When the Author of salvation heals the souls of his people, and frees them from the destruction to which they are liable in their natural state, he sends his word for this purpose. Ps. cvii. 20. The gospel is called the word of salvation, the gospel of our salvation, and it is said to be the power of God to salvation to every one that believeth. It is, in the hands of the Spirit, the instrument of our regeneration, 1 Pet. i. 23; James i. 18; and of our spiritual nourishment, 1 Pet. ii. 2. It is also the means of our sanctification, John, xvii. 17. Those who are predestinated to salvation, are so “through sanctification of the Spirit, and belief of the truth.” 2 Thess. ii. 13. It is the means of our comfort. Ps. cxix. 50, 52, 92. It is a sure word of prophecy, to which we do well

to take heed, as a light that shineth in a dark place, to show us the dangers which we should avoid, and the good that we should pursue; it is a light to our feet, and a lamp to our path, to light us the way to glory. Thus we see, that when in the wisdom of God the world by wisdom knew not God, it pleased him by the foolishness of preaching to save them that believe; but this must be from the word of God. 1 Cor. i. 21. Rom. x. 17. -

A glance at the heathen world will show the necessity of the scriptures, in order to improve the physical and moral condition of men. Most of them are ignorant of the unity of God; they know very little of the Divine nature and perfections; and all of them are entirely unacquainted with the doctrine of the Trinity. With respect to the Creator and ruler of the world, they are described as having become vain in their imaginations, and as having their foolish hearts darkened, and as having changed the glory of the incorruptible God into an image made like to corruptible man and four-footed beasts and creeping things. As a punishment of this apostacy from God, he in just displeasure gave them up to vile affections, until they became filled with all unrighteousness. Rom. i. 23—32. That this scriptural representation of the moral and religious condition of the heathen world is not exaggerated, the writings of the heathen themselves amply testify. It is a true picture of the heathen world, which is drawn by the Psalmist, where he says that the dark places of the earth are full of the habitations of cruelty. Ps. lxxiv. 20.

In heathen nations there is but little that deserves the name of law; the capricious will of some chief is the nearest approximation to law which they have; frequently, brute force gives law. A knowledge of letters is, among many of them, entirely wanting; and where it does exist it is confined to a few, and is not diffused among the mass of the people, as it is in Christian lands. The arts of agriculture and commerce can scarcely be said to exist among many of them, and are in a languishing condition among the best of them. Hence, as the means of subsistence is so precarious, and as the evil passions of human nature are so little restrained, the population of most heathen nations is very sparse. Now in proportion to the destitution of the scriptures in nominally Christian or Popish countries, the moral and physical condition of the people approximates to that of the heathen.

Having thus shown the *need* which men have for the scriptures, and taken a glance at the blessings, temporal and spiritual, which they bring wherever they come, we may now infer the obligation which rests on those who have them, to use their efforts in order that those who have them not may share with them in the same blessings. If we are to do *good* to *all* men as we have opportunity, then truly we must give them the word of God, which would be doing the greatest good in our power. Are we required to deal our bread, which perishes, to those who are destitute of it, and are we not under a much stronger obligation to bestow spiritual bread on those who are destitute of it, and perishing for lack of it? As our Redeemer promises a gracious reward to those who will give even a cup of material water to one of his disciples, will he not much rather reward those who give his word to those who are destitute of it? But perhaps some will object, that as the efforts of this society are directed to the supply of those who are destitute of the Bible in our own country,

and that all who desire copies can easily spare the price of them; and therefore the labours of your society are useless. To this objection, or argument against your society, I would reply, first, that suppose the assumption in this argument were correct, viz., that all who desire the scriptures could easily afford the price of them; still, the conclusion deduced from it would not follow, viz., that we should withhold the scriptures from all those who are able to purchase them, but do not choose to do it. The Corinthians could, if they would, have compensated the apostle Paul for his ministerial services among them; yet on a certain occasion we find him waiving his rights, and preaching to them gratuitously, and maintaining himself on the contributions which he received in other churches, 2 Cor. xi. 7—9. The prophet Elisha would accept of no compensation from Naaman the Syrian, though the latter was both able and willing to afford it, and no doubt the Prophet could have made some good use of it. 2 Kings, v.—The objection, if well founded, would operate against missions, whether domestic or foreign, to persons who were able to pay for preaching, but did not at first value it sufficiently to do so. Were this rule followed by the church, it would be long before the gospel would be preached to every creature—it would be long before the knowledge of the Lord would cover the earth as the waters cover the sea. When Christ's word is taken to those who desired it not, as not knowing its value, that scripture is somewhat fulfilled which informs us that he is found of them that sought him not, and made manifest to them that asked not after him. He commands us to do good, hoping for nothing again, as reward from our fellow men. It is characteristic of the righteous to give their own property away where they see need of it. Ps. xxxvii. 21. Charity seeketh not her own. In order to the perfection of our Christian character, we must in some degree resemble him who makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. Matt. v. 45—48. We believe that some who were able to procure the scriptures, but did it not, because they knew not their unspeakable value, have, on receiving them gratuitously from Bible societies, been brought to see their own folly in thus living without God in the world; and after tasting the sweetness of the Divine word, would not part with it for thousands of gold and silver; and afterwards have honoured the Lord with their substance, in order to furnish the word of life to those who are walking in the lusts of their ignorance, as they themselves had formerly done.

The assumption in the argument against Bible societies, that all who would read the scriptures, in our country, could purchase them, is not true. By such societies the Bible is furnished to alms-houses and prisons, and for the use of sojourners at public houses, and to travellers by steamboats, &c. Some of these, through the transitoriness of their stay in a place, could not *readily*, at least, procure them, and the other class, through poverty, could not. But another class of persons, who cannot procure the scriptures, is composed of those members of families, whose male heads are dissipated, or perhaps do not believe in the divine origin of the Bible. What mercy is it to furnish the word of life to the wives and children of such men? To these we may add some poor widows, orphans and apprentices. In seeking out such objects of charity, the blessing of those who were ready to perish will come upon you; you will be as mothers to the poor, and cause

the widow's heart to sing for joy. But as the hand of the Lord goes out against some, so as to make them poor, while it makes others rich; as the race is not to the swift nor the battle to the strong, nor bread to the wise, nor riches to men of understanding; as we are informed that the poor shall never entirely cease out of the land, and we are commanded to open our hand wide to relieve the necessities of such, Deut. xv. 11,—on what occasion could we open our hand so as to promote their best interests and the divine glory as when we see them destitute of the word of God? If we are to open our hand wide to relieve physical or bodily wants, why not to relieve the wants of immortal souls? Not only should there be a full copy of the scriptures in every family, but, where the family is large, there should be several copies—indeed, each member of the family that can read, should possess a copy: this, however, cannot be done, when the family is poor and large, especially in the newly settled parts of our country, whither the most of the Bibles furnished by your liberality have gone.

Another objection to your association it may not be out of place to notice here. It may be objected, that the American Bible Society is better adapted to circulate the scriptures than your little society, and that by becoming auxiliary to it, you might accomplish more good by your means than you can by your independent action. This objection requires us to refer to the circumstances which led to the organization of your society. From representations made in our Synod, in 1831, it appeared that members of our church, together with others who were favourable to the exclusive use of an inspired psalmody in the praises of God, had memorialized the American Bible Society to print the Psalms in metre along with the prose translation of the scriptures; and if this would not be done with all copies issued by the society, it would be done at least with a number of copies, which the memorialists might order and pay for. This reasonable request was peremptorily refused. Application was then made for the sheets of the Bible, unbound, so that those in favour of the Psalms in metre might have them printed separately and bound along with the sheets printed by the American Bible Society. This application was also refused, on the plea that the constitution of the society restricted its operations to the publication of the scriptures without note or comment. This refusal is exceedingly to be regretted, as it has alienated many of the society's best friends, so that they cannot conscientiously support it at all, or that they will not support it so cordially and to such an extent as they would have done, had the society complied with their request. The refusal, we have reason to believe, was dictated by hostility to the use of the Psalms in worship. The reason of the refusal, assumes that the Psalms when versified, so as to adapt them for singing, are to be regarded as notes or comments on a portion of scripture. This, however, is by no means the case, as the very title-page could have informed the executive committee of the society. There we are informed that the Psalms in metre, used now for about two hundred years in the Church of Scotland and most of the churches descended from her, are neither notes nor comments, but a translation, diligently compared with the original text and former translations. Now, in publishing this translation, it is evident that the society would not at all have infringed on any provision of its constitution: it would have merely published two translations of a

certain book of scripture;—the one translation for the purpose of general instruction, the other for the purpose of sacred praise. When we compare this refusal with the practice of the society, in printing large Bibles, with *marginal readings* and references, the contents of the different chapters, tables of weights, measures, &c., we find it to be very inconsistent with itself. We are not finding fault with it for printing Bibles in this manner, but we are merely speaking on the point of consistency. Most of the marginal readings are different translations of the original text: so far then as publishing different translations in English is concerned, the society is in the habit of doing this to some extent. What we want is, for the society to do this with a whole book of scripture, in order to effect a specific object, namely, to enable those who read the prose to comply with the divine injunction, frequently repeated, to sing psalms. The book of Psalms was given to the Old Testament church in poetry, and it should be so translated for the use of the New Testament church, as the author of it has not set it aside from this use in his church. The marginal references, contents of chapters, tables, &c., are much more like notes and comments on the scriptures than the metre translation of the Psalms. We may fairly assume that those who are destitute of Bibles are also destitute of Psalm books, and that but rarely will the Psalms in metre find their way into such families; but, on the contrary, human composition is much more likely to find entrance into such places, since the agents employed by the society, if they furnish any thing to the people for the purpose of praise, will most likely furnish the kind of composition which they themselves prefer. Thus the worship of God is in danger of being corrupted. This is the state of things which induced our Synod, in 1831, to resolve itself into a Bible society, and it then adopted a plan of operation: but owing to the trouble and expense of independent action, the plan has been only partially carried out. We fear that these discouragements have had too much influence on our church. How ready are people to excuse themselves from the performance of duty when others manifest unwillingness to co-operate with them in it? Let not the members of such societies as yours be disheartened, on account of the fewness of their numbers when compared with those who belong to other more popular societies, or on account of the smallness of their means, when compared with theirs. Who hath despised the day of small things? God can save by many or by few, and so he purposely saved by few under Gideon, lest Israel should vaunt themselves. Judges vii. 2. He takes weak things, and things that are despised, to bring to naught things that are. Let us not be disheartened by the taunts of those who, in derision, ask, "What do these feeble Jews?" The testimony which your efforts give in favour of scriptural worship, we hope will not be in vain in the Lord. So far as you labour in this cause you are acting in accordance with the interpretation given by the Westminster divines to the second commandment, where they say that this precept requires us to "keep pure and entire all such religious worship and ordinances as God hath appointed in his word."

2. Another consideration, to show why you should furnish the scriptures to the destitute is, that our own posterity may need and receive from theirs the same benefit that we now confer on them. The vineyard of the church is taken away from the wicked Jewish hus-

bandmen and given to the Gentiles. The light of the gospel is not stationary, but moveable: the candlestick has frequently been moved from one place to another. Where are the famous "seven churches of Asia?" And where are those other famous churches which were planted and watered by the apostles, and from which the word of God sounded out through the neighbouring parts? Alas! their houses of worship, where they praised the God of their salvation, are long since left desolate, or turned to aliens, on account of the sins of the following generations, who acted like those Israelites by blood that arose after Joshua's death, and the death of the elders who outlived Joshua;—of whom it is said that they knew not the Lord nor the wonders which he did for Israel. Long before the gospel is taken away from a community, it may, in effect, be taken away from particular families or persons, as where they are given up to carelessness or ungodliness. Piety does not always run in the blood, as is abundantly evident both from inspired and uninspired history.

3. Your zeal in circulating the scriptures is well adapted to confirm the wavering, and to convince the unbelieving in the divine origin of the Bible. When you not only procure the scriptures for your own use, but also appropriate some of your earnings in order to furnish the heavenly treasure to others, with whom you are generally unacquainted, and from whom you expect no earthly recompense; what better evidence could you give of the sincerity of your belief? Thus, by your well-doing you shall put to silence the ignorance of foolish men; and they, seeing your good works, will fall down and declare that God is among you of a truth, and shall be brought to glorify your Father who is in heaven. When the gospel comes in power, it removes, to some extent, the selfishness that is natural to man in his fallen state, and it disposes people to look, not every one on his own things merely, but every one also on the things of others: it recognises a common brotherhood among the members of the human family; and it recognises the authority of Him who has of one blood made all nations of men, to dwell on the face of the earth, and has commanded us to do good to all men, as we have opportunity, but especially to them who are of the household of faith.

4. Again, while the Bible should be welcomed by all, as glad tidings of great joy, and as worthy of all acceptance, it has special claims on the affections of the female sex. Where divine revelation is not enjoyed, there women are viewed as appendages to the other sex, designed to minister to their pleasure, and there the weaker sex are ruled with despotic sway. But where the scriptures come, the dignity of her nature is recognised as an immortal being, made originally in the image of God, and capable of restoration to his image and favour. The Bible informs us that all spiritual blessings, whether bestowed in time or eternity, are bestowed irrespectively of sex—that in Christ Jesus there is neither male nor female, but all are one: and it enjoins on the husband the most tender affection and treatment of his wife—it commands him to love his wife as a part of himself, and to nourish and cherish her as the Lord does the church. Where the teachings of that blessed book are respected, her intellectual and moral powers are cultivated, and she advances toward the social position for which she is qualified. Your aid, then, in the circulation of the scriptures will aid in elevating your sex, socially and morally.

5. The notice which God has taken in his word of the services that certain women performed for religion, should stimulate you to imitate those holy women of old, whose praise is in all the churches, so that wherever the gospel shall be preached through the whole world, there also shall this be told for a memorial of them. In Ex. xxxv. 22, 25, 26, we have an account of women, who gave various personal ornaments to be manufactured into articles of service or ornament in the tabernacle. "And they came, both men and women, as many as were willing hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold"—"And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women, whose heart stirred them up in wisdom, spun goat's hair." By this disposition of their property, time, and skill in adorning God's sanctuary, they adorned themselves with good works, which in the sight of good beings are much more beautiful than "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." No less useful and ornamental to religion is it now, for the daughters of Israel to appropriate for the circulation of the scriptures, some of the means which Providence has put into their hands; and thus they will adorn the doctrine of God, their Saviour, in this thing. In Mark xiv. 3—8, we have an account of a woman, who as some acknowledgment of the benefits which she had received from Christ, anointed his head with the contents of an alabaster box of very precious ointment. Thus she did what she could to honour Him who loved her, and gave himself for her. By your contributions for the diffusion of the Scriptures, you are doing what you can for the diffusion of the odour of his name, which is as ointment poured forth. Luke informs us of certain women who prepared spices and ointments, which they intended to use after the expiration of the Sabbath, in embalming the body of their deceased Redeemer, so that it might not see corruption. They might have excused themselves from performing this service, on the ground that it belonged to the other sex to do this. But they seem to have thought no expense too great, or labour too painful, that was bestowed on their Redeemer,—the language of their conduct was, What shall we render to the Lord for all his benefits toward us? Now by multiplying copies of His word in the world, you employ the best means to preserve His name and interests from decay. To the honour of some other females, the same evangelist informs us that they ministered to Christ of their substance. His human nature being now glorified, needs no such ministrations; but what you do to the members of his mystical body, the church, he will recognise as done to himself. On the most august occasion, and in the most solemn manner, he will say, "Forasmuch as ye did it to one of the least of these my disciples, ye did it unto me." Luke viii. 3; xxiii. 55, 56. To the lasting honour of Phœbe, it is recorded that she succoured the apostle Paul, and "many others also." Priscilla, as well as her husband Aquila, was helpful in the gospel of Christ. Honourable mention is also made of the labours of Mary, Tryphena, Tryphosa and the beloved Persis. Rom. xvi. 1, 2, 3, 6, 12. One way in which they rendered this important service was probably by copying and aiding in the circulation of the scriptures. Paul gratefully acknowledges the important services, in the gospel, which certain other women afforded him.

Phil. iv. 3. If your services should not be precisely the same, certainly they will not be inferior in value, which you will render to the ministers of religion by your putting the destitute in possession of the lively oracles: and when the mystery of God shall have been finished, it will be seen what agency you have had in turning sinners from the error of their ways, and saving souls from death. The extent of the service which you render to religion will, we have no doubt, be in proportion to the extent of your contributions.

6. The last motive, which I shall now lay before you, in order to influence you in your work of faith and labour of love, is the *reward* which you may expect from a gracious God, though not in the way of merit, for your services. If the giving of a cup of cold water to a disciple of Christ will in no wise lose its reward, much less shall a Bible given to a disciple, or to one who is designed to become a disciple, lose its reward. Matt. x. 42. God is not unrighteous to forget the work of faith and labour of love, which any show to his saints. Heb. vi. 10. What labour can we perform that will show so much love to others as to impart to them the best gift at our disposal? "Blessed," we are told, "is he who considereth the poor." Ps. xli. 1. What sort of poverty is so deplorable as that which consists in the want of the unsearchable riches of Christ, which are conveyed through the gospel? In the following verses of that psalm, we are informed of the gracious rewards which a kind Providence will bestow on such as consider the poor. Solomon tells us that "he that hath pity on the poor, lendeth to the Lord." Prov. xix. 17. That which is thus lent, it may be expected, will be repaid with ample interest. Obed-edom, who entertained the Ark of God, had in consequence a blessing bestowed on his household, and on all that pertained to him. 2 Sam. vi. 11, 12. David, when he proposed to build a temple to the Lord, was informed by a prophet that the Lord would make him a house. Chap. vii. 11. We are commanded to honour the Lord with our substance, or worldly property, and with the first fruits of all our increase; and a promise is annexed that our barns shall be filled with plenty, &c. Prov. iii. 9, 10. He commanded the Israelites to bring their tithes into his storehouse, and he promises to pour out a blessing, until there shall not be room enough to receive it. Mal. iii. 10. "There is that scattereth, and yet increaseth, and there is a withholding more than is meet, and it tendeth to poverty." Prov. xi. 24. We are told to cast our bread upon the waters, and a promise is given that we shall find it after many days: as it is said of the Egyptians, that they cast rice seed on the waters of the Nile, where it has overflowed its banks, and after many days of patient waiting, they reap a crop, which amply pays them for the outlay of seed which they might have used for bread or food. Eccles. xi. 1. "When thou makest a feast," says He who will render to every man according to his works, "invite not those who can make you earthly recompense, for thou shalt be recompensed at the resurrection of the just." Luke xiv. 14. What a delicious feast is this, which you set before poor, lame, blind sinners, when you furnish them with that Word, which is sweeter than the honey-comb, and which is esteemed by believers more than their necessary food?

Having thus, as we hope, sufficiently shown the lawfulness of your society, and having given some reasons why the object of your society should be promoted; before concluding, a few words may be said re-

specting the amount that should be given, and the manner of giving it. With regard to the amount that should be given by you respectively, nothing but very general directions can be given. There are, however, two circumstances which we should take into view, in our giving to any particular object. First, the necessity of the case: unless necessity exist, we should not give at all, and the amount given should bear proportion to the necessity. Secondly, the amount given should be in proportion to our ability. It is agreeable to reason, as well as Scripture, that the rich should cast into the Lord's treasury of their abundance, as the Lord hath prospered them, while the poor may give something. Mark xii. 41—44. The rule to give in proportion to our pecuniary ability is express. 1 Cor. xvi. 2. Thus the wealthy Israelites gave largely for the construction of the tabernacle and temple, while less sums were doubtless equally acceptable from the poor, when they were given with a willing mind. Num. vii.; 1 Chron. xxix. To enforce liberality among the Corinthians, the apostle tells them that "he who soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully." 2 Cor. i. 6. It is the duty of those who are rich in this world to be rich in good works, and not trust in uncertain riches. 1 Tim. vi. 17, 18. We should not be satisfied with giving what we can find no other use for. To the honour of the Macedonians it is said, "that in a great trial of affliction, the riches of their liberality abounded amidst their poverty." 2 Cor. viii. 2. With regard to the manner of giving, I remark, (1) It should be done promptly. We should not defer until a more convenient season what is present duty. "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." Prov. iii. 27. "That which thou doest do quickly." "Now is the accepted time." Many are sickening and going into the unseen world without a light to their feet and lamp to their path. Let us then hasten to fill their mouths with arguments which they may use when they come before the Judge of all, so that sentence of eternal death may not pass against them when they shall be brought to answer for all the deeds which they have done in this world. Our breath is in our nostrils and may be soon taken away from us: therefore, "whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor wisdom in the grave, whither thou goest." Eccles. ix. 10. (2.) It should be done cheerfully. "The Lord loveth a cheerful giver." 2 Cor. ix. 7. We should consider what we give as given to God, rather than to men. Now if any person should give us any thing, but give it with reluctance, and we could discover this, it would lose half if not the whole of its value. Now as all things are naked and open to the eyes of Him with whom we have to do in giving, can He receive with good will from our hand any thing which we give grudgingly? To promote this cheerfulness let us consider that whatever we give is all His own, as David said of the immense donations which he and others made for the erection of the temple. 1 Chron. xxix. 14. Let us farther consider that he can replace to us, at another time, and place, and manner that which we have given to his service. Lastly, let us consider, that the salvation of immortal souls, and the glory of God are concerned in our giving. Let him know that he who is instrumental in converting a sinner from the error of his way, shall save a soul

from death and hide a multitude of sins. (3.) We should accompany the Bibles which we give with our prayers for a blessing to attend them wherever they go. It is He whose word you send that can make it effectual in awakening the careless and ungodly to a consideration of their ways, and in building them up in holiness and comfort through faith unto salvation.

LETTER FROM OREGON.

Pacific Ocean, off the Coast of Oregon, June 6, 1851.

REV. JOSEPH T. COOPER, D. D.—DEAR BROTHER,—This is Friday afternoon: to-morrow night we expect, (*Deo volente*), to be off the mouth of the Columbia river, but no time to enter the river; vessels do not attempt to enter the river only in day light. As we will not have another opportunity of sending letters for half a month longer, (the mails arrive and depart here twice a month,) I will have a few lines to drop in the mail at Astoria, as the mail for the States will leave that in a few hours after our arrival. We had expected to reach San Francisco in time for the mail steamer on her trip before this one, but head-winds for the last few days of our voyage from Panama to San Francisco, so retarded our progress that the Oregon steamer was gone more than twenty-four hours before our arrival. This occasioned a detention of two weeks in San Francisco, the great city of the west. But I am not now going to give you a description of it—this must be reserved for more leisure.

We were twenty-three days from Panama to San Francisco, a distance of 4300 miles, I believe. The last five days of this route we encountered brisk head winds and rough seas; the rest of that voyage was smooth and delightful. Much sickness prevailed, and two deaths occurred while on board. Our lives have been all mercifully preserved hitherto, and if this letter reaches you, you may infer that we all reached Astoria in safety.

Our delay at San Francisco gave us an opportunity of seeing that wonderful city, its harbour crowded with shipping like the harbour of New York. There are to be seen ships from all ports of the world which trade in ships. We made a number of interesting acquaintances there, and met a number of old friends, some of them very unexpectedly. All that I am going to say of San Francisco at present is, that it is an admirable location for a mission, designed to operate on the world, civilized and heathen; for there appear to be persons congregated there from all nations. There are many hundreds of Chinese there; they are rapidly acquiring the English language, and a large proportion of people speaking Spanish. They are there from New Granada, Chili, and the whole extent of the Pacific coast of South America, from Van Diemen's Land, from the South Sea and Sandwich Islands, and even from Japan, which has sworn non-intercourse with all nations. Now, if even some of these different nations could be made acquainted with the gospel, and brought under its saving influence, no pen, no tongue can tell the amount of good which would result from this Babel of confusion.

Our church should, undoubtedly, have a mission stationed there. I was strongly importuned by a few Scotchmen to remain. I am satis-

sed that California has been underrated generally in its resources and character. There are a great many excellent men and women too in San Francisco, and I am informed also in other parts of California. I made the acquaintance of some very excellent men who were going to the mines, or who had been there. I am satisfied, from what I have seen, that both the mineral and agricultural character of the country is underrated, by the more sober and staid part of the community. Many have gone to the mines and come away as poor as they went, and even poorer; but I am assured, by reliable men, that any person who will persevere, and apply himself with ordinary diligence, cannot easily fail of accumulating a reasonable portion. The vegetable productions of the country exceed any thing I ever saw. I think the design of Providence, in the occurrences and events which have led to the rapid peopling of this coast, is pretty plain. This coast is to be the great mixing-pot, where the inhabitants of the eastern and western hemispheres are to be amalgamated, preparatory to their becoming one. Here the old and new worlds will unite. God is making use of the gold, which has been buried in the sands of the Sacramento or hid in the mountains of Nevada, to gather together here a population which he will afterwards make use of in carrying out his eternal purposes. The great object of Providence in concealing this gold here was not to enrich many graceless gold-hunting adventurers, into whose hands it has chiefly fallen as yet. He who formed the silver and the gold has other objects, infinitely higher and nobler in view.

When you receive this you can announce our safe arrival in Oregon. Our journey has been long, tedious, and very expensive. We have heard of Elizabeth and James all along. The captain of this ship informed us that they are now in Oregon city. Love to Mrs. C. and yourself, in which we all unite. I will write more particularly as soon as I can.—Yours truly,

JAMES P. MILLER.

JUNE 8.—Entered safely the mouth of the Columbia river—passed Pacifico city, eight or ten houses—now in full view of Astoria, three or four houses—the green hills on either side of the river, most beautiful. All well.

COPY OF A LETTER TO SYNOD OF ORIGINAL SECEDERS, SCOTLAND.

Canonsburgh, Wash. Co., Pa., July 3d, 1850.

REV. & DEAR BRETHREN—Your letter of July 16th, 1847, was received and laid before our Synod at their meeting in Xenia, Ohio, May, 1848, and the under-signed were appointed a committee to answer it. The committee, however, considering the importance of maintaining the unity and harmony of the churches to which we belong, and, also, of a faithful adherence to the truth which we have professed in common with each other, felt some reluctance to assume the responsibility of an answer, without consulting with the Synod. At our next meeting, May, 1849, owing to some peculiar circumstances in the situation of the members of the committee, an answer to your letter was not in readiness. This delay, though regretted by us, will be of less moment, as nothing final has been done in the way of adopting an alteration of the Westminster Confession, of which subject your letter chiefly treats.

We are much obliged to you, dear brethren, for the affectionate concern which you manifest in regard to our steadfastness and continued unity with you in the profession of the same faith; and even where we may suppose you to

be jealous over us without cause, we cannot but feel grateful to you for the spirit which gives rise to this feeling, and which is manifested in the expression of it. If we do not misapprehend the scope of your remarks, they are in some measure founded on the supposition that we are not only willing, but desirous to have some change made upon the text of the Westminster Confession of Faith, or some such addition made to it, as would amount to a severe reflection upon its doctrine respecting magistracy. Now, while we can easily see how you were very naturally led by the letter of our committee defending such a charge, to suppose that we regard it as desirable as well as defensible; yet, we beg leave to assure you that this supposition is far from being true. From the candid and intelligent sentiments respecting the alteration of standards which you express in your letter, we think that a brief statement of our true position, and of the way in which we have been brought into it, will remove any uneasiness which you may have felt as to our conduct in this business.

The proposal to alter the text of the Westminster Confession, or to introduce any thing into the book, either contrary to the text or beside it, never originated with us, or was to any extent favoured by us. There is some diversity of opinion among us about the precise teachings of the Confession in relation to the magistrate's power *circa sacra*; a few thinking its language, in all cases, defensible, while the most of us, though agreeing with the leading principles which it lays down on this subject, yet, find a difficulty in reconciling with these, some expressions which it has occasionally employed. However, with hardly any exception, we are averse to the making of any change, either more or less directly, upon this valuable standard of doctrine, the work of the most eminent of men, embodying the substance of all the reformation attained by all the different protestant churches, and constituting for so long a time a general bond of union among a large portion of them in this land, and in the land of our fathers.

The true history of the steps, which led us to consent to a proposal of altering the Confession, will show that this proceeded from no dissatisfaction with the Confession on our part. In our conventions with a view to the union of some of the Reformed Churches, after numerous meetings had been held, and the patience of some of the Churches was nearly exhausted; it was stated by some of the delegates of the Associate Reformed Church that they had been instructed to insist upon an alteration of the Westminster Confession, as essential to a union; and that, if this were not conceded, they were to take no further part in the deliberations of the convention. When this *ultimatum* was laid before our Synod, we were so situated that we must either say that we would refuse to unite with a society with which we might be agreed in all the principles of religion, simply, because we would not consent to an expression of this agreement in language free from all ambiguity, or we must take the ground which we did, that if all other difficulties in the way of union were removed, the alteration of the Confession, on the subject of magistracy, would not be an insuperable objection. You will see from the language which we employ that the alteration is not mentioned as a thing desired by us, but one to which we are altogether averse, so much so, that nothing would induce us to yield this point, but the entire removal of every other difficulty.

We cannot but think that the brethren of the Associate Reformed Church have taken a position on this subject which is indefensible, in urging as even essential to their union with us a change of the text of the Westminster Confession, and refusing to be satisfied with an expression of adherence to it so guarded as not to imply an approbation of any thing which it teaches, or seems to teach, savouring of intolerance. It was also the opinion of some, though not of a majority of our Synod, that we should not, under the circumstances of the case, yield to this demand of our Associate Reformed brethren. A large majority, however, found a difficulty in maintaining a schism or division

in the Church, solely on the ground of retaining a particular form of expression in the Westminster Confession, if cordially agreed in doctrine, worship, discipline and government, and moreover were desirous of proving to these brethren, if a union could not be effected, that so far as related to us, it would be attachment to principles, and not an unreasonable attachment to any particular form of exhibiting them which would prevent it.

You are also aware, as we suppose, that the Associate Synod has always insisted, that even in the event of an alteration being agreed upon, the text of the Westminster Confession should be left entire. We have urged that the United Church should express her views on the subject of the magistrate's authority, either in a separate work as we have done in our Testimony, or in an adopting act after the manner of the Church of Scotland, or in foot notes, or in parallel columns. This last is the plan to which we have been least favourable, but it has been carried in the conventions as that which is to be preferred.

And this reminds us of something in the method of our doing business in these conventions of which you may not be aware. You appear to regard what has been done by them as if it had been according to instructions from our Synod, or at least with the approbation of our delegates. After quoting the letter of our committee respecting the mode of introducing the amended text into the Confession in a parallel column, as agreed upon by the convention, you proceed to say, "We confess ourselves somewhat at a loss to understand the reason of this preference," &c.; and in your remarks on this point you appear to consider us as having concurred in such a preference. Now it would seem very proper that conventions of the kind, which have been held, should be governed by rules which would warrant what you appear to have inferred, viz.: that the measures adopted had met with the approbation of the delegates of the different churches represented. These conventions, however, have been so organized that the delegates of the Associate Synod have always been a minority; and as all measures have been carried, not by the consent of the different churches, but by a majority of votes, these measures are no fair test of the mind of the Synod or of her delegates. The views of our delegates have in many instances been overruled by a majority of votes, and they have sometimes merely consented to report measures for the consideration of the Synod, to which they themselves could not agree. In the present case, the delegates and the Synod also have consented hypothetically to an alteration of the Confession in a certain way; but you will do us injustice if you suppose that this is what we prefer, and that we desire to insert in the body of the Confession a disclaimer of its doctrine respecting the magistrate's authority *circa sacra*.

We assure you, dear brethren, that in the Associate Church of North America there has been from her beginning hitherto no change of views respecting the proper sphere and limits of the magistrate's authority. Our views are exhibited in our Testimony, to which you have access; and we are not aware that there are any, either ministers or private members of the Church, who dissent from the expression of our views contained in that standard. There are some differences of opinion as to the exact import of some expressions in the Confession, and this is left by our Testimony an open question. We express our views in our Testimony without absolutely determining whether they agree with those of the Confession or not. We are not aware, however, of any among us who dissent from the doctrine of our Testimony on this subject.

It may be added, also, that there is really little or no difference of opinion on this subject among the different Protestant churches in this country. They all hold substantially the same doctrine with our Testimony, with the exception of some of the Reformed Presbyterians.

We are, as you do us the justice to suppose, far from regarding the Confession as giving countenance to Erastianism, the very thing against which all

the energies of its framers were so particularly directed; and we are aware of much that has been said with great plausibility in defence of certain passages which have been thought to favour intolerance. We have only to say, in reference to these things, that the wisest and soundest and best of men are not only liable to err, but to express themselves unguardedly on subjects where they are right. The great doctrines of the spirituality and independence of the kingdom of Christ were perhaps never more clearly asserted than by the Westminster divines, yet we are not prepared to say that they have always spoken in full consistency with their own doctrine on these points. In such cases, where we have to do with individuals, it is not only charitable but just to put such constructions on their language as will agree with their general declarations of principle, and not make them offenders for a word. But when we have to do with the result of the labours of such men as standards of doctrine, it would appear warrantable to try their works with more severity, lest we involve ourselves in the inconsistencies towards which our charity is exercised, and put a stumbling-block in the way of others. We are far from adopting the loose and atheistical opinion that magistrates, as such, have nothing to do with religion. The opposite opinion, that they have nothing to do with anything else, appears to us much nearer to the divine rules of doing all things in the name of Christ, and to the glory of God. Yet many who are under no particular bias to judge unfavourably of the Westminster Confession, do regard it as in some places conceding to the magistrate a power beyond what is safe, and consistent with the spiritual independence of the Church. However, as we have said, we have no wish to make any alteration of the Confession, or to do any thing which would even have the appearance of a reflection upon it. It is enough for us that we have expressed our adherence in such a way as to prevent our being involved in an approbation of certain principles, whether justly imputed to the Confession or not.

We have stated these things not as wishing to engage in controversy or to provoke it, but simply that you may know the ground which we occupy. And we cannot but think, if we rightly understand your position and our own, that they will be found so much the same, that instead of there being any thing in our views calculated to disturb the fraternal relation between us, there will hardly be found any thing which would constitute a proper ground of controversy.

Let us pray for each other, that we may be kept from the spirit of defection so prevalent at this time; that the Lord would revive his work; and that he would give to all who love his name one heart and one mind, so that they may strive together for the faith of the gospel, and may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

Brethren, the grace of our Lord Jesus Christ be with you.

By order, and in behalf of the Associate Synod of North America,

THOMAS BEVERIDGE, *Chairman of Committee.*

COPY OF A LETTER TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF IRELAND.

Canonsburg, Wash. Co., Penn., May 13th, 1851.

TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF IRELAND.

REV. AND DEAR BRETHREN,—The undersigned were appointed a Committee, by the Associate Presbyterian Synod of North America, at their last meeting, to address a communication to your reverend body, and to some other branches of the Presbyterian Church in foreign lands. Besides endeavouring to embody in their profession the substance of all the reformation attained by the different Protestant Churches, one of the great objects of our

fathers of the Westminster Assembly appears to have been the effecting of a more intimate union among them. And though, in regard to this latter object, their labours failed to effect all that they desired, yet they have not been wholly without fruit. We rejoice to find that, after the lapse of more than two centuries, there is still so large a portion of the Presbyterian Churches, both in your country and ours, adhering to that clear, full, and scriptural exhibition of truth contained in the Westminster Confession of Faith. This shows that these Churches, however divided in name, are substantially one in the faith of divine truth, and in their views of church government and discipline. We think we may also add that, besides this external harmony, there is among them a great and increasing harmony of spirit; and among the indications of this is the disposition manifested to maintain a friendly intercourse with each other, either personally or by letter. It is with a view to promote a spirit so becoming the disciples of our common Lord, that we, though too far removed to meet you face to face, have been directed by our brethren to address you this communication.

There are many reasons why we should entertain a peculiar regard towards the Presbyterian Churches of Britain and Ireland. We reckon from them both our natural and ecclesiastical descent. It is true, there are among us some out of all, or nearly all, the nations of Europe; yet the great body of our own, and of other Presbyterian Churches in the United States, consists of emigrants from the British dominions, and their descendants. We use the same language with you, have been educated in the same principles, live under like institutions, follow generally the same customs, and, in all the most important respects, are the same people, merely separated by the waters of the ocean. We suppose, also, that you are generally aware that we constitute a branch of that Secession from the Established Church of Scotland which took place in the year 1733. We regard ourselves as, in common with you, deeply indebted to the covenants of the Reformers in Britain and Ireland, and to their struggles and sufferings in the cause of Jesus Christ. To these things, under God, we trace our civil and religious liberties, and the many happy privileges enjoyed by us at the present time. And we trust, brethren, that you also have not forgotten that many of your countrymen and near kindred are with us; many of those, too, who were under your pastoral care as a Church, and who have here committed themselves to our spiritual oversight. We hope that you will still follow them with your prayers, and entertain a becoming concern, that those who now watch for their souls may do it as those who must give an account.

In former years, we maintained an ecclesiastical connexion with that part of your body which was then in connexion with the General Associate Synod of Scotland, to which Synod we were for a time subordinate. Changes, both in your circumstances and ours, have gradually dissolved this connexion, but they have not impaired our interest in your welfare. We have witnessed with much satisfaction your continued adherence, under all changes, to the Westminster Confession, your continued use of the inspired Psalms in the worship of God—a book which has been discarded by many churches in this land, to make room for the ephemeral productions of men. We have read with much pleasure your candid and faithful testimonies against the sin of slavery, and the countenance given to it by many members of the Christian church. And especially do we sympathize with you in your struggles against the Roman Antichrist, and your efforts to enlighten those of your countrymen who labour under this delusion, and to free them from this intolerable yoke of bondage. We hope that your labours will be attended with more and more fruit, until this blighting curse shall be removed from every part of your land. And we hope that your example in this will provoke us to more zeal in the same cause, especially as this enemy of righteousness is, at this time, exerting himself to the utmost to extend his influence in our land. May we not hope

that his present desperate efforts are his dying struggles; and that in a little time the cry will be heard, "Babylon the great is fallen, is fallen!"

Brethren, may the Head of the Church give you grace to be faithful in witnessing for his truth, and to walk in all the ordinances and commandments of the Lord blameless. May he encourage and prosper you in every good work, and fill you with consolation and hope.

Yours very respectfully,

THO. BEVERIDGE,
ABRAHAM ANDERSON,
THOMAS HANNA,

} *Committee of
Foreign
Correspondence.*

THE LATE WILLIAM MORRIS, OF BALTIMORE.

MR. EDITOR,—The Christian public have already been made aware, by the notice in your magazine for May, of the death of our late friend, Mr. William Morris, of Baltimore; but, as you intimate, something more than a mere passing notice is called for, on the removal of such a man from this world of sin and sorrow to the land of light and life. Mr. Morris was born in Kilmarnock, Ayrshire, Scotland, April 20th, 1770, and died April 21st, 1851, at 11½ o'clock, P. M., and had consequently entered on his eighty-second year. He was born of Christian parents, and enjoyed the advantage of early training in the way of righteousness, from which to the end of his life he did not depart. He was, in early youth, brought to know God and choose Christ for his Saviour; and even when thus young gave evidence of that deep-toned piety which so eminently characterized him during a long and useful life. Impelled by the love of Christ, he soon publicly professed his faith in Him, in connexion with the Associate Church, to whose principles he remained a firm and consistent friend to the end of his days. He emigrated to the United States in 179—*, and settled in Baltimore, 1797. In that city he engaged in the mercantile business, in which he was prospered in an eminent degree; yet as riches increased he was neither lifted up with pride, nor left to set his heart upon them: Christ was still all in all to him. In the community in which he lived for more than half a century, no man was more universally esteemed for integrity and uprightness in business, benevolence in the use of the wealth which God had given him, and the consistency of his whole deportment with his profession, as a follower of the meek and lowly Jesus.

His constitution, naturally good, was preserved by the temperance and uniformity of his life; and, as a consequence, he continued to enjoy good health till near the close of life, when it pleased his heavenly Father to subject him to a severe trial of faith and patience. For more than two years he suffered much from an acute inflammatory disease, by which, at times, he was brought very low, but his death was produced by apoplexy. During the period of his sickness his faith and confidence in his covenant God never forsook him, and none about him could fail to observe the meekness and patience with which he submitted to God's fatherly discipline. Previous to this, indeed, he had seen and felt affliction, in the death of his beloved wife, many years since; and, latterly, of his excellent brothers.

At the organization of the Associate congregation of Baltimore, in 1826, he was chosen a ruling elder, and continued to discharge the

* I cannot make out the year in which he came to this country from the Dr.'s letter, —perhaps 1793. The seal covered and tore the last figure.

duties of his office to the last, and his pastor always found him ready to strengthen his hands in the good work of the Lord. But he is gone from the scene of all his earthly labours and sorrows to the haven of rest;—from the sanctuary here below, in which he greatly delighted, to join the general assembly and church of the first-born on high.

Mr. Morris was possessed of a mind solid and practical in its character, and well stored with useful knowledge. He was extremely modest and diffident in his disposition, traits which his long and daily intercourse with men in the business of this life, did not erase, and therefore not given to obtruding his opinions upon others, though not easily moved from the conclusions to which he had arrived. He was a close observer of men, and had a quick and clear perception of human character, and of the principles by which men were influenced. These things made him a safe and judicious adviser to those who had the opportunity and disposition to avail themselves of his counsel. He was a friend without guile; one to be relied upon on all occasions, who forsook not in the day of adversity. Tender and affectionate, he ever sympathized with the afflicted in their sorrows, and rejoiced in their prosperity. It was, however, at his own fire-side and in the society of his own intimate friends and relatives, that the true worth, excellence and intelligence of this good man shone conspicuously. Here, in some measure relieved of the embarrassment which natural diffidence occasioned, he was very interesting and instructive in conversation.

As a Christian, he was an ornament to the church of which he was a member and office-bearer, and evidenced to the world that he had been with Jesus, and learned of him who was meek and lowly in heart. Pre-eminently a child of faith, he lived upon the word of God, which he had taken as the ground of his confidence. How richly his mind was stored with this word, and how entirely he rested on it, was obvious to all who were brought into close contact with him, either in private or in the meeting for social prayer which for many years assembled weekly in his house. He had truly found God's word and did eat it, and it was sweet to his taste. Joined to this strong faith was a spirit of humility in every way remarkable. No self-glorification, nor pride or self-confidence, but the deepest sense of his own unworthiness was ever manifested by him. He was of an humble and contrite spirit, trembling at God's word. And when the occasion which affliction gives for the exercise of patience and resignation came, he submitted without a murmur to the will of his heavenly Father. On one occasion during his illness, being drawn by the writer into a free conversation in regard to himself and his hope, he remarked, "I should say, to the praise of the glory of God's grace, that he has enabled me to keep my heart stayed upon him." This simple declaration spoke volumes, in exhibiting the peaceful and happy repose which he enjoyed, leaning upon God, his rock. He was a man of prayer, often retiring for this exercise, and found engaged in it when the messenger of death laid his hand upon him. On the morning of the third day previous to his departure he was struck with apoplexy, while engaged in secret prayer, as was obvious from the posture in which he was found. How worthy an example for our imitation, and how much of readiness for the services of the upper sanctuary, the transition to which was now so nigh. Mr. Morris was a man of extensive

benevolence, using with a liberal hand the wealth that God had given him, yet literally with so much secrecy that it might be said his left hand knew not what his right hand did. We hesitate not to say, that many tasted the comforts which his liberality shed around their path without knowing their origin. The Associate Church at large, and the congregation of Baltimore were to him objects of deepest interest, and his means were employed with a liberal hand to promote their establishment and increase. Indeed, of all things on earth nothing seemed so dear to him as the church, for whose peace and prosperity he laboured and prayed. But he has passed from our midst, leaving behind the savour of a good name, and adding another to the long bright list of those who through faith and patience have inherited the promises. S.

MISSIONARY FIELD.

The Rev. Dr. Duff, in an address before the Annual Meeting of the Wesleyan Missionary Society, instituted the following comparison:

"He had been very much struck recently while reading the report of the London City Missionary Society, to find that, in a district containing 200,000 inhabitants, 100,000 required Christian instruction, and it was necessary to supply fifty-six agents for the purpose. What! fifty-six missionaries to undertake the instruction of 100,000 in a district of London, where there were so many churches of different denominations; and yet the whole of the churches of Great Britain were content to send but twenty men to teach a million of men in India, in the province of Tanjore alone?"

The missionary traveller said:—

"He had been in the presidency of Bengal, and had asked, in one district where there were two millions of people, for the missionary. But there was none, and you might go North along the whole course of the Ganges and find the same thing. In the province of Oude, he had asked where was the missionary? None at all; there never had been. In the north country, with its four millions of people, and there there had never been a missionary, and yet 'India is evangelized!' The thing was most shocking and monstrous, and he could not away with it.—These vast masses of people had never heard the name of a Saviour, and in those territories where the missionaries were stationed, what could the few men do among so many! He was not speaking now of what God could do, even with such instrumentality, but of what we, as Christians, were doing."

He maintained that, as a rule, God usually proportioned success to the means employed and put forth in faith; but—

"The churches at home were not yet sufficiently awake to the importance of the work. No doubt, it was a great thing to raise £104,000, but would any man tell him that if the Spirit of God, were poured out from on high, even the Wesleyan body itself could not bring in £1,000,000. Think of all the money at present expended in fopperies and fooleries, and tell him that there could be no self-denial in that direction so as to bring in something to the cause of God and of Christ. He, for one, had great ideas of the capabilities of this land if they had only the heart.—He would not forget that this Society had been highly honoured. Why it was only within the period of a human life since the commencement of its foreign mission work was made at all among the Wesleys. He was exceedingly struck to find, while reading lately, that in 1769, the year of the birth of the Duke of Wellington, who was still living, and in the enjoyment of the grateful admiration of his fellow-countrymen, that in that very year an assembly of Wesleyan preachers was held in Leeds, over which the venerable John Wesley himself presided. The question was then asked, 'Who will go and help our brethren in America?'

It seemed that there was but one chapel, at New York, in the United States, and at that time two men offered themselves for the work, and a collection of £50 was made to send them out. Truly the little one had become a thousand, and the achievements of this Society for eternity would be held in remembrance when the name of Waterloo would cease to be known."

THOUGHTS ON THE UNION OF THE ORTHODOX CHURCHES.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they may all be one; as thou, Father, art in me and I in thee, that they also may be one in us; that, the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

The circumstances in which our Saviour offered this prayer were peculiarly solemn and affecting. His active ministry was now closed, the supper finished, his parting address to his disciples just ended, and the hour of his agony at hand. In a few moments he would cross the Kedron, and the sufferings of Gethsemane begin. In a few hours he would expire on the cross, bearing the wrath of God for our sins, and then rising from the dead, after a few brief interviews with his disciples, would ascend to the right hand of God, and his personal presence be withdrawn from them for ever, till the time of his second coming. If ever the interests of his church lay near his heart, it was then. This is apparent from this prayer throughout; in which, forgetting himself, his mind is absorbed with the future interests of his church through all time.

He prays for the preservation of his people from all evil, and for their sanctification, and for their *UNITY, as the means of their preservation and sanctification*—see vs. 11, 15–17. This prayer is not limited to those who were his disciples then, but the whole multitude of believers through all successive ages till the end of time, lie within the range of his comprehensive view: "Neither pray I for these alone, but for those also which shall believe on me through their word." All believers of the present day—the visible church as it now stands, or rather lies, rent and torn, in all its countless divisions—was, at this solemn and painful moment, in the Saviour's view and the object of his solicitude and prayer. On their being preserved in *unity*, the Saviour felt, depended the most vitally important consequences—1st, *the conversion of the world*, the overcoming of its infidelity, and its adoption of the faith of his gospel: "that the world *may believe*," and "*know*, that thou hast sent me and hast loved them as thou hast loved me." The Saviour deprecated division in his church as a most formidable evil, as what would be the great successful plea—as in fact it has been and is—of infidelity; and he prays for union among his followers as the means of convincing the world of both the reality and the mercy of his mission from God.

A second consequence of this union, contemplated in this prayer of Jesus, is the *perfection* of believers both individually and in their associated capacity as a church; "that they may be made *perfect* in one." The perfection of the church and her members in spirituality, knowledge, piety, holiness, comfort, efficiency and success, would, in our Saviour's judgment, be greatly promoted by union, and sadly hindered by division. So important, then, was the union of Christ's followers, that in order to secure it, he gave his church that peculiar glory which his Father had given him for this purpose; the glory of being a society in near connexion with God and under his special protection and care; the glory of the institutions of his truth and grace; the glory of being the depository of his word and ordinances; the glory of the miraculous gifts and of the continued regenerating, sanctifying, and saving influences of his Holy Spirit; in a word, the glory of bearing to a perishing

world; that gospel which is the power of God and the wisdom of God unto salvation: "And the glory which thou gavest me have I given them, *that they may be one.*"

No one can read this prayer of the Saviour as we all ought to read it, without feeling that cherished schism and division is a most deadly heresy: in the very nature of things utterly irreconcilable with the spirit of Christianity, and fatal to all its essential interests. Our Saviour so regarded it; and we must so regard it, or the union of the church will never burden our hearts as it did the heart of the Lord Jesus in this prayer. And until we come to this conviction, we may talk and write and say fine things about union, till the piety and good sense of the church are sick and tired of it; but we will never *act*; may entertain treaties, but never unite; may possibly play a game at *union-making*, for the purpose of playing eventually into the hand of one particular sect.

But what, we may pause a moment to inquire, are the *essential elements* of that union which our Saviour contemplates, and after which we should labour as a practicable result? It cannot exist without agreement in the fundamental principles of gospel truth, worship and order; but, on the other hand, it does not consist either in all believers being brought into one ecclesiastical organization and government, or in their having perfect unanimity of views in all the minutia of Christian doctrine and order. The apostle adverts to differences existing in the church even at his early day, far greater than those which separate the several Scottish Presbyterian churches in this country; but while he enjoins it upon them to be perfectly joined together in the same mind and the same judgment, he does not encourage separation, nor even recommend discipline, but exhorts to forbearance. That union which marked the primitive church, when the followers of Christ yet all went under one name, consisted in their agreement in fundamentals; in a deep-felt sympathy and conscious community of interest, as men animated by one spirit and belonging to one body; in different parts of the church recognising each other's acts and extending communion to one another; in corresponding with each other as brethren in Christ; and in occasional meetings, in general council, in order to consult together and secure co-operation in promoting the one great cause of the Redeemer.

The churches of Asia, and the churches of Greece, and the churches of Italy, and the churches of Africa, and of France, and of Spain, and of Britain, had their local and circumstantial peculiarities, without affecting the unity of the church, or producing any difficulty, until the haughty, selfish and aspiring bishop of Rome began to command uniformity. Closer union than that we have described is neither probable, nor in the present state of human nature desirable. Dead uniformity would be incompatible with the free and vigorous activity of our minds in serving Christ, and would strip Christianity of its adaptedness to all conditions of man. It has ever been the tyrant's plea, and fatal to the energies of the church. It was the rock on which the Church of England split, and the bark of Scottish Presbytery escaped it not altogether unharmed. It is chimerical to expect union on the principle of agreement in *every thing*, and the framing of a basis of union on that principle will be found to be lost labour.

The prayer of our Saviour leads us to contemplate the happy results of this generous union among his followers;—results directly affecting the church and her members,—"*that they may be made perfect in one.*" and results affecting the church in her relations to and influence on the world:—"that the world may believe that thou hast sent me." In our judgment, there is nothing to prevent the different branches of Scottish Presbyterians in the United States, (that is, if they would only lay aside the ungodly spirit of sect) from uniting in one body on the ground already ascertained, of substantial agreement in all that is of vital interest in the doctrine, worship, and order of the church.

What would be the effects of such a union? 1. The direct immediate effect of such union would be, that the whole body would be *more instinct with Christian life*. It would have more of the mind of Christ, a more abundant measure of the Spirit, be in closer and reviving union with Christ the head, and every way in a healthier, happier state, its different members having more Christian joy and greater power over one another for good. There being no schism in the body, the members would have the same care one for another. And whether one member suffer, all the members would suffer with it; or one member be honoured, all the members would rejoice with it. It would be found by delightful experience, that charity is the bond of perfectness, and that it is good and pleasant for brethren to dwell together in unity, "like the precious ointment on the head of Aaron, and as the dew of Hermon." Attention would be withdrawn from themes of acrimonious dispute, and which had gendered strife not to godly edifying which is in love. Jealousies, suspicions, counter-plottings, counter-workings, resentments, evil-speakings and retaliations would be dropped; and with love, and a feeling of mutual sympathy and care, and of having one common interest, the attention of all would be turned to great principles and to great and practical ends. Instead of the soul being dried and shrivelled up into very contractedness by being fed on abstractions of no present practical use, it would feed on the marrow and fatness of the gospel, and grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

2. This suggests another effect, which is that the word of God would be studied to better advantage, and thereby the cause of truth promoted. Existing denominational prejudices have a most unfavourable influence on the study and interpretation of the Bible, and are consequently adverse to purity and simplicity of faith. So long as they are cherished, they tempt to bring a sense to the Bible, instead of "desiring the sincere milk of the word that we may grow thereby;" and so long as different sects are kept up, these prejudices will be cherished.

3. Were these churches to unite, the moral power of their testimony would be greatly increased. This result would follow, first from the simple fact of their agreement; and second, from the manifest power of religion which would prevail in the church, the members exhibiting a spirit of love and of devotion to great principles and ends, and labouring no longer *against* each other to proselyte to sect, but *with* each other to win souls to Christ.

4. We would be enabled greatly to economize our resources, and apply them more efficiently and widely, in settling and supporting pastors, in conducting education, founding and sustaining academies and theological seminaries, in the conduct of the religious press, and in missions. On this point the reader's own mind will furnish illustrations. Some of these interests are wholly neglected, and others of them languish through want of combination. But union would not only enable us to economize resources already at command, but would increase our resources; and this in different ways. A considerable amount of talent and thought would be withdrawn from those minor points which now engage too many minds, and be turned to practical account. These energies having their direction thus changed, would be greatly strengthened. And, a larger measure of piety prevailing in the church, the resources of her members would to a greater extent be placed at her disposal for good.

We cannot be indifferent on this subject and be guiltless. We need to view it often and much in the light in which it appeared to the Saviour. And does not the great body of the orthodox church need to change its point of observation, and, without relinquishing in the smallest degree the importance of doctrinal purity, to lay more to heart the effect of existing divisions on the life and growth of the church, on the piety of its members, on that spirit of sympathizing care and interest which should pervade the whole body of Christ,

on the presence and influence of the Holy Spirit, on the impartial study of the word, on the power of the church's testimony, on her energies, her resources and exertions, and on her efficiency and success. Men should ponder well the responsibility assumed in maintaining existing divisions, by contending for minor peculiarities and urging them as terms of communion, to the exclusion of brethren who are one with themselves in all the fundamentals of Christian doctrine, worship and order. The day is coming when we must look at these things in the light of eternity, and sad will be our account, if, while we are set for the defence of the gospel, we shall be found to have cast, even though it be unwittingly through a mistaken zeal, the most serious impediments in the way of its progress.—*United Presbyterian.*

CORRESPONDENCE OF THE ASSOCIATE SYNOD.

We have received from Rev. Dr. P. Bullions the following correspondence, which, agreeably to request, we lay before our readers:

The select committee reported a reply to the letter referred to their consideration, which reply was read and unanimously adopted; and the Synod ordered that the reply, signed by the Moderator and Clerk, with a copy of the extracts of minutes of Synod, in this case, be transmitted by the persons who laid the letter on the table to the Synod addressed in the reply; and that the editors of the "Evangelical Repository" and "Friend of Missions" be requested to publish the letter and the reply in their periodicals.

THE COMMITTEE'S LETTER.—Xenia, June 3d, 1851.

Mess. Alex. Bullions, D. D., Peter Bullions, D. D., Duncan Stalker, Thomas Goodwillie, and others, formerly ministers of the Associate Synod of North America:

Dear Brethren—The reply to the letter addressed to you last year by a committee of the Associate Synod has been received, and the undersigned have been appointed a committee to express to you their regret to find in your communication the following sentence, viz.: "But, to prevent mistakes and delays, it is proper to state that no proposal which contains or implies a denial of our standing as a court of Christ, or the standing of any of our ministers—which we regret to say the communication of your committee evidently and studiously does—can be entertained by us for a moment." Synod could not but think, judging from the strict letter of your communication, that the door was closed by you against any farther procedure; and yet, while you declare that you regard the decisions of Synod in your case as "null and void;" you also state that you do not expect nor ask that the Associate Synod should entertain the same views of these decisions that you do. Hoping therefore that your wishes and intentions may have been misapprehended, Synod have ventured again to address you on the subject of your long continued separation from us. Permit us to say Synod cannot concur in the plan proposed by you for the removal of the difficulties between you and Synod, viz. the passage of an act of oblivion on all that is past. If the decisions of which you complain were just, a due regard to truth and righteousness requires that Synod abide by them; if unjust, they ought to be reviewed and reversed. We are not prepared to maintain that all the decisions, of which you complain, are so certainly the most proper and judicious, that we would not entertain the question of reviewing any of them. We are therefore directed to request you to inform us which of the decisions of Synod of which you complain you will insist upon being reviewed, as essential to the removal of the difficulties between us. Praying that you and we may be guided by the Spirit of truth in this important matter, with sentiments of respect and kindness, we remain,

Yours,

SAMUEL WILSON, JAMES WALLACE, JAMES BROWN.

THE SYNOD'S REPLY TO THE COMMITTEE'S LETTER.

To the Associate Synod of North America, to meet at Allegheny City on the — day of May, 1852:

Dear Brethren—A communication from a committee of your body, addressed to Messrs. A. Bullions, D. D., P. Bullions, D. D., Duncan Stalker, Thos. Goodwillie, and others, in reply to our communication to you of last year, has been laid before us by these brethren, with a request, as formerly, to make such disposition of it

as we thought proper. After mature deliberation, we have agreed on returning you the following reply :

We are pleased that the subject of union was brought up by you at your meeting last year, and also that the subject has attracted attention in several parts of the church, some expressing their views in favour of the measure, and some, as was to be expected, in opposition to it ; and we are willing to believe that some progress has been made towards the attainment of an object so desirable.

We regret to see, however, on the part of your committee, the same carefulness manifested this year, of which we complained in our last, to withhold any recognition of our standing, either as ministers or as a court of Christ. Did we know that this was by the direction of Synod, or accorded with the sentiments of that body generally, we might justly deem it as an intimation that you wished the negotiation originated by yourselves, and received with much pleasure by us, to be broken off ; and that any reply on our part would be of no avail. For it must be obvious to all, there can be no treating on this subject, with any hope of a favourable issue, unless the parties treating regard each other as on equal footing. We acknowledge your ecclesiastical standing as ministers, and as a court of Christ, and the same acknowledgment, practically, we conceive, is due to those you address on this subject, not as matter of courtesy, but as what is justly due, and is freely conceded by all other religious denominations except yourselves. It is true, they were suspended and afterwards deposed by you, as the original seceders were by the church of Scotland ; the burghers by the anti-burghers ; the members of the constitutional presbytery, by the General Associate Synod of Scotland, and the members of the Associate Presbytery of Pennsylvania, informally, by the majority in this country who formed a separate communion. But the solemn protest of the excised brethren against these acts is on high, where we trust it is sustained, as it has been sustained by the church in which they minister,—just as the protest of the other bodies alluded to was sustained, and on the ground of which they claimed for themselves and were acknowledged by others, as well as ultimately by each other, to be ministers in full possession of the ministerial office. But in our uncertainty of the views of the majority of your Synod, on this subject, and knowing that many at least are of a different mind, we are unwilling to allow this apparent want of courtesy in the letter of your committee, to prevent us from doing what we can to heal this unhappy breach, and to promote the unity as well as the harmony and purity of the church of Christ.

You say you regret the statement made by us, that we cannot entertain any proposal for union which implies a denial of our standing as a court of Christ, or the standing of any of us as ministers. Surely the Synod does not propose to enter into ministerial communion with those who are not ministers ; nor can you think it reasonable or proper that after our organization as a church for so many years, this organization should be broken up, and these brethren again place themselves at your bar, as under your jurisdiction, petitioning for review and restoration. If such are your views, we have only to say again, that such a proposal cannot be entertained by us.

In our former letter we suggested, as what we deemed the best, method, all things considered, to accomplish the object proposed, that you should pass an act of oblivion in reference to former difficulties. By this means the way would be opened at once for your acknowledging our ecclesiastical standing, and placing the two bodies in a more friendly relation to each other. This course was formerly recommended to you by one of the most worthy members of your body, who understood well the whole of this controversy, and mourned over the desolations which it wrought. The Synod will at once see that we refer to the Rev. Dr. Bruce, who has now entered into his rest. It is the course that was pursued in forming the unions which have taken place in Scotland with so happy effect ; and it is the way proposed in the negotiations lately in progress, with a view to union between yourselves and the Associate Reformed Church. In none of all these cases was the plan of review and mutual concession, so far as we know, ever proposed.

This method, however, your committee informs us, is not approved by you in the present case. However much we regret this determination on your part, it does not belong to us either to dictate or object. We are not particular about the *mode*, provided it be right, and provided the *end* can be certainly and properly gained. Having come to this conclusion, your committee request the brethren addressed to state what decisions they wish to be reviewed and reversed, in order to union. It does not, we conceive, belong to them or to us, to choose or direct

in this matter. What you shall do with your own decisions, as we think, belongs entirely to yourselves to determine. We have not expressed a wish, nor have we a wish for such a course; because how much soever the decisions complained of need to be reversed, we do not think it will, or can be done with any prospect of promoting the union proposed. But if, as your question implies, you wish to know what our opinion is on this subject, we may say, as truth and consistency require we should, it would please us most if *all* the decisions against which protests were entered, and which led to the unhappy division, should be reversed. And were we to particularize what we regard as the most important and needful to be reversed, we may be allowed to mention the following:

1. The decision of Synod in the case of the Presbytery of Albany, passed May, 1838, by which a minority of three individuals, who were dissatisfied with the proceedings of the majority, and withdrew from them, was declared to be the Presbytery of Albany; while the majority, consisting of six members, who met at the appointed hour, proceeded in the regular and usual manner, in accordance with the rules of the church, were declared to be "irregular in their constitution, and all their acts null and void." By this decision the foundations of Presbyterian church government, which by their ordination vows the brethren were bound to maintain, were overthrown, and the principle maintained that a minority might rule. To this decision the brethren could not submit, because they considered it *wrong* to do so, and because they would not submit they were charged with insubordination and contumacy, and then suspended and deposed.

2. Another decision of Synod of the same character, and attended with a similar result, was that by which they sanctioned the proceedings in the Presbytery of Cambridge, by which three members of Presbytery were unjustly, as we believe, deprived of their seat, and their vote in the case of Dr. Bullions; the minority converted by themselves into a majority, the whole character of the proceedings changed, and the foundation laid for the unhappy and distracting proceedings that followed in that Presbytery, and their mournful results. This decision, we think, should certainly be reversed, and all its results, as far as possible, be done away.

3. We trust the Synod will see the necessity and importance, for the sake of righteousness and truth, as well as consistency in the profession made by the secession from the beginning, to repudiate and condemn the sentiment avowed and defended by members of your Synod, affirmed substantially in one resolution passed by you at Pittsburgh, in 1837, and acted on throughout all these contentings, and never, so far as we know, disavowed by Synod, namely—that persons are bound to submit to the decisions of church courts right or wrong. These three things lie at the foundation of all the difficulties that have resulted in our unhappy separation. If, on review, you judge them right, then, of course, you will let them stand; if wrong, they should be reversed; and, if this is done, then the suspensions and depositions founded on them should be removed. All along those of us personally concerned in these proceedings, contended for righteousness and truth—for the principles of the secession church—of presbyterianism—of the Bible. In some of their actings, under particular and trying circumstances, it would not be strange if they acted wrong, and perhaps they did. Wherein they may have done so, when discovered, they desire to rectify the error. They and we conscientiously and honestly, we trust, adhere to the principles of the secession church, believing them to be the principles of the word of God; in doing which we have been supported hitherto. It is now for you to decide whether, by removing the difficulties in the way, we may maintain these principles in a state of union with you or remain separate from you, as we now are. Separation was avoided by the brethren as long as in our judgment it could be done with a proper regard to the interests of truth contended for. The proposal for re-union has now, with great propriety, come from yourselves, and has been entertained by us in the spirit of friendship and peace. To effect this union, we ask nothing but what is right, and we can submit to nothing that is wrong. Sacrifices of mere feeling, if necessary, we trust we will be ready to make in a proper spirit. Sacrifices of truth and right principle, we hope we never will.

We have only farther to state, that if the Synod see fit to go into the work of review, (to which we do not object, though we do not think it the best way,) it must, of course, so far as we are concerned, be entirely your own work. The brethren addressed in your letter are not now under your jurisdiction, and cannot, directly or indirectly, place themselves under it while our separate organization remains. We must act in this matter as a body in good standing as a church of

Christ, or not at all. The justice of our claim to such a standing rests on the same foundation as your own—on the principle which the secession has all along maintained, and on which all protestants, and especially presbyterians, have acted, namely, that an unrighteous sentence is null and void, and cannot deprive of office those who are invested with it.

Restoration, therefore, if by this term in the letter of your former committee is meant restoration to office, as we said before, we do not need any more than yourselves; restoration, however, to Christian and ministerial fellowship with you, the brethren addressed desire, but only in an honourable and proper way. It remains for you, then, to open the door for this, or to keep it shut; in either case, we trust, with the help of God, we shall be found adhering to and contending for the truth as it is in Jesus, in the spirit of the gospel of peace. That the God of all peace and love may direct and incline both you and us in the way that is right, and for his glory, and that in his own time and way he may heal the unhappy divisions that exist in the church of Christ, is the earnest prayer of,

Reverend dear brethren, yours in the bonds of the gospel,
 THOMAS GOODWILLIE, *Clerk.*

HUGH H. BLAIR, *Moderator.*

MINUTES OF THE ASSOCIATE SYNOD OF NORTH AMERICA, AT THEIR ANNUAL MEETING IN THE CITY OF NEW YORK, JUNE 24TH, AND CONTINUED BY ADJOURNMENT TO JUNE 26TH, A. D., 1851.

A pamphlet bearing the above title has been forwarded to us. A person unacquainted with the facts of the case would naturally suppose, from this document, that "The Associate Synod of North America" had become sadly reduced in numbers. It is some consolation, however, to reflect, that the Theological Seminary of the Associate Synod embraces about two-thirds more than the number of ministerial members that were present at this meeting. Our readers will find in another part of this periodical the correspondence between this Synod and the old Synod, in relation to the restoration to their former standing with us of the brethren who constituted this body. As this correspondence is going on, we may lay before the reader such items of intelligence as may be thought to possess any interest. The Presbytery of New York make the following report:

REPORT OF THE ASSOCIATE PRESBYTERY OF NEW YORK TO THE ASSOCIATE SYNOD.

The Associate Presbytery of New York respectfully reports, that during the past year both mercies and judgments have been mingled in our lot. The ordinances of religion have been dispensed in our congregations settled and vacant, and a very considerable number has been added to the church. The life and health of our ministers have been spared, and they have been enabled to perform their usual amount of labours. The Rev. Messrs. Nesbitt and Brown, after a course of discipline, have been restored to the exercise of their ministry, and for some time been in active service.

A call regularly made out by the congregations of Xenia, Massie's Creek and Caesar's Creek, for the Rev. Mr. Nesbitt, was sustained by Presbytery, and after the usual steps he was installed as their pastor at Xenia, on 28th November last.

The Rev. Gawn Campbell having accepted the call from Greensboro', was released from his appointments in this Presbytery after August last, and transferred to the Presbytery of Vermont. The Rev. Mr. Fairley, after supplying in our bounds till 1st April last, was then placed at the disposal of the Presbytery of Illinois. Rev. Mr. Brown, since his restoration, has supplied with acceptance in our vacancies; and we have again to acknowledge the kindness of the brethren in Cambridge Presbytery in assisting us with seasonable supplies.

The Rev. John Thompson, a minister of the Free Church of Scotland, has been received into the Presbytery in the usual way, and a call made out for him by the 1st Associate Church in Grand street, has been sustained by the Presbytery, and accepted by him. We rejoice that this congregation has the prospect of again seeing their teacher. But while we would be thankful for all these mercies, we have still reason to be humbled for the evidences of the Lord's controversy

with us. The congregation in Southwark, Philadelphia, having stated that they could not comply with the requisitions of Presbytery nor support ordinances any longer, ceased to be a church under our care. Since, however, application for supply of sermon has been made by many individuals in Southwark and Moyamensing, and there is a prospect that ere long a congregation may be organized there.

At a *pro re nata* meeting of Presbytery, held in Philadelphia 27th August, charges were preferred against Rev. John C. Lyons, which being prosecuted to an issue resulted in his conviction and suspension from the work of the ministry on the 6th November last. At the same meeting his pastoral relation to the church in Kensington was dissolved. In the course of these prosecutions, several protests and appeals to Synod were taken against certain decisions of Presbytery, but the parties protesting have signified that they do not intend to prosecute the appeal for the present.

Subsequent to these proceedings, we were astonished and pained to learn that the congregation of Kensington has become divided. A party consisting chiefly of those who during the prosecutions in the case of Mr. Lyons, professed to be the most zealous and cordial in their attachment to the principles of this church, has gone out from us, without any intimation to Presbytery and without any cause alleged or known, and has been received by the Associate Reformed Presbytery of Philadelphia. We regret also much to say that an opportunity was not afforded to obtain a fair expression of the sense of the congregation on this question; a very considerable number, as the Presbytery believes, having been unjustly deprived of their vote.

At an early period last year we received a friendly communication from the Associate Presbytery of Albany, on the subject of the union proposed at last meeting of Synod. To this the Presbytery replied in the same spirit. This resulted in a conference on the subject by a joint committee of both Presbyteries, held at Albany on the 30th April last. We rejoice to say the meeting was pleasant and refreshing to us all; the greatest harmony and friendly feeling prevailed, and a series of resolutions was passed, a copy of which is to be presented to Synod, the favourable consideration of which we most cordially and earnestly recommend to your attention.

P. BULLIONS, *Pres. Clerk.*

The Presbytery of Cambridge report nothing special, except the admission of Rev. John Donaldson and the Rev. John Skellie.

The Presbytery of Vermont report "nothing special, except that the call from the Associate congregation of Greensboro was accepted by Mr. Gawn Campbell." No report was made by the Presbytery of Illinois. The synod appointed the next annual meeting at Cambridge, N. Y., on the last Tuesday of June, A. D., 1852. An act for a day of humiliation, prayer, and thanksgiving, was received, read, and adopted. The next matter of interest is the correspondence between this synod and the old synod, for which we refer the reader to another part of this periodical.

After this correspondence we find the following:

The committee appointed on the subject of a legacy left to the Theological Seminary reported, which report was received and read, and it was

Resolved, That a committee of synod be appointed to receive the funds in the hands of Mr. Whitewright for the Eastern Theological Seminary, and hold them subject to the order of Synod, and give at the same time, the indemnity that may be required.

Resolved, That Mr. Thompson, Dr. P. Bullions, and Messrs. James Stewart and William Livingston be this committee.

Resolved, also, that the cordial thanks of this Synod be tendered to Mr. Whitewright for his faithful and efficient services in the management of these funds committed to his care.

In relation to this we have only to remark, that, if the legacy here referred to is the one left many years ago, to the eastern theological seminary of the Associate church, it was *prudent* in Mr. Whitewright to make provision for his indemnification, before giving these funds

into the hands of these brethren. They have "appointed trustees of the *eastern* theological seminary, who are authorized to organize and draw upon the Synod's fund for the expenses of organization." The inference from this is, that they have a *western* seminary. We suppose this is the one at Canonsburg. The executors of Mr. William Morris may expect to be applied to for his legacy. One thing is certain, if they have a right to the one, they have an equal right to the other. We shall say no more at present in relation to this matter. It seems they have the money now in their hands, and we hope they will make a good use of it. We are very much mistaken if they have not lost by this movement, in one respect, incomparably more than what they have gained in another.

Appointments as itinerants are assigned to four individuals—Messrs. Brown, Fairly, Donaldson and Skellie. We see no reference to the theological *students*, for whose benefit the seminary has been organized, and, consequently, we are not able to state their number.

By a reference to the statistical table, we find that there are in connexion with this synod four Presbyteries, seventeen ministers, twenty-one congregations, and 2636 communicants.

The minutes of synod contain "Appendices not ordered by the synod to be printed, but added on individual responsibility, to enable those who were not actors in these matters better to understand the subject to which they refer." Of course, the appendices consist of statements made by those who were excused, and by those who were opposed to their excision. One who wishes to form an impartial judgment will hear both sides.

In conclusion, we would say, that it is with extreme regret that we have read some portions of these minutes. They do not, we think, indicate a conciliatory spirit, on the part of these brethren towards their former brethren. If any one thinks that we have read them under the influence of an unkind feeling, we have only to say, that *he affirms what he does not know, and what we are very sure is untrue*. It is because the tendency of this pamphlet is to defeat the efforts of those who are striving to effect a reunion that we regret it. Whether the charges which they contain against the Associate church are true or false, it is presuming rather much, to suppose that the members of the Associate church *believe* them to be true. The only effect of their publication, therefore, will be, we fear, a widening of the breach that already exists. For our part, we would not remain in the Associate church one hour; and, if not in her communion, would we desire it, if we believed it to be a principle of the Associate church, that "persons are bound to submit to the decisions of church courts,—right or wrong." We never heard *this* principle "avowed and defended." It has *not* been "affirmed by the synod."

REFORMED PRESBYTERIAN SYNOD.

This Synod met in Allegheny, May 27th. There were in attendance forty-six ministers and thirty-two elders, making in all seventy-eight, forming "the largest Synod of the Reformed Presbyterian Church ever held in this country." We have read over the minutes, but have not found much in them that would be of special interest to our readers in general. The deacon question, which has been agitating this branch of the church for some time past, does not appear to have been brought

up at this meeting. Their efforts to establish a mission in the West Indies having failed, they appear to have abandoned the idea of renewing them again for the present. The cause of domestic missions is receiving more attention than usual. A lengthy and well written document, containing causes of fasting and thanksgiving, was adopted.

This Synod, for several reasons, among which is stated "the fact that only a bare majority of our (their) theological students, (viz., nine out of seventeen,) have attended the hall," decided "that the theological seminary, for the present, be suspended, and all its offices vacated." They have agreed to constitute Dr. Willson Emeritus Professor, and to give him an annual salary of \$400. We presume they will find it necessary to revive their seminary before long. A church containing "fifty-one ministers and fourteen students of theology" ought to have, and will, no doubt, find it necessary, to have a theological hall. There are some evils that appear to be almost inseparably connected with seminaries, but there are far greater evils consequent upon the want of them; and we have no doubt this Synod will find this to be the case.

The views expressed in relation to the fugitive slave law are highly seasonable, and the report adopted, with the exception of that part of it which represents this law as "naturally flowing from the provisions of the constitution," ought to meet the approbation of every friend of liberty and the rights of man.

A report was adopted by the Synod, declaring it to be in accordance with the Confession of Faith, and their testimony that "no distinction" should be made "between the power of those ministers who have and those who have not a pastoral charge, in a settled congregation."

GENERAL SYNOD OF THE ASSOCIATE REFORMED CHURCH OF THE WEST.

This Synod met in Chillicothe, Ohio, on Wednesday, the 14th of May. There appears to have been present thirty-three ministers and twenty-two elders. From a hasty reading of the reports of the several Presbyteries; a favourable impression has been made upon our mind, relative to the condition and prospects of this branch of the church of Christ. The report of the Board shows that these brethren are prosecuting with energy and encouraging prospects their foreign missionary enterprise. We shall probably insert their report in another number.

A report was adopted, proposing hypothetically to establish in October, A. D., 1852, a third sub-synod, to be formed out of the second Synod, and to be called the Synod of Illinois.

The subject of a revision and improvement in the metrical version of the book of Psalms was considered with solemnity and deliberation. This subject was brought before them by a memorial from the Presbytery of Springfield. The report of the committee as adopted, and the proceedings of the court thereon were as follow:

REPORT.—On the memorial from the Presbytery of Springfield, relative to the improvement of the version of the Psalms now in use, the committee of overtures report. God was acceptably worshipped in the use of various versions of the Psalms before the present version had an existence. The version now in use only professes to be more "plain, smooth, and agreeable to the original text than any heretofore." It does not claim to be perfectly plain, smooth and agreeable to the original text. Unquestionably, therefore, an improvement might be made in our version by competent persons, without violating any principle for which this church

has always contended or does now hold. But whether such an attempt is called for may be a question. Changes should not be wantonly made. Works of super-erogation are never to be ranked among duties. Abortive efforts at even real improvement in many cases should be carefully avoided. Judging from the attempts at improvement which are made by individuals and churches who agree with us on the version question, it would at first sight appear that a general desire for some improvement exists. But it may be wise in the Synod to test this question. The following resolutions, therefore, are recommended to the Synod for adoption:—1. That all the ministers and elders be called upon to answer to the question, ay or no. Is it your judgment that the Synod should take any step in accordance with the prayer of the Presbytery of Springfield?—2. If in the judgment of a minister or elder some steps should be taken, what step? Simply improve our version, or endeavour to add some additional metres from such sources as are within our reach? 3. If a majority of the Synod be found in favour of taking some step, let a committee be appointed to take the whole matter under consideration, to correspond as they may have opportunity with other ministers and churches, who agree with us on the main question, inviting their counsel and co-operation—the committee to report to the next general Synod.

It was ordered that the committee consist of six. The following persons were appointed, viz.: Rev. Messrs. J. D. Pressly, D.D., J. Claybaugh, D.D., D. R. Kerr, J. H. Buchanan, Samuel Finley, D.D., and James Prestley. D. Macdill, D.D., was added to the committee.

The following resolution was offered by Dr. Claybaugh and James Prestley, and unanimously adopted, viz.:—*Resolved*, That the aforesaid committee keep in view and be governed by the following principles:—1st. This Synod with entire unanimity adhere to a faithful translation of the book of Psalms as the subject matter of praise.—2d. Retain our present version with slight amendments, changing obsolete words, and smoothing the version; but making no essential changes.—3d. The addition of a variety of metres, in which no version is to be admitted which cannot be justly called a translation.

The following resolution was offered by James Prestley and Dr. Macdill, viz.: *Resolved*, That whereas great harmony and unanimity of sentiment, has prevailed in our counsel in the consideration of this important question, the moderator call on some member to lead in returning thanks to God.

An attempt was subsequently made to secure the adoption of the following resolution, offered by Dr. Claybaugh and Mr. Morrow:

Whereas, The mode of singing commonly called chanting is not condemned or forbidden by any thing in our principles and rules: and, whereas, it has antiquity to recommend it, and likewise the fact, that by this mode the church can best attain the great principle for which we have always contended, of a faithful translation of the Book of Psalms, the version thus employed, not being trammelled by rhyme; therefore, *Resolved*, That it shall not be considered a violation of our principles for any congregation to introduce chanting the authorized prose version of the Book of Psalms: Provided always, that the people of such congregation are so prepared to join in this mode of singing, that none shall thereby be excluded from joining in the praise of God; and also provided, that this mode of singing be not pressed so as to disturb, in any case, the peace and quiet of the church.

This resolution was laid upon the table, and we think it was wise in the Synod thus to dispose of it. It would, we think, have had no practical effect, and, in all probability, prejudiced the minds of some against the measures of the Synod, in relation to the improvement of our present version.

The following item is worthy the notice of the reader:

Took up the memorial on Art. II. § 1, Ch. III. of the Constitution of the A. R. Church. The memorial with an additional clause moved by Messrs. J. Prestley and Fife, was overtured, to the Presbyteries to be reported to the next General Synod, as follows, report:—

Messrs. Cockins and Dick, present the following memorial: Whereas, it is believed, that the article of the constitution of our church which specifies the persons who have a right to a vote in the election of a pastor and which is con-

sidered as specifying the persons who have a right to a vote in the election of church officers and the regulations of any "particular congregation," makes an unwarrantable distinction—one which unjustly deprives of a voice in such election widows in whose family there is no male representative, and women whose husbands do not belong to the church; but who contribute liberally to the support of the gospel, therefore, 1. Resolved, That in Art. 2d, § 1st, Ch. III. of the Constitution the word male be stricken out and the word "communing" inserted in its place, and that said article, with the proposed amendment, be overtured to the several Presbyteries of this Synod, to report to the next General Synod. 2. Resolved, That the propriety of extending the same privilege, in regard to temporalities, to pewholders, or those who support the ordinances in any congregation, be also overtured to the Presbyteries to report to the next General Synod.

We are gratified to find this Synod taking a step towards reformation on this subject. It has appeared to us surprising, that this unwarrantable exclusion of such a large portion of God's children, from the privilege of voting in the election of a pastor, has been so long persisted in. We hope the alteration proposed will be approved by the Presbyteries.

As an evidence that the cause of union is still before the minds of the brethren of this Synod, we may mention, that Rev. Joseph Claybaugh, D.D., was appointed to preach a sermon at the next general Synod, "on schism in the church, and its injurious influence upon the evangelization of the world." We wish both this Synod and ours had appointed every member to preach a sermon on this subject, before his congregation.

We have received from the editor of the United Presbyterian, the following corrected table of the statistics of the Associate Reformed Church of the West. We doubt not our readers rejoice in all the good this sister church is doing, and sincerely hope it may yet more and increase.

Sub-synods, 2; presbyteries, 13; pastors, 111; congregations, 283; missionary stations, 23; ministers without charge, 23; probationers, 28; students of theology, from 40 to 50.

Foreign missionaries, 3 families.

Families, 9,095; communicants, 19,232; increase, by profession, 1,514; increase by certificate, 1,068; decrease by death, 288; decrease by removal, 685; baptisms, infants, 1,617; baptisms, adults, 148.

GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

This body met in Pittsburgh, May 21st, 1851. The roll of Synod embraces twenty-eight ministers and fourteen elders; fifteen of their ministers were absent. Much of the time of the Synod appears to have been occupied with the consideration of what is called the Wilson case. We deem it unnecessary to lay before our readers the particulars of this case. The Synod at this meeting adopted answers to reasons of dissent, given in against their action of last year, declaring the act of the Presbytery of Pittsburgh, in receiving Rev. William Wilson of Cincinnati to be null and void. They also refused to reverse that action according to the wishes expressed in several memorials laid upon the Synod's table. This controversy, which has for some time been agitating this branch of the church, we think is not likely to be attended with profit to either party, and, if a hint from a mere looker on would be well received, we would say, Brethren, the sooner you dismiss it the better.

The following is an extract from the "Report of the Presbytery of Saharanpur," northern India:

To the General Synod of the Reformed Presbyterian Church in North America.

Dear Fathers and Brethren,—During the period that has intervened since our last report was written, several events have transpired, which we deem worthy of notice at the present time.

Two of our catechists have since ceased from their labours in the church below. Our native assistants are thus reduced to three. Gilbert M'Master, who has been for some years at Lodiana, has returned here, but has not yet been taken under the care of Presbytery. We hope, however, he may soon be prepared for assuming the position of the other young men. Then our students of theology will be four, viz.:—Theodore W. J. Wylie, Samuel B. Wylie, John N. M'Leod and Gilbert M'Master.

A new church building has been erected on the mission premises, at an expense of about \$2000. This sum has been collected from the British residents around us, and who feel interested in the success of our operations. The style of architecture is the Roman Doric, which, for neatness and simplicity we prefer to all others. It will be opened for public worship in less than two months from this time. The building is of a permanent character. This we consider important, as it gives our friends confidence that we have engaged in a work not soon to be abandoned. Ourselves and families have suffered severely, during the latter part of the past year, from an epidemic that swept over these provinces. We have much cause for gratitude to Almighty God, that the lives of so many of us have been spared, though we are not all recovered as yet from the effects of the disease. Attention has been given, to the best of our ability, to the various duties devolving on us, and we believe the Lord's work is progressing at this place. In the midst of all our troubles we have had some tokens of the divine favour, and though not many are joining our ranks, we yet perceive the silent workings of the Word in many quarters around us.

The seminary of the west, situated at Xenia, contained four students during the last year; it is continued at the same place. The eastern seminary, which has been for some years located in Philadelphia, under the instructions of Rev. Dr. Wylie and Rev. T. W. J. Wylie, was, by a vote of Synod, transferred to New York, and Rev. J. N. M'Leod, D.D., appointed professor, and Rev. D. J. Patterson instructor in the original languages of the scriptures. This transfer was made in consequence of the physical incapacity of the senior professor, by reason of his advanced age, to attend to its duties. We trust that the congregation that has so long enjoyed the ministrations of this venerable servant of God may be favoured with them for many years to come.

Among the causes for fasting mention is made of "the fugitive slave law," and also of "the prevalence of secret combinations, endangering the purity of religion and the stability of our free civil institutions." We would have been glad to have seen a more decided and formal condemnation of both these evils by the Synod; however, we rejoice at what they have done, and hope they will be prepared at their next meeting to do more. May the cause of God abundantly prosper in their hands.

Notices of New Publications.

THE CANON OF THE OLD AND NEW TESTAMENTS ASCERTAINED; OR, THE BIBLE COMPLETE, WITHOUT THE APOCRYPHA AND UNWRITTEN TRADITIONS. A new edition; revised for the Presbyterian Board of Publication. By Archd. Alexander, D.D., Professor of the Theological Seminary, Princeton, New Jersey. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut Street.

We are very much pleased to see this new and handsome edition. The author's name is a sufficient recommendation to the work. We have never seen any thing from his pen which was not well worth the

reading. The subjects discussed in the present volume are highly important, and such as every Christian should regard with special interest. Those who wish to know on what grounds the several books of the Old and New Testament are received as canonical, and others for which inspiration has been claimed are rejected, and also why tradition can have no claims upon our regards, as a rule of faith and practice, will find in this volume the most satisfactory information.

LAYS OF THE KIRK AND COVENANT. By Mrs. A. Stewart Monteith. New York: Robert Carter & Brothers, 285, Broadway. 1851.

This volume comprises 245 pages; the style of execution is very superior. It contains very graphic and neatly executed pictorial representations of "Cameron at Airmoss," "Patrick Hamilton in Flames," "Signing the Covenant," "Peden at Cameron's Grave," "John Brown of Priesthill," "McKail's Execution." The Lays on these themes, together with the "Introduction," "The Child of James Melville," "The Witness Stones of Rutherford," "The Death-Bed of Rutherford," "The Martyr's Child," "The Martyrs of Wigton," "The Merrie Tragedie of the Yonge Sanct Geil," are truly affecting, and cannot fail to produce a deep impression upon the hearts of those who have any love for the "Kirk and Covenant" of Scotland. By those especially who are familiar with the places referred to in these Lays, they will doubtless be read with thrilling interest. We shall, probably, favour the readers with an occasional extract. The sufferings of these holy men of God, who contended so nobly for Christ's crown and covenant, were great indeed, and they should not be forgotten by those who are now inheriting the fruits of their labours. The work is sold in this city, by WM. S. MARTIEN, 144, Chestnut Street.

LETTERS TO THE RIGHT REV. JOHN HUGHES, ROMAN CATHOLIC BISHOP OF NEW YORK. By "Kirwan." Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut Street.

This volume contains the "first" "second" and "third series" of these letters. We deem it to be unnecessary to say any thing in relation to this work. Its character is too well known to the Christian community at large to need our commendation. It can be obtained in a neat and readable form at the book store above referred to.

Poetry.

[For the Evangelical Repository.]

WINTER FLOWERS.

Oft when the beauties of the woods and flowers
Have met our gaze, a feeling of delight
Thrills through our souls. But when the winter's blight
Has passed upon the fields and greenwood bowers,
And hushed the wild-bird's song; how sweet the flowers,
How doubly sweet, that lift their fragile forms,
And breathe their fragrance out on winter storms.
Thus let us strive, in faith, through adverse hours
To stand; and when affliction bids us drain
Her cup of weeping, still to grow, and bloom,
And bring forth fruit to Him beneath whose reign
We live and move; and yield the sweet perfume
Of flowers brought by His grace from far abroad
To bloom within the garden of our God.

MARIA.

The Family Fire-Side.**THE SIN AND FOLLY OF SCOLDING.**

"Fret not thyself in any wise to do evil."—Psaln xxii. 2.

1. It is evil, and only evil, and that continually. David understood human nature, and says, "Fret not thyself in any wise to do evil." That is, if you cannot speak without scolding, keep silence.

2. IT DESTROYS AFFECTION.—No one ever did, ever can, or ever will love an habitual fretter, fault-finder, or scolder. Husbands, wives, children, relatives, or domestics have no affection for peevish, fretful fault-finders. Few tears are shed over the graves of such. Persons of high moral principle may tolerate them—may bear with them. But they cannot love them more than the sting of nettles, or the noise of mosquitoes. Many a man has been driven to the tavern and to dissipation by a peevish, fretful wife. Many a wife has been made miserable by a peevish, fretful husband.

3. IT IS THE BANE OF DOMESTIC HAPPINESS.—A fretful, peevish, complaining, fault-finding person in a family is like the continual chafing of an inflamed sore. Wo to the man, woman or child, who is exposed to the influence of such a temper in another. Nine-tenths of all domestic trials and unhappiness spring from this source. Mrs. D. is of this temperament. She wonders her husband is not more fond of her company. That her children give her so much trouble. That domestics do not like to work for her. That she cannot secure the good-will of young people. The truth is, she is fretful and peevish. Children fear her and do not love her. She never yet gained the affection of a young person, nor ever will till she leaves off fretting.

4. IT DEFEATS THE END OF FAMILY GOVERNMENT.—Good family government is the blending authority with affection, so as to secure respect and love. Indeed, this is the great secret of managing young people. Now your fretters may inspire fear, but they always make two faults where they correct one. Scolding at a child, fretting at a child, sneering at a child, taunting a child, treating a child as though it had no feelings, inspires dread and dislike, and fosters those very dispositions from which many of the faults of childhood proceed. Mrs. G. and Mrs. F. are of this class. Their children are made to mind; but how? Mrs. F. frets at and scolds her children. She is severe enough upon their faults. She seems to watch them in order to find fault. She sneers at them—treats them as though they had no feelings. She seldom gives them a command without a threat, and a long, running, fault-finding commentary. When she chides, it is not done in a dignified manner. She raises her voice, puts on a cross look, threatens, strikes them, pinches their ears, slaps their hands, &c. The children cry, pout, sulk, and poor Mrs. F. has to do her work over pretty often. Then she will find fault with her husband, because he does not fall in with her ways, or chime with her as a chorus.

5. FRETTING AND SCOLDING MAKE HYPOCRITES.—As fretters never receive confidence and affection, so no one likes to tell them any thing disagreeable, and thus procure for themselves a fretting. Now children conceal, inasmuch as they cannot make up their minds to be frank and open-hearted. So husbands conceal from their wives, and wives from their husbands. For a man may brave a lion, but he likes not to come in contact with nettles and mosquitoes.

6. IT DESTROYS ONE'S PEACE OF MIND.—The more one frets, the more he may. A fretter will always have enough to fret at,—especially if he or she has the bump of order and neatness largely developed. Something will always be out of place. There will always be some dirt somewhere. Others will not eat right, look right, talk right—he will not do those things so as to please them. And fretters are generally so selfish as to have no regard for any one's comfort but their own.

Children's Department.

A STORY FOR BOYS.

A Bishop, who had for his arms two thrushes with the motto, "Are not two sparrows sold for a farthing?" thus explains the matter to an intimate friend:—

"Fifty or sixty years ago, a little boy resided at a little village near Dillingen, on the banks of the Danube. His parents were very poor, and almost as soon as the boy could walk, he was sent into the woods to pick up some sticks for fuel. When he grew older, his father taught him to pick the juniper berries, and carry them to a neighbouring distiller, who wanted them for making hollands. Day by day the poor boy went to his task, and on his road he passed by the open windows of the village school, where he saw the schoolmaster teaching a number of boys of about the same age as himself. He looked at these boys with feelings of envy, so earnestly did he long to be among them. He was quite aware it was in vain to ask his father to send him to school, for he knew that his parents had no money to pay the schoolmaster; and he often spent the whole day thinking, whilst he was gathering the juniper berries, what he could possibly do to please the schoolmaster in the hope of getting some lessons. One day when he was walking sadly along, he saw two of the boys belonging to the school trying to set a bird-trap, and he asked one what it was for. The boy told him that the schoolmaster was very fond of thrushes, and that they were setting the trap to catch some. This delighted the poor boy, for he recollected that he had often seen a great number of these birds in the juniper wood, where they came to eat the berries, and he had no doubt but he could catch some.

"The next day the little boy borrowed an old basket of his mother, and when he went to the wood he had the great delight to catch two thrushes. He put them in the basket, and tying an old handkerchief over it, he took them to the schoolmaster's house. Just as he arrived at the door, he saw the two little boys who had been setting the trap, and with some alarm he asked them if they had caught any birds. They answered in the negative; and the boy, his heart beating with joy, gained admittance into the schoolmaster's presence. In a few words he told how he had seen the boys setting the trap, and how he had caught the birds to bring them as a present to the master.

"A present, my good boy!" cried the schoolmaster; "you do not look as if you could afford to make presents. Tell me your price, and I will pay it to you, and thank you besides."

"I would rather give them to you, sir, if you please," said the boy.

"The schoolmaster looked at the boy who stood before him, with bare head and feet, and ragged trousers that reached only half-way down his naked legs. 'You are a very singular boy!' said he; 'but if you will not take money, you must tell me what I can do for you, as I cannot accept your present without doing something for it in return. Is there any thing I can do for you?'

"Oh, yes!" said the boy, trembling with delight, 'you can do for me what I should like better than any thing else.'

"What is that?" asked the schoolmaster, smiling.

"Teach me to read," cried the boy, falling on his knees. "Oh, dear, kind sir, teach me to read!"

"The schoolmaster complied. The boy came to him at his leisure hours, and learned so rapidly that the schoolmaster recommended him to a nobleman residing in the neighbourhood. This gentleman, who was as noble in mind as in birth, patronised the poor boy, and sent him to school at Ratisbon. The boy profited by his opportunities; and when he rose, as he soon did, to wealth and honours, he adopted two thrushes as his arms."

"What do you mean?" cried the Bishop's friend.

"I mean," returned the Bishop, with a smile, "that the poor boy was MYSELF."

W. S. Young in account with Oregon Mission Fund.—(Recapitulation.)

N. B.—The three following Reports were prepared for insertion in the Minutes of Synod, but deferred for want of room. Except the last few items in each report, received in May and June, the sums were acknowledged in detail in our monthly reports in the Repository.—W. S. Y.

		DR.
July 25, '50,	Cash from H. & I. Kirkpatrick, Clark's Ferry, Pa.,	1 00
Aug. 27,	" Thos. McCalla, Bloomington, Ind.,	2 00
Sept. 2,	" Xenia cong., per J. C. McMillan,	16 50
	" Individuals in 2d Phila. cong., per Mr. Murphy,	10 00
3,	" Individuals in 2d cong., Phila., per Mr. Dickson,	12 25
	" John C. Brian,	1 00
4,	" Union cong., per Rev. D. Blair's letter,	22 50
5,	" Mrs. Woodburn and Mrs. Morrison, Phila.,	1 00
9,	" East Nottingham (?) cong., per Rev. W. Easton,	7 67
	" Miss L. Lunney, Phila., per J. R. Dickson,	50
23,	" Mahoning cong., per John Ewing,	10 00
	" 2d Phila. cong., per Rev. J. T. Cooper,	11 00
Oct. 1,	" James Beatty, Philadelphia,	1 00
3,	" Somonauk cong., Ill., per Rev. R. W. French,	8 00
15,	" Octorara cong., per Rev. Mr. Easton,	8 00
24,	" Alexander Balfour, York, N. Y.,	1 00
Nov. 1,	" Hebron cong., per Rev. J. McKirahan,	27 03
	" East Greenwich cong.,	15 67
	" Ladies' Mite Society of Barnet, per do.	25 00
4,	" John Stuart, Clarion, Pa.,	1 00
	" Mrs. — Phila.,	12
5,	" Union cong., per Rev. D. Blair,	3 00
18,	" Guinston cong., per Rev. J. Adams,	12 00
	" Massie's Creek cong., per Rev. J. P. Smart,	31 00
19,	" Granville cong., per Rev. G. D. Henderson,	12 00
21,	" Darby cong., per Rev. I. N. Laughead,	5 00
Dec. 8,	" Mahoning cong., per Mr. J. Ewing,	5 00
14,	" Bruce cong., Mich., per Rev. J. M. Smealie,	14 00
25,	" An anonymous Friend, Phila., per letter,	5 00
	" Individual in 2d Phila. cong., per Dr. Cooper,	3 00
28,	" Union cong., Pa., per Rev. D. Blair,	10 58
	" Indiana. " " "	13 47
Jan. 4, '51,	" Cambridge cong., per Wm. Rainey,	8 00
6,	" Caesar's Creek cong., per D. Barr,	7 00
23,	" Cherokee cong., per James Cassill,	6 00
Feb. 3,	" Mahoning cong., per John Ewing,	5 00
5,	" Rev. J. Adams, as a donation,	7 00
	" Stone Valley cong., per Rev. J. S. Easton,	16 00
	" Reidsville " " "	12 31
24,	Cash transf. from Foreign Mission Fund, by order of Mr. Lee,	75 00
Mar. 6,	Cash from G. Beveridge, Somonauk,	1 00
21,	" Cherokee cong., Ohio, per James Cassill,	8 00
Apr. 2,	" Mahoning cong., Pa., per John Ewing,	5 00
14,	" Cambridge cong., per A. McCracken,	14 90
22,	" James Dunlap, Mechanicsburgh, Pa.,	3 50
May 5,	" Mahoning cong., per John Ewing,	5 00
June 17,	" 2d Phila. cong., per Mrs. S. D. Cooper,	12 75
July 20,	" Female Contributing Society of 1st cong., Phila., per Miss Lunney, Treasurer,	31 50
		513 55

CR.

Jan. 23, '51, Transmitted to Mr. Isaac Geery, New York, 296 30

Feb. 3, " " " 75 00

371 30

Balance in treasurer's hands,

\$142 25

1850. <i>W. S. Young in acct. with Foreign Miss. Fund. (Recapitulation.)</i>		DR.
July 24,	Cash from Putnam Mite Society, per Rev. Isaac Law,	15 00
25,	" H. & I. Kirkpatrick, Clark's Ferry, Pa.,	1 00
Aug. 19,	" Yellow Creek cong., Ohio, per Rev. J. Patterson,	15 00
"	" Truro " " R. Forrester,	18 00
30,	" Darby " " I. N. Langhead,	4 00
24,	" Miss Letitia Lunney, Treasurer of Female Mission.	
	Soc'y of 2d Cong., Phila., by Jas. Gillespie,	12 77
Sept. 2,	" Xenia Cong., Bibles to Trinidad, (per J. C. McMillan),	9 00
"	" " Trinidad Mission, " "	14 75
4,	" Union Cong., Pa., " by Rev. D. Blair,	50 00
9,	" Carmel Cong., Ia., per Joseph M'Nairn, Treasurer,	18 35
"	" Washington Cong., Ia., " " "	4 65
9,	" Rev. W. Easton, per Mr. S. M'Clure,	7 67
14,	" Pittsburgh Cong., Pa., per Thos. Mitchell, Esq.,	100 00
16,	" Cherokee Cong., O., per J. Cassil's letter,	13 00
20,	" Clinton Cong., Pa., by Rev. Mr. Hanna,	25 00
"	" Baltimore Asso. Cong., per T. D. Anderson,	15 00
"	" An Old Friend to Missions, Baltimore,	10 00
Oct. 14,	" Sugar Run Con., O., per Rev. I. N. Langhead,	6 75
"	" Darby, " " " "	3 25
15,	" Octorara, " Pa., by Mr. Easton,	8 00
16,	" Rev. John Russell, Stamford, C. W., per J. Gordon,	5 00
24,	" Alexander Balfour, York, Livingston co., N. Y.,	1 00
Nov. 7,	" South Argyle cong., per Rev. J. P. Miller,	14 50
8,	" Albany cong., per Rev. S. F. Morrow,	32 50
"	" Johnstown " " " " "	8 25
"	" A Friend, " " " "	2 00
18,	" Guinston cong., per Rev. J. Adams,	10 00
27,	" Miss Lunney, Treas. of Female Miss. Soc. 2d cong.,	
1851,	Phila.,	11 87
Jan. 1,	Cash from Sabbath School, 2d cong., Phila., per J. Blakely,	2 07
4,	" Female Mis. Society of Northfield, O., per Miss Cooper,	8 00
6,	" Caesar's Creek cong., per D. Barr,	13 00
8,	" Female Mite Soc. 2d Phila. cong., per Miss Laird,	8 07
23,	" Baltimore cong., by T. D. Anderson, per Mr. Findley,	30 00
29,	" Miss Hannah A. McMillan, Landsford, S. C.,	10 00
Feb. 4,	" Granville cong., Ill., per Rev. G. D. Henderson,	8 00
Mar. 7,	" Massie's Creek cong., per D. Jackson, treasurer,	20 00
25,	" Duncan Campbell, Johnstown, N. Y., per Mr. M'Henry,	1 00
Apr. 9,	" A lady in Darlington, Pa., per Mr. W. Eakin,	1 00
18,	" Female Mite Society, Florida cong., per Mr. M'H.	15 00
22,	" James Dunlap, Mechanicsburgh, Pa.,	3 00
29,	" A Friend to Missions, Baltimore, Md., per Mrs. C.,	10 00
"	" Female Miss. Soc., 2d cong., Phila.,	6 19
"	" Sabbath School, " " "	2 25
"	" Draft from William M. Bell, Esq., Pittsburgh, Pa.,	481 00
May 22,	" Salem cong., N. Y., per John Dobbin,	10 00
"	" Adam Green, Scipio, Indiana, per Rev. J. Brown,	5 00
"	" Madison cong., " " "	16 45
"	" Scroggsfield cong., O., per Rev. J. Patterson,	26 20
"	" Unity " " " W. Wishart,	2 00
23,	" Portland " Ind., " J. Dickson,	12 00
"	" Cherokee " O., " J. Wallace,	10 55
"	" W. Hebron " N. Y., " J. A. Shankland,	12 00
"	" A Friend, " " " J. G. Smart,	50 00
24,	" W. Buchanan, Dearborn, Mich., per Mr. Donnan,	1 50
"	" Mrs. Margaret Ross, per Rev. J. Wallace,	25
26,	" A Friend, per Mr. J. C. McMillan,	5 00
27,	" Xenia cong., O., per Mr. Shepherd, treasurer,*	11 62
"	" " " " " "	6 00
29,	" Putnam Mite Society, per Rev. H. K. Lusk,	8 00
"	" Cambridge cong. " " " "	5 00

\$1236 46

	Amount brought forward,	\$1236 46	
June 10,	Cash from Reidsville cong., Pa., per Rev. John S. Easton,	11 08	
	" Stone Valley " " " "	15 19	
	" George Kerr, Tuscaloosa, Alabama, .	50	
	" Belmont cong., per Rev. D. M'Lane,	2 87	
	" Miss Jane Fulton, Cross Creek, per Rev. D. Thompson,	1 00	
17,	" Baltimore cong., per T. D. Anderson,	25 00	
	" 2d Phila. " per Mrs. S. D. Cooper,	12 75	
1851.		1304 85	
	Balance due treasurer, see Repository, vol. ix. p. 92,	11 49	CR.
	Amount paid Rev. W. H. Andrew, as per receipt,	681 00	
	By Donation of Pittsburgh cong. to Foreign Mission transferred to Oregon Mission, per order of Rev. H. Lee,	75 00	
May 24,	Paid J. C. M'Millan, Xenia, on account of money advanced Rev. W. H. Andrew for outfit,	96 00	
27,	Paid W. Shepherd, treas. of Xenia cong., on account of money borrowed by Rev. Mr. Andrew,	43 50	
	Paid, by Mr. Shepherd, to Rev. Mr. Andrew,*	11 62	
	Paid Mr. Shepherd, treas. of Xenia cong., in full for money borrowed of him by Mr. Andrew,	14 37-932 98	
	Balance in the hands of treasurer,	371 87	

1850.	<i>W. S. Young in account with Home Mission Fund. (Recapitulation.)</i>	DR.	
	Balance in treasurer's hands, see Rep. vol. ix. p. 101,	75 20	
July 8,	Cash from 2d Phila cong., quarterly collection,	13 84	
25,	" H. & I. Kirkpatrick, Clark's Ferry, Pa.,	1 00	
Sept. 2,	" Xenia cong., per J. C. M'Millan,	9 75	
9,	" (East Nottingham cong.?) per Rev. W. Easton,	7 67	
23,	" Baltimore cong., per Mr. T. D. Anderson,	15 00	
	" 2d Phila. cong., monthly collection,	8 48	
Oct. 15,	" Octorara cong., Pa., by Mr. Easton,	8 05	
	" Muddy Run cong., " "	3 75	
24,	" Delhi cong., per Rev. W. J. Cleland,	7 23	
	" Alexander Balfour, York, N. Y.,	1 00	
26,	" Cherokee cong., Ohio, per J. Cassill,	15 00	
Nov. 1,	" Hebron cong., per Rev. J. M'Kirahan,	22 74	
	" East Greenwich cong., " "	11 19	
18,	" Guinston cong., per Rev. J. Adams,	21 00	
28,	" Sugar Creek cong., O., Rev. C. Cummins,	5 00	
	" Caesar Creek " " "	9 00	
Dec. 23,	" Florida cong., N. Y., per Rev. G. M. Hall,	20 00	
23,	" Stone Valley cong., per Rev. J. S. Easton,	15 00	
	" Reidsville cong, " "	9 00	
Jan. 6, '51,	" Robert M'Collum, Chanceford, Pa., per J. Tash,	2 00	
6,	" Jacob Grove, " " "	1 00	
23,	" Baltimore cong., per Mr. T. D. Anderson,	30 00	
	" Cherokee cong., Logan co., O., per J. Cassill,	10 00	
Feb. 5,	" Lower Chanceford cong., per Rev. J. Adams,	8 00	
Mar. 10,	" Miss Ellen Hanna, to buy Bibles for mission,	5 00	
May 10,	" 2d Phila. cong., collection,	12 00	
June 10,	" A Friend to Synod, per letter,	5 00	
17,	" Baltimore cong., per Mr. T. D. Anderson,	25 00	
	" 1st Phila. cong., per collection,	17 00	
	" " from Mrs. W.	5 00	
July 15,	" Cherokee cong., Ohio, per J. Cassill,	15 00	
Aug. 4,	" Per Rev. W. Easton, from Octorara congregation,	15 50	
"	" " " East Nottingham cong.,	16 00	
		415 40	

* We were requested by Mr. Shepherd to acknowledge or report the above, though the amount did not pass through our hands.—W. S. Y.

CR.

July 15, '49, Printing Dr. R.'s report, omitted in last year's report,	7 50
May 1, '50, Cash paid Mr. Gordon,	18 30
Aug. 19, Transmitted to Mr. W. M. Bell, per Mr. J. M'Candless,	90 04
Nov. 2, " " " " Mr. John Dean,	109 86
28, Paid to Rev. Cyrus Cummins, missionary services,	14 00
Dec. 23, " " Rev. Mr. M'Ilhenny, by order of Dr. Rodgers,	50 00
Feb. 26, '51, Transmitted to Mr. Bell, per Mr. J. M'Candless,	74 00
May 16, " " Paid Mr. G. Neebitt, per order of Dr. Rodgers,	18 00
June 17, " " Transmitted to Mr. Bell, per Mr. J. Dean,	100 00

481 70

Balance due treasurer,

36 30

W. H. Andrew in account with Foreign Mission Fund.

James Dawson, Washington, Iowa,	\$5 00
Rev. W. Y. Hamilton, Philadelphia,	5 00
Cæsar Creek congregation, Greene county, Ohio,	5 00
Xenia " " " " " "	11 37½

 \$26 37½

Received of Wm. S. Young, twenty-six dollars and thirty-seven cents, as part of salary in the Foreign Mission field. *W. H. ANDREW, Missionary.*

Received of Wm. S. Young, six hundred and eighty-one dollars, Foreign Mission Fund, May 30th, 1851. *W. H. ANDREW.*

ERRATA.—Will the Editor be so good as to notice the following errata in the April No. of Repository? They occur in the proposed amendments to our metrical version of the Psalms. Ps. vii., 9, 2d line, for *all* read *let*. Ps. xvi. 4, for *name* read *names*. Ps. xvii., 3, 2d line, for *did'st* read *didst*. Ps. xxxvii., for 10 read 16. Ps. lxx., 8, after the first stanza insert 9, the number of the verse, and transpose the semicolon after *earth* to the end of the line. Ps. lxxviii. 16, the words "—Yea, God will here," should be printed as the end of the third line, and what follows as the fourth line. Ps. cvii. 26, for *They up to heav'n mount*, read *They mount up to the heav'ns*. Ps. cxxxviii. 7, 3d line, for *to're* read *tear*. In "Addenda," Ps. vi. 4, insert *me* at the end of the line. Ps. xviii. 43, remove the apostrophe from *heathen's*. Ps. xxxv. 21, for *then* read *thus*. In Ps. xlii. 19, an alteration which had been erased was through oversight transcribed; instead of it read, *Though us thou broke in dragon's place, And covered with death's shade*. Ps. lxxviii. 17, the note was only intended for the editor; the verse might read thus:

God's chariots twenty thousand are,
Angels who do his will;

He's with them in his holy place,
As once in Sinai's hill.

Even, when contracted, is sometimes spelled *ev'n*, and sometimes *e'en*: to me, the former appears preferable.

In a number of instances where credit is given to C., his alterations are only adopted in part. In other instances, the alterations were so slight that it was thought unnecessary to affix any mark to them. A few have not been marked through some oversight, such as Ps. xxi. 13; xxiii. 10; xxxv. 20.—T. B.

Correction of Statistical Table.

Dr. Beveridge requests us to state that the congregation of Pigeon Creek, Washington county, Pa., contributed \$60. It was erroneously credited \$10 in table.

☞ **TO OUR PATRONS AND CORRESPONDENTS.**—Subscribers will please examine their receipts, and inform us if any mistake or omission should be discovered. Also, observe if moneys sent for missionary purposes have been accurately acknowledged.

☞ We propose sending bills, shortly, to subscribers in arrears for former volumes. A large amount is still due for the work. The amount can be sent by mail.

☞ **PRE-PAYMENT.**—None will be considered advance payers, unless the amount for present volume be sent before the first of October. Until further notice, or until the end of the present year, (Dec.,) three dollars will be considered full payment for the present and succeeding volume.

Respectfully, *W. S. Young.*

ACKNOWLEDGMENTS.

Abercrombie, James M., Bellbrook, Ohio, new sub., volume 10,	-	-	1 50
Acheson, John, Jamestown, Ohio, volume 10 and premium, new sub.,	-	-	2 00
Adams, Thomas, Clinton, Pa., volume 10,	-	-	1 50
Adams, George, Hamden, Delaware county, New York, volume 10,	-	-	1 50
Aiken, Andrew, Portersville, Butler county, Pennsylvania, for volume 9,	-	-	2 00
Aiken, James, Pittsburgh, Allegheny co., Pa., volume 10,	-	-	1 50
Alexander, Andrew, Bedford, Cuyahoga county, Ohio, volume 10,	-	-	1 50
Alexander, Humphrey, St. Clairsville, Ohio, volume 10,	-	-	1 50
Alexander, John, Lake, Washington county, New York, volume 10,	-	-	1 50
Alexander, Josiah, Leesburg, E. Tennessee, volumes 8 and 9,	-	-	4 00
Alexander, Martha, Leesburgh, East Tennessee, volume 9 and one half 10,	-	-	3 00
Alexander, Peter, Plainfield, Illinois, volume 10, new subscriber,	-	-	1 50
Alexander, Robert, Northfield, Ohio, volumes 9 and 10, in full,	-	-	3 00
Alexander, Samuel, Cadiz, Harrison co., O., vol. 10,	-	-	1 50
Allen, Joseph, New Wilmington, Pa., volume 10,	-	-	1 50
Allen, Joseph, Dayton, Montgomery county, O., vol. 10 and premium,	-	-	2 00
Allen, Wm. A., Little York, Warren co., Ill., volume 10,	-	-	1 50
Anderson, Alex., Yorkville, Racine co., Wisconsin, volumes 8 and 9,	-	-	4 00
Anderson, Ann, New York City, New York, new subscriber, vol. 10 and prem.,	-	-	2 00
Anderson, John, Xenia, Greene county, Ohio, volume 10,	-	-	1 50
Anderson, John L., South Hanover, Jefferson co., Indiana, vol. 10,	-	-	1 50
Anderson, John, Huntingdon, Pennsylvania, volume 10,	-	-	1 50
Anderson, Rev. Dr., Canonsburgh, Washington county, Pa., in full,	-	-	1 00
Anderson, William A., Cedarville, Ohio, vol. 10,	-	-	1 50
Anderson, William, Cedarville, Ohio, vol. 10,	-	-	1 50
Anderson, W. K., Laporte, Laporte co., Ind., vols. 6, 7, 8, 9 and 10,	-	-	9 50
Andrew, E., Bellbrook, Green co., Ohio, volume 10,	-	-	1 50
Andrew, J. H., Canonsburgh, Pennsylvania, volume 10,	-	-	1 50
Andrew, Thomas, changed to Cedarville, Greene co., Ohio, volumes 9 and 10,	-	-	3 50
Apjohn, Hugh, New York City, New York, volume 10 and premium,	-	-	2 00
Armstrong, Archibald, Lake, Washington co., N. Y., volume 10,	-	-	1 50
Armstrong, George, Anaquasscook, Washington county, New York, volume 10,	-	-	1 50
Armstrong, John, Bovina Centre, New York, volumes 9 and 10,	-	-	3 50
Arnot, F. H., Coila, Washington co., N. Y., volumes 8 and 9, d.,	-	-	4 00
Arnot, George M., Coila, Washington county, New York, vol. 10,	-	-	1 50
Arnot, George, Sr., East Greenwich, Wash. co., New York, volume 10,	-	-	1 50
Arnot, James, Coila, Washington county, New York, volume 9,	-	-	2 00
Arnot, John, E. Greenwich, N. Y., volume 10,	-	-	1 50
Arnott, Rev. Moses, South Hanover, Indiana, volume 10,	-	-	1 50
Arthur, Hugh, Cadiz, Harrison co., Ohio, volume 9, d.,	-	-	2 00
Ashton, Isaac, N. White Creek, Washington co., N. Y., vol. 10,	-	-	1 50
Ashton, William, East Greenwich, Wash. co., N. Y., volume 10,	-	-	1 50
Acheson, Matthew R., Hickory, Washington co., Pa., volume 10,	-	-	1 50
Bail, Jane, Huntsville, Logan co., Ohio, volumes 7, 8, d.,	-	-	4 00
Bachop, Wm., Lake, Washington county, New York, volumes 9 and 10,	-	-	3 50
Baine, Alexander, Clinton, Allegheny county, Pa., volume 10,	-	-	1 50
Baine, Ebenezer, Huntsville, Ohio, on account,	-	-	5 00
Baine, Susannah, Clinton, Allegheny co., Pa., volume 10 and premium,	-	-	2 00
Ballack, William, Yorkville, Racine co., Wisconsin, volumes 8 and 9, d.,	-	-	4 00
Ballantyne and M-Farland, Hamden, New York, volume 10, new subscriber,	-	-	1 50
Barclay, Robert, North Duaneburgh, New York, volume 10,	-	-	1 50
Barnea, John, Sen., Lockport, Carrol county, Indiana, volume 10,	-	-	1 50
Barnea, John, Jr., Lockport, Carrol county, Indiana, volume 10,	-	-	1 50
Barnea, William, Lockport, Carrol county, Indiana, volumes 9 and 10,	-	-	3 50
Barr, David, Xenia, Greene county, Ohio, volumes 5, 6, 7, 8, 9, 10, and premium,	-	-	12 00
Barr, Henry, Paris, Washington county, Pa., volume 10,	-	-	1 50
Bell, William, Pittsburgh, Allegheny co. Pa., volume 9,	-	-	2 00
Bennett, William, Hart's Cross Roads, Crawford co., Pa., vol. 10,	-	-	1 50
Best, James D., Washington, Washington co., Pa., vol. 10,	-	-	1 50
Best, James, Olena, Henderson county, Illinois, volume 10 and premium,	-	-	2 00
Beveridge, Alexander, Lake, New York, volume 10,	-	-	1 50
Beveridge, George, Somonauk, De Kalb co., Illinois, volume 10,	-	-	1 50
Beveridge, James, Lake, Washington co., N. Y., volume 10,	-	-	1 50
Beveridge, John, Lake, Washington co., N. Y., vol. 10,	-	-	1 50
Beveridge, Matthew, Lake, Washington co., N. Y., vol. 9,	-	-	2 00
Bicket, Reed, Jamestown, Ohio, volume 10,	-	-	1 50
Bicket, John, Xenia, Greene co., Ohio, volume 10,	-	-	1 50
Bigger, Samuel, St. Clairsville, Ohio, volume 9,	-	-	2 00

Bigger, Thomas, Murdockville, Wash. co., Pa., vol. 9,	-	-	-	2 00
Bigger, William, New California, Ohio, volume 10, new subscriber,	-	-	-	1 50
Bishop, John, Lake, Washington county, N. York, volume 10,	-	-	-	1 50
Black, Daniel, Wooster, Wayne county, Ohio, vol. 10,	-	-	-	1 50
Black, James, New York City, New York, volume 10,	-	-	-	1 50
Black, Rev. R. J., Philadelphia, Pennsylvania, volumes 8 and 9,	-	-	-	4 00
Black, William, Pittsburgh, Allegheny co., Pa., volume 10,	-	-	-	1 50
Blair, Mrs. Eliza, Xenia, Greene county, Ohio, volume 10,	-	-	-	1 50
Blair, David, Adamsville, Pennsylvania, volume 9, d.,	-	-	-	1 50
Blake, Robert, East Greenwich, New York, vol. 10,	-	-	-	1 50
Blakely, William, Philadelphia, Pa., volume 10 and premium,	-	-	-	2 00
Boon, James, Fredericksburgh, Ohio, volumes 8, 9, and 10,	-	-	-	5 50
Bovee, Moses R., Barnet, Vermont, volume 10,	-	-	-	1 50
Boyd, John, Pittsburgh, Allegheny co., Pa., vol. 10,	-	-	-	1 50
Boyd, James, Keene, Coshocton co., Ohio, vol. 10 and premium,	-	-	-	2 00
Boyd, James T., Canal Lewisville, Ohio, volume 10 and premium, new subscriber,	-	-	-	2 00
Boyd, Henry, Canal Lewisville, Ohio, volume 10 and premium, new subscriber,	-	-	-	2 00
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Boyd, Thomas, Cadwalader, Tusc. county, Ohio, new subscriber, volume 10,	-	-	-	1 50
Boyd, William, Cadwalader, Tusc. county, Ohio, new subscriber, volume 10,	-	-	-	1 50
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Brewster, James, Mount Jackson, Pennsylvania, volume 10, new subscriber,	-	-	-	1 50
Brinkerhoff, John, Wooster, Ohio, volume 10, new subscriber,	-	-	-	1 50
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Brodfute, Wm., Clifton, Greene county, Ohio, vol. 10,	-	-	-	1 50
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Brown, Rev. Thomas, Cambridge, Ohio, volume 10 and premium,	-	-	-	2 00
Brown, Mrs. Elizabeth, Fairfield, Pennsylvania, volumes 9 and 10,	-	-	-	3 50
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Buchanan, William, Dearborn, Wayne county, Michigan, volume 10, new sub.,	-	-	-	1 50
Buehanan, Thomas, Taylorstown, Pennsylvania, volume 10,	-	-	-	1 50
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Bull, Rev. J. L., Kenton, Hardin co., Ohio, volume 10, new subscriber,	-	-	-	1 50
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Burns, John, Bovina, Delaware co., N. Y., volume 10,	-	-	-	1 50
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Christy, Andrew, Kinsman, Ohio, volume 9,	-	-	-	2 00
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Kerr, Robert, Keene, Coshocton co., Ohio, vol. 10 and premium,	2 00
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Keyser, S. S., Keithsburg, Mercer county, Illinois, volume 10, new subscriber,	1 50
King, John, Clifton, Greene county, Ohio, volume 10,	1 50
Kingsnorth, Miss Ruth, Cincinnati, Ohio, volume 10, new subscriber,	1 50
Kinkade, Robert, Dutch Creek, Iowa, volume 10 and premium, new subscriber,	2 00
Kirkpatrick, H. & L., Clark's Ferry, Pennsylvania, volume 10,	1 50
Knox, John, Huntsville, Ohio, volume 10, new subscriber,	1 50
Lackey, John, New Athens, Harrison county, O., vol. 10,	1 50
Laird, Miss Sarah, Philadelphia, Pennsylvania, volume 10, new subscriber,	1 50
Lander, William, North Duaneburgh, N. Y., vol. 10,	1 50
Lant, Michael, Olena, Illinois, volume 10, new subscriber,	1 50
Latta, Samuel, South Hanover, Jefferson co., Ind., volume 10 and premium,	2 00
Latta, Thomas, Carrollton, Carroll co., Ohio, vol. 10,	1 50
Laughhead, D. M., Xenia, Greene county, Ohio, volume 10,	1 50
Laughhead, James S., Xenia, Greene county, Ohio, volume 10 and premium,	2 00
Laughhead, Wm., Huntsville, Logan co., O., volume 10,	1 50
Laughhead, Rev. I. N., New California, Ohio, volume 10,	1 50
Law, Rev. James, Marysville, Tennessee, volume 9, in full,	1 00
Law, Rev. Isaac, Putnam, Washington county, New York, volume 10,	1 50
Law, David, Anaquasscook, New York, volume 10,	1 50
Law, Edward, Anaquasscook, New York, volume 10,	1 50
Law, James, Monmouth, Illinois, vol. 10,	1 50
Law, Robert T., Anaquasscook, New York, volume 10,	1 50
Law, William, Anaquasscook, New York, volume 10,	1 50
Law, William, Rehoboth, Perry county, Ohio, volume 10 and premium,	2 00
Lawrence, James, Londonderry, Ohio, volume 9, d.,	2 00
Lee, Samuel, Cambridge, Ohio, volume 10,	1 50

Lee, Hugh, Olena, Illinois, volume 9, d.,	-	2 00
Lee, Thomas, Cadiz, Harrison co., Ohio, vol. 10,	-	1 50
Lee, Rev. Hans W., Pittsburgh, Allegheny county, Pennsylvania, volume 10,	-	1 50
Leiper, Robert, Frankfort Springs, Pa., volume 10,	-	1 50
Leummon, Wm., Northfield, Ohio, volumes 9 and 10,	-	3 50
Lendrum, Alexander, Newburgh, New York, volumes 9, 10, 11, and premiums,	-	6 00
Lendrum, George, Lake, Washington co., New York, vol. 10 and premium,	-	2 00
Leslie, George, Chenango, Lawrence county, Pennsylvania, volume 10, new sub.,	-	1 50
Liggett, John, Xenia, Greene county, Ohio, volume 8,	-	2 00
Lindsay, Robert O., Birmingham, Van Buren co., Iowa, vol. 10,	-	1 50
Lindsay, Samuel, Londonderry, Ohio, volume 10, new subscriber,	-	1 50
Lindsay, Elizabeth, Londonderry, Ohio, volume 10, new subscriber,	-	1 50
Lindsay, Rev. D., Birmingham, Iowa, volume 10,	-	1 50
Linton, Mrs. Pittsburgh, Allegheny county, Pennsylvania, volume 10,	-	1 50
Little, David R., Keokuk, Lee county, Iowa, volumes 8 and 9,	-	4 00
Little, Francis, Ligonier, Pennsylvania, on volume 9, in full,	-	1 00
Little, Hugh H., Ligonier, Pennsylvania, volume 10,	-	1 50
Little, James L., Keokuk, Iowa, new subscriber.	-	
Little, George P., Albia, Iowa, volume 10, new subscriber,	-	1 50
Logan, John, New York City, New York, volume 9,	-	2 00
Logue, Rev. J. W., Northfield, Ohio, volume 10,	-	1 50
Lorimer, Alexander, Ryesville, Guernsey county, Ohio, volume 10, new sub.,	-	1 50
Love, Hugh, Clarksville, Pennsylvania, volume 10,	-	1 50
Lowry, John, Pittsburgh, Pennsylvania, volume 10, new subscriber,	-	1 50
Lowry, Miss Mary, Lowellville, Ohio, volume 10,	-	1 50
Lusk, Hugh, Upper St. Clair, Pennsylvania, volume 10,	-	1 50
Lytle, William, Elderstown, Pennsylvania, volume 10,	-	1 50
Magoffin, Joseph, Brookville, Jefferson county, Pennsylvania, volume 10,	-	1 50
Maloney, Samuel, Clinton, Allegheny co., Pa., volumes 8 and 9,	-	4 00
Marshall, Rev. John, Londonderry, Guernsey co., Ohio, vol. 10,	-	1 50
Marshall, William, Otsego, Ohio, volumes 8 and 9,	-	4 00
Martin, Alexander, Forks of Muddy Creek, York co., Pa., volume 10,	-	1 50
Martin, David, Little York, Warren county, Ill., volume 10,	-	1 50
Martin, John, Harladsburgh, Pennsylvania, volume 10 and premium,	-	2 00
Martin, Samuel, Canonsburgh, Pa., volume 10,	-	1 50
Mathews, William, Fairfield, Pennsylvania, volume 10 and premium,	-	2 00
Mauchlin, William, Baltimore, Maryland, volumes $\frac{1}{2}$ 9 and 10,	-	2 50
Mauchlin, John, Huntville, Logan co., Ohio, vol. 10,	-	1 50
Maughlin, John, Union, York co., Pa., vol. 10,	-	1 50
Maxwell, John, Flat Rock, Crawford county, Illinois, volume 10, new subscriber,	-	1 50
Maxwell, James, Cadiz, Harrison county, Ohio, volume 10, new subscriber,	-	1 50
Maxwell, Robert B., New Rumley, Ohio, volume 10,	-	1 50
Mayben, James, Mahoning, Indiana co., Pennsylvania, volume 10,	-	1 50
Mears, Samuel, Mt. Jackson, Pennsylvania, volume 10, new subscriber,	-	1 50
Merriman, Willis, Bucyrus, Crawford co., Ohio, vol. 10,	-	1 50
Milmine, William, North Duaneburgh, N. Y., volume 10,	-	1 50
Milmine, Alexander, State Line, Wisconsin, volume 10, new subscriber,	-	1 50
Miller, Joseph, Sr., Marata, Jefferson county, Pennsylvania, volume 10, new sub.,	-	1 50
Miller, Joseph, Jr., Marata, Jefferson county, Pennsylvania, volume 10, new sub.,	-	1 50
Miller, John, New Concord, Ohio, volume 10, new sub.,	-	1 50
Miller, Thomas, Bovina Centre, New York, volume 10, new subscriber,	-	1 50
Miller, Andrew P., Frankfort Springs, Beaver co., Pa., volume 10 and premium,	-	2 00
Miller, David, Bovina Centre, New York, volume 9,	-	2 00
Miller, James, Magnolia, Putnam co., Illinois, volume 10,	-	1 50
Miller, John, Lake, Washington co., N. Y., volumes 9 and 10,	-	3 50
Miller, L. A., Kenton, Hardin county, Ohio, volume 10,	-	1 50
Milligan, Wm., Cadiz, Greene county, Ohio, volume 9,	-	2 00
Milliken, Robert, Baltimore, Maryland, volume 10 and premium,	-	2 00
Milliken, Thomas, Cowansville, Pennsylvania, volume 10, new subscriber,	-	1 50
Mitchell, David, 2d, New California, Ohio, volume 10,	-	1 50
Mitchell, Mrs. Martha, Cedarville, Greene county, Ohio, volume 10,	-	1 50
Mitchell, Robert, Cadiz, Harrison co., Ohio, volume 10,	-	1 50
Mitchell, Robert A., Xenia, Greene county, Ohio, volumes 9 and 10,	-	3 50
Mitchell, Samuel K., Xenia, Greene county, Ohio, volume 10,	-	1 50
Mitchell, William, Taylorstown, Pennsylvania, volume 10, new subscriber,	-	1 50
Moffat, David D., Madison, Indiana, volume 10,	-	1 50
Monroe, G. & J., Xenia, Greene county, Ohio, vol. 10,	-	1 50
Moore, James, Junior, Huntingdon, Pennsylvania, volume 10,	-	1 50
Moore, John S., Worth, Perry county, Ohio, volume 10 and premium,	-	2 00
Moore, John, Xenia, Greene county, Ohio, volume 10 and premium,	-	2 00
Moore, Mrs. Margaret, Portersville, Pa., vols. 8 and 9,	-	4 00

Moore, Mrs. Mary C., Xenia, Greene county, Ohio, vol. 10,	-	-	1 50
Moore, Ephraim, Esqueasing, Canada West, on volume 10, new subscriber,	-	-	1 00
Morrison, Samuel, Cambridge, Guernsey co., Ohio, vol. 10,	-	-	1 50
Morrison, Thomas, Queenston, C. W., on volume 10,	-	-	1 00
Morrison, William, Brookville, Jefferson county, Pa., volume 10,	-	-	1 50
Morrison, William, Clinton, Allegheny co., Pa., volume 9,	-	-	2 00
Morrow, Rev. S. F., Albany, New York, volume 10,	-	-	1 50
Morton, Andrew, Moorefield, Switzerland co., Indiana, volume 10,	-	-	1 50
Morton, J., Romeo, Michigan, volume 10,	-	-	1 50
Mosman, J. S., Kinsman, Trumbull co., Ohio, vol. 10 and premium,	-	-	2 00
Murch, J. C., Reynoldsburgh, Ohio, volume 10, new subscriber,	-	-	1 50
Murphy, Daniel, Philadelphia, Pennsylvania, volume 9,	-	-	2 00
Murray, David, Groveland, Winnebago county, Wisconsin, volumes 9 and 10,	-	-	3 50
Murray, Mrs. Mary, Princeton, Lawrence county, Pa., vol. 10,	-	-	1 50
Murray, Miss Martha, Canonsburgh, Pa., volume 10,	-	-	1 50
Murray, Robert, Brushland, New York, volume 10 and premium,	-	-	2 00
Murray, Rev. George, Princeton, Canada West, on volume 10,	-	-	1 00
Murray, Rev. A., Economy, Beaver co., Pennsylvania, in full for volume 10,	-	-	1 00
Mustard, Samuel, Washington, Washington county, Pa., volume 10,	-	-	1 50
McArthur, Rev. S., New Concord, Ohio, volume 10 and premium,	-	-	2 00
McArthur, John, Anaquasscook, New York, volume 10, new subscriber,	-	-	1 50
McAulay, Rev. John, Reimersburgh, Pennsylvania, on volume 10,	-	-	50
McBride, Alex., Clinton, Allegheny co., Pa., volumes 9 and 10,	-	-	3 50
McBride, Samuel, New Bedford, Pennsylvania, volume 10 and premium, new sub,	-	-	2 00
McBride, John, Philadelphia, Pennsylvania, volume 10 and premium,	-	-	2 00
McBride, W. H., Eddysville, Iowa, new subscriber, volume 10,	-	-	1 50
McCahan, James, Birmingham, Van Buren co., Iowa, volume 10,	-	-	1 50
McCalmont, James, Candor, Washington county, Pennsylvania, new sub, vol. 10,	-	-	1 50
McCampbell, William, Sr., New California, Union co., Ohio, vol. 9,	-	-	2 00
McCarrell, Rev. J., Kendall, Beaver county, Pennsylvania, vol. 10 and Confession,	-	-	2 25
McCasland, George, Scroggsfield, Ohio, volume 9, d.,	-	-	2 00
McClane, James, Jamestown, Ohio, volume 10, new subscriber,	-	-	1 50
McCleary, Edward, Dalton, Wayne county, Ohio, volumes 6, 7, 8, 9, and 10,	-	-	9 50
McClees, A. E., Taylorstown, Pennsylvania, volume 10, in full,	-	-	1 50
McClelland, John, Lake, Washington co., N. Y., volume 10,	-	-	1 50
McClelland, John, Xenia, Greene co., Ohio, volume 10 and premium,	-	-	2 00
McClelland, William, Mt. Jackson, Pa., volume 10,	-	-	1 50
McClelland, Wm., Mogadore, Summit co., Ohio, volume 10,	-	-	1 50
McClelland, Robert, Xenia, Greene county, Ohio, volume 10,	-	-	1 50
McClelland, John, Washington, Pennsylvania, volume 10,	-	-	1 50
McClintock, Rev. Joseph, Princeton, Lawrence county, Pennsylvania, vol. 10,	-	-	1 50
McClintock, Elizabeth, Frazersburg, Ohio, volumes 8, 9 and 10,	-	-	5 50
McClymonds, John, Portersville, Butler county, Pa., volume 9,	-	-	2 00
McClymonds, Wm., Jacksonville, Butler co., Pa., volume 10,	-	-	1 50
McCormac, Samuel, Gabers, Columbiana county, Ohio, volume 10,	-	-	1 50
McCracken, Alexander, Cambridge, Guernsey county, Ohio, volume 10 and prem.,	-	-	2 00
McCreery, James, Mahoning, Indiana county, Pennsylvania, volume 10 and premi.,	-	-	2 00
McCreery, Robert, Jr., Mahoning, Indiana county, Pennsylvania, volume 10,	-	-	1 50
McCreery, W. G., Mahoning, Indiana county, Pennsylvania, volume 10,	-	-	1 50
McCullay, Gilbert, Cambridge, Guernsey county, Ohio, volume 10,	-	-	1 50
McCullough, Miss Mary, Anaquasscook, Washington county, N. Y., volume 10,	-	-	1 50
McCutchen, Samuel, Rix's Mills, Ohio, volumes 8 and 9, d.,	-	-	4 00
McCutchen, William, Triadelphia, Virginia, volume 10,	-	-	1 50
McDiarmid, Catharine, Chateaugay, New York, volume 10,	-	-	1 50
McDonald, John, Otsego, Muskingum county, Ohio, volume 10,	-	-	1 50
McDowell, John, Washington, Pennsylvania, volumes 9, 10, and premium,	-	-	4 00
McDowell, John, Dalton, Wayne county, Ohio, volume 10, in full,	-	-	1 00
McDowell, Joseph, Washington, Washington county, Pa., vol. 10,	-	-	1 50
McDowell, Rev. Nathaniel, Grove Farm, Illinois, volume 10,	-	-	1 50
McEachron, Cornelius, Lake, Wash. co., N. Y., vol. 10 and premium,	-	-	2 00
McEachron, Thomas, Lake, Washington co., N. Y., vol. 10 and premium,	-	-	2 00
McElhenny, Robert, Dalton, Wayne co., Ohio, volume 10,	-	-	1 50
McFarland, Judge, New Athens, Harrison county, Ohio, volume 10, new sub.,	-	-	1 50
McFarland, Kennedy, New Wilmington, Pa., volume 10,	-	-	1 50
McGarvey, David, Cowansville, Pennsylvania, volume 10, new subscriber,	-	-	1 50
McGaw, Robert, Bloomingdale, Jefferson county, Ohio, volume 10,	-	-	1 50
McGay, Isaac, New York City, N. Y., volume 10,	-	-	1 50
McGeagh, R. T., New York, N. Y., volume 9,	-	-	2 00
McGeagh, George, Jackson, Washington county, N. Y., volumes 9 and 10,	-	-	3 50
McIlhenny, Wm. Mercer, Mercer county, Pennsylvania, volume 10,	-	-	1 50
McIntosh, Joseph, Bucklin, Illinois, volumes 7, 8 and 9, d.,	-	-	6 00

McElroy, George, Philadelphia, Philadelphia county, Pennsylvania, volume 10,	- 1 50
McKain, N. J., Philadelphia, Pennsylvania, volume 10, new subscriber,	- 1 50
McKay, Angus, Lancaster, Jefferson county, Indiana, volumes 9 and 10,	- 3 50
McKaskie, Hugh, Antrim, Guernsey county, Ohio, volume 10,	- 1 50
McKee, James, New Athens, Harrison county, Ohio, vol. 10,	- 1 50
McKee, Joseph, Mt. Pleasant, Ohio, volumes 8, 9, and 10,	- 5 50
McKee, Peter, Johnstown, New York, volume 9, d.,	- 2 00
McKee, Rev. Joseph, Lake, Washington county, New York, volume 10,	- 1 50
McKee, Samuel, Mansfield, Ohio, volume 10,	- 1 50
McKemas and McNary, Germano, Ohio, volume 9 and 10,	- 3 50
McKenzie, Daniel, Millersburg, Holmes county, Ohio, vol. 10 and premium,	- 2 00
McKenzie, Mrs. Jane, Millersburg, Ohio, volume 10 and premium,	- 2 00
McKibben, James, Smith's Mills, Morrow co., Ohio, vols. one half 5, 6, 7, 8 and 9,	9 00
McKibben, James M., Smith's Mills, Ohio, volume 10, and prem.,	- 2 00
do do do for Review,	- 2 00
McKirhan, Thomas, Jacobsburgh, Belmont county, Ohio, volume 10,	- 1 50
McKirhan, Rev. J., East Greenwich, New York, volume 10,	- 1 50
McKissick, William, Half Way Prairie, Wappello county, Iowa, vol. 10,	- 1 50
MLane, Rev. D., New Concord, Ohio, volumes 9, 10, and premium,	- 4 00
MLaren, Alexander, Barnet, Vermont, volume 10,	- 1 50
MLaren, Thomas, Richland, Ohio, volume 10 and Confession, new sub.,	- 2 25
MLaughlin, James, Putnam, Washington co., N. Y., volumes 9 and 10,	- 3 50
MLEan, Rev. J. L., Haysville, Ohio, volumes 8, 9, and 10,	- 5 50
MMillan, John, Sparta, Illinois, volume 10,	- 1 50
MMillan, John, Kimbolton, Ohio, volumes 9 and 10,	- 3 50
MMillan, William, Washington, Pa., vol. 10,	- 1 50
MMillan, Rev. G., Oxford, Ohio, volume 10, &c.,	- 2 50
MMorris, Thomas, Battenville, Washington co., N. Y., vol. 10,	- 1 50
McNair, Joseph, South Hanover, Jefferson co., Indiana, vol. 10,	- 1 50
McNary, David, New Concord, Ohio, volumes 6, 7, 8, 9, 10,	- 9 50
McNary, Joseph, Canonsburgh, Wash. co., Pa., vol. 10 and premium,	- 2 00
McNay, Rev. J. D., Crawfordsville, Iowa, volume 10,	- 1 50
McNiece, Thomas, Jacobsburgh, Belmont county, Ohio, volume 10,	- 1 50
McNeil, Wm., East Greenwich, Washington county, New York, volume 10,	- 1 50
McNeil, James, Smith's Mills, Ohio, one half of volume 5, and vols. 6, 7, 8 and 9,	9 00
McVey, Colonel William, Cherry Forks, Adams co., Ohio, vol. 10 and prem.,	- 2 00
Nash, Albert, Monmouth, Illinois, volume 10,	- 1 50
Nash, Hugh, Monmouth, Warren county, Ill., volume 10,	- 1 50
Nash, William, Monmouth, Warren county, Illinois, volume 10,	- 1 50
Neely, Samuel, Taylorstown, Pennsylvania, on volume 10,	- 1 50
Neill, John, Worthington, Armstrong co., Pennsylvania, vol. 9 and premium,	- 1 50
Nelson, James, Cambridge, Guernsey co., Ohio, volume 10,	- 1 50
Nelson, John, Ryegate, Vermont, volume 10,	- 1 50
Nelson, Miss Lucy, Lakeville, Washington co., New York, on volume 10,	- 1 25
Neubit, John, Northfield, Ohio, volume 9,	- 2 00
Nichols, James, Kendall, Beaver county, Pennsylvania, vol. 10 and Confession,	- 2 25
Niven, Robert, Queenston, Canada West, new sub., on volume 10,	- 1 00
Oliver, Robert, Livermore, Pennsylvania, volume 10,	- 1 50
Oram, Mrs. Prudence, Canonsburg, Pennsylvania, vol. 10,	- 1 50
Orr, James, Sen., Smithfield, Delaware co., Indiana, volumes 8, 9, 10, and prem.,	- 6 00
Orr, Mark, Canonsburgh, Washington co., Pennsylvania, vol. 10,	- 1 50
Packingham, James, Granville, Putnam co., Illinois, volumes 9 and 10,	- 3 50
Paden, William, Enon Valley, Lawrence county, Pennsylvania, vol. 10, new sub.,	- 1 50
Palmer, William, Cambridge, Guernsey co., Ohio, volume 10,	- 1 50
Parke, William, South Hanover, Jefferson co., Indiana, volume 10,	- 1 50
Patriek, Rev. John, Fallstown, Fredell co., North Carolina, volume 10,	- 1 50
Patterson, Robert, Martin, Allegan county, Michigan, volume 10, new sub.,	- 1 50
Patterson, Ezra, Dummingsville, Pennsylvania, volumes 8 and 9,	- 4 00
Patterson, James, Sr., West Middleton, Washington co., Pa., vol. 10,	- 1 50
Patterson, William, South Hanover, Indiana, volumes 9 and 10,	- 3 50
Patterson, Rev. James, Scroggsfield, Ohio, volume 10,	- 1 50
Patterson, Robert, Jr., Putnam, Washington county, New York, volume 9,	- 2 00
Patterson, Joseph, W. Alexander, Pennsylvania, volume 10,	- 1 50
Pollock, Rev. R. H., Pittsburgh, Indiana, volumes 8, 9, 10, and premium,	- 6 00
Pollock, John, Gratiot, Ohio, volume 10,	- 1 50
Pollock, William, Cassville, Wisconsin, volumes 10 and 11,	- 3 00
Pollock, Samuel, Canonsburgh, Pennsylvania, volumes 9, 10, and premium,	- 4 00
Pomeroy, Mrs. Elizabeth, new sub., Millersburgh, Ohio, volume 10,	- 1 50
Porter, James, Portland Mills, Putnam co., Indiana, volume 10, new subscriber,	- 1 50
Porter, Robert, Albia, Monroe county, Iowa, volume 10 and premium,	- 2 00
Porter, William, Beaver, Pennsylvania, volume 10,	- 1 50

Potter, David, Galt, Canada West, on vol. 10, - - -	1 00
Pratt, Simon, Lake, Washington county, New York, volume 10, - - -	1 50
Purdy, Andrew, Clinton, Allegheny co., Pennsylvania, volume 10, - - -	1 50
Purdy, Thomas, Clinton, Allegheny co., Pennsylvania, volume 10, - - -	1 50
Rainey, Alexander, Newark, New Jersey, volume 10, - - -	1 50
Rainey, William, Cambridge, Guernsey county, Ohio, volume 10, - - -	1 50
Rainey, James, Petersburg, Pennsylvania, volume 10, new subscriber, - - -	1 50
Rait, Joseph S., Bovina Centre, New York, volumes 9 and 10, - - -	3 50
Ralston, Samuel, Canonsburgh, Pennsylvania, volume 10, new subscriber, - - -	1 50
Ralston, John, Moorefield, Ohio, volumes 8 and 9, d., - - -	4 00
Ralston, William, Little Mill Creek, Ohio, volume 10 and premium, - - -	2 00
Ralston, Thomas, West Middleton, Pennsylvania, volumes 8, 9 and 10, - - -	5 50
Ramsay, Miss Elizabeth, Carlisle, Pennsylvania, volume 10, - - -	1 50
Ramsay, Rev. J. P., New Bedford, Pennsylvania, volume 10, - - -	1 50
Ramsay, Dr. James, Canonsburgh, Pennsylvania, volume 10, - - -	1 50
Ramsay, William, Ecmansville, Ohio, volume 10, new subscriber, - - -	1 50
Ramsay, David, Enon Valley, Pennsylvania, volume 10, new sub., - - -	1 50
Randall, Andrew, East Greenwich, Washington county, New York, vol. 10, - - -	1 50
Rankin, James, Grove Farm, Henderson co., Ill., vol. 10 and premium, - - -	2 00
Rea, John, Sr., Lake, Washington co., N. Y., vol. 10 and premium, - - -	2 00
Rea, John, Junr., Lake, Washington co., N. Y., volume 10, - - -	1 50
Reed, Alexander, Canonsburgh, Washington co., Pa., volume 10, - - -	1 50
Reed, David, Lake, Washington county, New York, volume 10, - - -	1 50
Reed, Hugh, Freeport, Pennsylvania, volume 10, - - -	1 50
Reed, Robert, Antrim, Guernsey county, Ohio, volume 10, new subscriber, - - -	1 50
Reed, Samuel, Huntingdon, Pennsylvania, volume 10, - - -	1 50
Reed, John, Venice, Pennsylvania, volume 10, - - -	1 50
Reed, John, New York, New York; vol. 10 and premium, - - -	2 00
Reese, James, Romeo, Macomb county, Michigan, volume 10, new subscriber, - - -	1 50
Reid, Robert, Huntsville, Logan county, Ohio, vol. 10, - - -	1 50
Reid, John, Lake, Washington co., New York, volume 10, - - -	1 50
Reid, Thomas, Lake, Washington county, N. Y., volume 10 and premium, - - -	2 00
Rennelson, Richard, Galt, Canada West, on vol. 10, - - -	1 00
Rennie, James, Newark, New Jersey, volume 10, new subscriber, - - -	1 50
Renwick and Lawrence, Hamden, New York, volume 10, new subscriber, - - -	1 50
Reynolds, William, Keithsburg, Mercer county, Illinois, volume 10, new sub., - - -	1 50
Robb, J. L., Keithsburg, Mercer county, Illinois, volume 10, new subscriber, - - -	1 50
Robb, Andrew, Half Way Prairie, Iowa, volume 10, - - -	1 50
Robertson, Miss Eleanor, Cambridge, New York, volume 10, - - -	1 50
Robertson, William, Yorkville, Racine county, Wisconsin, volume 9, - - -	2 00
Robertson, Robert, Reynoldsburgh, Ohio, volume 10 and premium, new subscriber, - - -	2 00
Robertson, G. P., N. White Creek, New York, one half of volume 9, - - -	1 00
Robinson, Mrs. Jane, Unionville Centre, Ohio, volume 10, - - -	1 50
Robinson, Joseph, Unionville Centre, Ohio, volume 10, - - -	1 50
Robinson, Thomas, Sr., Unionville Centre, Ohio, vol. 10 and premium, - - -	2 00
Robinson, Thomas, Jr., New California, Union co., Ohio, vol. 10 and premium, - - -	2 00
Robson, Lionel, Chateaugay, Franklin county, N. Y., on volume 10, - - -	1 00
Rockafellow, Samuel H., Port Louisa, Louisa county, Iowa, volume 10, new sub., - - -	1 50
Rodgers, Anniel, Monmouth, Warren county, Ill., volume 10, - - -	1 50
Rodgers, James, Lisbon, Waukeshaw co., Wisconsin, volume 10, - - -	1 50
Roney, William, Taylorstown, Pennsylvania, volume 10, in full, - - -	1 50
Ross, Mrs. Elizabeth, Millersburg, Holmes co., Ohio, vol. 10, - - -	1 50
Ross, George, New York City, N. Y., volume 10, - - -	1 50
Ross, W. C., Kenton, Hardin county, Ohio, volumes 9 and 10, - - -	3 50
Russell, Rev. J., Queenston, Canada West, on volume 10, - - -	1 00
Sample, D. C., Eckmansville, Adams co., Ohio, volume 10 and premium, - - -	2 00
Sample, H. W., Fairfield, Iowa, volume 9, - - -	2 00
Sanson, John, new subscriber, North Duaneburgh, New York, volume 10, - - -	1 50
Sawhill, William, Taylorstown, Pennsylvania, volume 10, - - -	1 50
Sawyer, Rev. B. F., Darlington, Beaver county, Pennsylvania, volume 10, - - -	1 50
Scott, James, Beaver, Beaver county, Pennsylvania, volume 10, - - -	1 50
Scott, Mrs. Elizabeth, Milton, Canada West, on volume 10, - - -	1 00
Scott, William, Beaver, Beaver co., Pa., volume 10 and Confession, - - -	2 25
Service, Ann, Bloomington, Indiana, volume 10, - - -	1 50
Shankland, Joseph, Lake, Washington county, New York, volume 10, new sub., - - -	
Shaw, Mrs. Jane L., East Greenwich, Washington co., N. Y., volume 10, - - -	1 50
Shaw, S. K. H., Albany, New York, volumes 10, 11, and premium, - - -	4 00
Shaw, Rev. Joseph, W. Alexander, Washington county, Pennsylvania, volume 10, - - -	1 50
Shearer, William, Barnet, Caledonia county, Vermont, volume 10, - - -	1 50
Shearer and Ramsay, New London X Roads, Pennsylvania, volume 10, - - -	1 50
Shepherd, William, Xenia, Greene county, Ohio, volumes 9 and 10, - - -	3 50

Shortread, Thomas, Milton, Canada West, on volume 10,	-	-	1 00
Simpson, Robert, Putnam, Washington county, New York, volume 10 and prem.,	-	-	2 00
Steeth, James, Antrim, Guernsey county, Ohio, volume 10,	-	-	1 50
Slentz, Maria, Beaver, Beaver county, Pennsylvania, volume 10 and premium,	-	-	1 50
Slentz, Rev. J. R., Hudson, Summit county, Ohio, volume 10,	-	-	1 50
Sloan, George P., Monmouth, Warren county, Illinois, volume 10,	-	-	1 50
Small, George, East Greenwich, Washington county, New York, volume 10,	-	-	1 50
Small, Rev. Edward, Mercer, Mercer county, Pennsylvania, volume 10, new sub.,	-	-	1 50
Smellie, James, North Duaneburgh, Montgomery county, New York, volume 10,	-	-	1 50
Smellie, William, North Duaneburgh, New York, volume 10,	-	-	1 50
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PSALM XVII. 13,

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness."

It has been observed of the book of Psalms, that it resembles the Christian's life, the former part very full of complaints, the latter of direct praises. Yet, as in the most of the Psalms we find many prayers, so are there many ascriptions of praise, and, amidst complaints of enemies, many expressions of trust in God.

In this psalm, while the Psalmist had been led to speak of the present seeming prosperity of the wicked; of their having a full enjoyment of all earthly things; and, though obliged to leave all in death, yet hoping that their earthly happiness would be perpetuated in their children; he is led to contrast his state with theirs, as if saying, Their rock is not as our rock, our enemies being judges, for, if we only in the present life had hope in Christ, then were we of all men most miserable; but while the wicked leave all in uncertainty in respect of their children, we have the promises of God for ours; and while they go down in darkness, in respect of the future life, the Psalmist could say, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness."

These words have often afforded consolation to the saints. They have furnished a last subject of discourse to several ministers, and they have been the last words of many of the people, closing their eyes on the vanities of time, to open them on the glorious realities of eternity.

The words in their natural construction and meaning from the original may be thus arranged, "As for me in righteousness," &c., and thus they may furnish us an occasion to speak of the character of the person that may adopt these words as his language, "I in righteousness;" of the happiness which he may hope, to "see thy face," to "be satisfied with thy likeness;" and the time of this enjoyment, "when I awake."

The person that may hope for this happiness, may be considered as one that is convinced of his want of righteousness in his natural state. Many are the objections which we hear against our natural sinfulness, and the imputation of Adam's sin. It is always allowed that that which is universal must have had an early beginning. The observation of men is in conformity with the declaration of scripture, that "there is not a just man upon earth that doeth good and sinneth not." This corruption had an earlier origin than the second planting of the human race; for it is mentioned as equally a cause of God's destroying the old world, as of his sparing the new, (Gen. vi. 5, and viii. 21,) that "every imagination of man's heart is evil from his youth."

Here then we must, with the holy psalmist, trace the stream of our actual transgressions to their fountain in our original sin: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." We see the system of nature employed to furnish illustrations in the work of grace. In the strict unity of the human race, the woman made of the man the same as himself, and a part of himself, his other self and posterity proceeding as parts of them; mankind are but as the tree Adam, that was planted in Paradise, filling the world with its branches, when cast out to take root in the cursed earth. Yea, if we regard the original tree as long ago cut down, as every tree was created with its seed in itself, so was Adam, and as like produces like, the young trees must resemble the original.

But God regards us not only in our natural, but also our moral relation to the first man. The earth is still cursed to us, as his posterity, as it was to him, on account of his sin. The curse of death attaches to all, in our sufferings from infancy, and in the dissolution of the tie between soul and body at last. God maintains his law as a righteous judge, and if, as collective bodies, posterity are reckoned as sinning in their ancestors; and if they suffer in due time the punishment of the accumulated sin, shall we not acknowledge that God is just and righteous in imputing the guilt of the first sin of Adam to his posterity?

But further, the person that shall enjoy this happiness is one to whom the righteousness of Christ is imputed. Here is good from the hand of the Lord, which we are called to receive; and shall we not receive evil also? For as the first man was a figure of him that was to come, we should acknowledge our loss in Adam to enjoy salvation by Christ. God has been pleased not only to illustrate his way in grace by references to his operations in the established course of nature, but also to human affairs according to their management in the exercise of that wisdom which he has implanted in the heart of man. If, in respect of God's most awful holiness, the heavens are not clean in his sight, and his angels be charged with folly; so that as by Christ all things consist, he may be considered as the Mediator of confirmation to angels; if it has not only been allowed that, among men, one should be surety for another that service should be performed, as Christ may have undertaken for "elect angels;" how have we not also seen that one man has paid the debt of another?

Scanty as divine revelation might seem in the first promise, we may regard it as having been accompanied with the establishment of ordinances full of instruction. Thus Christ may be regarded as having been a lamb slain from the foundation of the world, in a symbolical offering, when he might have renewed his engagement to the Father and appeared as the High Priest of our profession, establishing his ordinances, covering our first parents with coats of skins, which were most probably those of victims, representing that death by which our life is procured. As afterwards the history of the patriarchs furnished much instruction in spiritual things; so as God would not hide from Abraham what he was about to do in the world in the way of justice in the destruction of Sodom; it may be well supposed that he instructed him concerning his designs of mercy. He, the apostle, might have received instruction as well as profit concerning the Jews and the Gentiles, from Sarah and Hagar. At any rate, it seems evident that his view was directed to Christ in the things that happened

to Isaac, for in these there was the triumph of faith, which must always have respect to Christ. By the ram that was offered up instead of his son, he had a remarkable emblem of Christ's being given for the life of the world.

But many things may be considered as having been instructive at the time, which are little heeded in history, except as they are brought up in the New Testament; and while the inspired writers of the New Testament pointed, as it were, their fingers at the fountains, we may be warranted in selecting other instances besides the few to which they have referred. Thus, from the early days of Christianity, the manner in which Jacob obtained the blessing from his father has been reckoned very instructive,—as pointing out the only way by which we may hope to come with acceptance before God, in the clothing of our Elder Brother.

The apostle Paul, who has given us so much instruction concerning Adam's sin and Christ's righteousness, may be considered in a personal transaction of his own as furnishing a lively view of the manner of our acceptance with God. Onesimus has generally been regarded as a runaway slave of Philemon. Paul had great influence with Philemon, and entreated for the reception and reconciliation of one that had been formerly unprofitable, but now profitable, that he might be received no longer as a servant, but as a son, as his own bowels. What a figure of the manner in which Christ, as the advocate with the Father, pleads for repenting sinners, and commends them to the Father's love! So the saints renounce all hope from themselves or from any other quarter, but the righteousness of Christ; which is unto all by its offer in the preaching of the gospel, and upon all them that believe by the application of the Spirit.

But again, and lastly, here, the person that shall enjoy this happiness is one in whom the grace of Christ is implanted as inherent righteousness. There are many views which we are called to take of the work of Christ, as if from various points and according to different similitudes. When God is represented as having planted the human race at first wholly a right seed, soon it became the degenerate plant of a strange vine unto him. That he might have glory from this work here in the manifestation of his mercy, he has planted our Lord Jesus Christ as the true vine; and sinners, broken off from their original stock in Adam, and engrafted into him by a process contrary to nature, are enabled to bring forth fruit to his praise and honour.

The Father, by the preaching of the gospel, maintaining the authority of his law, brings sinners under convictions of sin by his Spirit. Under the spirit of bondage they are called to regard the Son, who says, "Come unto me, all ye that are weary and heavy laden." Being brought to accept of Christ, they receive the Spirit of adoption. Faith implanted in their souls is manifest by their good works.

As of old, marriage was contracted by spreading the skirt over one, or adoption intimated by throwing the mantle; so believers accepting of the righteousness of Christ are not only received into his family as his spouse or as his child, but are regarded as a part of himself, as his flesh and his bones. He breathed upon his disciples when about to leave them, and constituting them as his visible representatives on earth, he said, "Receive ye the Holy Ghost."

Where the Spirit of the Lord is, there is liberty. Those that have

this Spirit manifest their resemblance to Christ. Though the prodigal son had resolved, under the spirit of bondage, to say unto his father, Make me as one of thy hired servants; received and welcomed by his father, he rejoiced in his liberty as a son. But how much more grateful is the willing service of a son than the grudging labour of a slave? God spares his people as a man his son that serveth him; and imperfect as their services may seem to themselves, they are acceptable to God through our Lord Jesus Christ. Our best services, even our prayers, need the incense of his merit; and our sins shall be pardoned for his sake. Thus believers are accepted through the Beloved. Of each, he says, "Behold, thou art all fair, my love, there is no spot in thee."

This happiness may be considered as an enjoyment far superior to any thing that has ever been experienced here, even in ordinances. The poet has spoken of man as midway from nothing to the Deity. How wonderful to contemplate the number and variety of creatures below us! When we have descended as far as our unassisted sight can reach, beyond that we find the microscope open even new worlds to our view, and every grain of sand appears as if another earth, and every drop of water another ocean, to their various countless inhabitants! But though there were as great a variety of creatures above, in ranks that might seem endless, many of them as far surpassing the highest angels that the scriptures reveal to our faith, as we have seen there are creatures below the common cognizance of our senses; yet we must regard an infinite distance as still between the highest creature and God. If even the seraphim that surround his throne are represented as having six wings, with twain of which they cover their feet, as unworthy to be seen by him; with twain they cover their face, as unable to behold his glory; while, with twain they fly swiftly, as hastening to perform his commands; surely we may consider that to man on earth, even in innocence, it was necessary that God should have been beheld, not directly, but some way enjoyed through the medium of ordinances! Hence we see that there seems to have been a place of meeting—the tree of life; and a time of meeting—the cool of the day.

Even after the sin of man mercy was mingled with judgment, and the cherubim and the flaming sword that turned every way to guard the way of the tree of life, might give man a hope of an entrance into the heavenly paradise, when he was debarred for ever from the earthly. This seems to have been the "face of God" before which Adam may be supposed to have worshipped, and whither his sons brought their offerings in process of time.

But if all this was lost with all traces of the earthly paradise by the flood, even in the ark, Noah had his window towards heaven, as afterwards, Daniel towards Jerusalem, and God manifested himself to him after his coming out of the ark as accepting his sacrifice. As the God of glory, amidst a general corruption, he may be supposed to have manifested himself to Abraham. If that saint had not the established tokens of his presence as had his posterity on their coming out of Egypt, yet he had much delightful intercourse with God as a friend. His posterity being charged to serve the Lord, enjoyed much happiness in attendance upon his ordinances. It was in them that they desired to behold his glory.

These pointed out Christ to come. But how was the view obstructed by the smoke of their sacrifices, how dreadful did the divine

justice appear in the blood of the victims! Now Christ is more clearly beheld in our ordinances, though yet they are as a veil. The face having been beheld in his manifestation, we can more clearly see the significance of Old Testament observances than the worshippers themselves. But still the saints of God desire more light. Here we see through a glass darkly, but then face to face. Touch has been called the universal sense, as all the others are but a modification of it, or it the verification of each of them. Whatever delightful views astronomers may seem to have in the reflection of the heavenly bodies in their glasses, as if brought near to their observation, how much more accurate might seem their knowledge if they were transported thither, and they were allowed to experiment with all their senses as upon the earth itself! Such was the happiness of Paul in being transported into the third heaven, and of John in seeing heaven open and descending to him. But far surpassing these transient views is their enjoyment now, and that of all the saints, to be for ever with the Lord. In the mean time we have his ordinances as a foretaste and as the means of entrance, and according to our estimate of them now will be our state hereafter. Heaven is a prepared place for a prepared people.

This happiness must be considered as the beholding of God in Christ. When we consider how great God is as the Father of light, as the King eternal, immortal, invisible—not invisible through darkness, but as we might say, through excess of light; surely it might seem necessary to the happiness of creatures that he should manifest himself in some created nature. We cannot look upon the sun shining in its strength, but must behold it in its reflection, as in the water, or through some darkened medium, as a veil. May we not then conceive that Christ, the midst in all things, the middle person of the Trinity, might have been the manifestation of the Father's glory from the first moment of creation? According to this image of God, man was at first created, as we must be renewed. As he frequently appeared on earth in a visible form before his incarnation, as if trying on human nature, as the ancients said, may we not conceive of him as thus appearing in heaven? However this may be, we have every assurance that he appears now in heaven in our nature without any diminution of his glory as divine. Great is the mystery of godliness, God manifest in the flesh. When from eternity there had been a glory not only of the Godhead, but of each of the divine persons, in the time of our Saviour's humiliation when his glory was veiled, what a want might seem in heaven when he was only to be seen by angels on earth! But to the joy of his saints, as an addition to the delight of heaven, how gloriously there does he now appear! This was that likeness of God, which not yet fully revealed, Moses beheld, when he desired to see the divine glory; but now his saints are satisfied with a near and clear view.

But, lastly, this happiness may be regarded as transforming, and fully satisfying. In the marriage relation there comes to be a resemblance in features, and among adopted children there may be produced a likeness of manners in the intimacy of the same family. The children of God here grow up to him who is in all things the Head. But as we have borne the image of the earthly Adam in every respect, so must we bear the image of the heavenly. The first man was of the earth, earthly, but the second man is the Lord from heaven. Therefore, as

the first Adam could only communicate an earthly nature, how much superior is the second as a quickening spirit! He has come that his people might have life, and that they might have it more abundantly. He fits the soul for immortal joys. Isaiah through his sinfulness saw how unworthy he was to behold the glory of God. Daniel had no more strength in him, overpowered by the divine manifestation; and the apostle Paul had a thorn in the flesh, given him after his rapture, to remind him, like Jacob's halting after his wrestling, that he was yet in the body. Flesh and blood cannot inherit the kingdom of God. "Hold, Lord," said one of his saints of the last age, in the midst of his contemplation and celebration of the death of Christ, "this clay vessel can contain no more." But the saint shall be prepared for the enjoyment of heaven; and every vessel, whether of large or small measure, shall be full in that sea of joy. "Beloved, it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is."

The psalmist speaks of the time when this happiness shall be enjoyed,—when I awake. This may point out to us that it shall be begun in death. Our mortal, sinful life here is spoken of as death. This is fit, as the curse has taken hold on all the posterity of Adam, as on himself. "In the day thou eatest thereof, thou shalt surely die." By creation he was furnished not only with a life superior to the beasts, in the gift of reason, but a high and holy life, in communion with God. This was lost by sin. But our Lord Jesus Christ came to restore what he took not away. This is the purport of divine revelation: "Awake, thou that sleepest and arise from the dead, and Christ shall give thee light." Our duty is an intimation of his ability; and what he commands sovereignly in one place, he graciously promises in another. "Blessed are all they that wait on him." If we enjoy his Holy Spirit now, and become partakers of a new life, then, while dying unto sin, we shall live unto righteousness. While, for wise and holy ends, God still continues death, that he may testify his displeasure against sin, even in his own, and that all may be conformed to his Son; that which brought death into the world, even sin, shall be put out by death. When the tie which held body and soul together shall be dissolved, then shall the immortal spirit be freed from sin and received into everlasting glory. If we seem to awake out of sleep when we grow up from the unconsciousness of our first formation, the slumbers of infancy and the dreams of youth, to the full exercise of reason in the vigour and experience of manhood; what an awakening shall that be, to realize all which we have apprehended by faith! When our eyes shall "see the King in his beauty, and shall behold the land" that now seems "very far off," surely we will be ready to say, with the queen of Sheba to Solomon, "It was a true report that we heard in our own country, but the half was not told us."

This happiness shall be completed in the resurrection. "Why should it be thought a thing incredible that God should raise the dead?" The power of God is sufficient, and his word assures us it shall be. If a goldsmith, as an ancient writer observes, can melt down golden ornaments, to make them more beautiful, cannot God fashion the bodies of his saints anew? If a wise householder knows where all his things are laid, however large his house, so God knows where the dust of his saints reposes. He will bring his people at last from Bashan, or

the teeth of beasts, as some interpret, and from the depths of the sea. "All that are in their graves shall come forth."

Thus we are taught that as the world had a beginning, it must have an end. Though what God did in heaven was perfect at first; in the creation of this world he was pleased to work six days. As all things were very good when he had ceased to create, immediately on the beginning of his work of providence a moral darkness by reason of sin, entered into the world. This shall at last be dispelled. When the number of the human race shall be at last complete, then Christ shall come to separate them, as a shepherd divides the sheep from the goats. Then the dead shall be raised, and the righteous, as from a refreshing sleep. But as the word of the Lord abides for ever, though one generation comes and another goes, in respect of the last generation of the righteous, their awakening shall partake of the nature both of death and the resurrection. Then all the human race shall be assembled, from the first man that was created to the last child that shall be born. Those genealogies of families that seemed endless shall be found complete, having their root in Adam, and their utmost branches in the last generation of his posterity. Those of them that have been engrafted into Christ shall then awake from the winter of death to the everlasting spring of life and joy. "They shall be called the trees of righteousness, the planting of the Lord, in whom he shall be glorified."

The rich man in hell is represented as lifting up his eyes, being in torment. If the wicked thus awake in death to a true sense of their condition, how shall they start back affrighted in the resurrection, calling to the rocks and mountains to fall upon them and to cover them from the wrath of Him that sitteth upon the throne and the Lamb! But then the righteous shall lift up their heads with joy, saying, "This is our God, we have waited for him, he will save us: it is the Lord, we will be glad and rejoice in his salvation." Then the good work which had its beginning in the soul shall have its completion in the body; and there shall be an outward conformity between Christ and his people. They shall be justified in the judgment; and then "the ransomed of the Lord shall return and come to" the heavenly "Zion with songs, and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

May we not, in conclusion, see the happiness of believers? They may seem afflicted, tossed with tempest and not comforted; but has not God laid their stones with fair colours, and their foundations with sapphires? To us are given many great and precious promises. Let no one envy the seeming prosperity of the wicked. Here they have their good things. But though the righteous may seem to have evil things, they have, in the mean time the white stone, and in it the new name, which no man knoweth, saving he that receiveth it, justification, adoption and sanctification; and they eat the hidden manna in those joys which the world knows not, as an earnest of that everlasting joy into which they shall soon be admitted in its beginning in death; and after the short night, in the quiet sleep of the grave, its consummation in the resurrection.

But contrast the state of the wicked! To them "is reserved the blackness of darkness for ever." They shall endure the sense of their

loss, but at the same time with intolerable suffering. God has not mocked us with idle terrors. All sinners have, at one time or another, a dread of punishment. According to his fear, so is his wrath. A flood of water was an awful punishment to the old world,—fire and brimstone to Sodom and Gomorrah,—but hell is a lake of fire burning with brimstone, a bottomless pit from which there can be no escape. The immortal nature unchanged continuing in sin, must endure everlasting punishment. As God is glorified in his grace upon those that are saved, so he will be glorified in his justice upon those that are punished.

Finally, how earnest ought we to be in the great work to which we are called! If we have been hearing the gospel,—if we may have been enjoying the common influences of the Spirit, let us seek his special manifestations. Though all the saints shall be happy in heaven, there are degrees of glory there; and those that seek it only as an escape from hell, may well fear that they shall come short of it. If hope of wages will animate servants, how ought gratitude to animate children? Well may we confide in the love of our God and Saviour, even in the darkness of present affliction. But “as for me, I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness.”

THE GOSPEL A MARRIAGE FEAST.

(SERMON BY THE LATE REV. THOMAS HAMILTON.)

(Continued from p. 120.)

“And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. Rev. xix. 9.”

III. Third head of discourse, under which it was proposed to consider this call. And I design so to manage the illustration of this call, as that it may serve for a use of trial, whether you have been called to the marriage supper of the Lamb. And let such as do not wish to be deceived in a point of such great importance, observe that it is not those who are called to the participation of the external privileges of the gospel who are intended by the blessed ones in the text. Many are called thus who were never chosen to be guests at the marriage supper of the Lamb. “Not every one who says, Lord, Lord, shall enter into the kingdom of heaven.” Multitudes now eat and drink in the Divine presence, who will be hereafter punished with everlasting destruction from it. However, it is certainly a privilege of great distinction, that persons are called in the external dispensation of the word, even though it may prove the occasion of their more aggravated condemnation.

The call in the text is that effectual call in which a principle of faith is implanted in the soul, by which it becomes united to Christ, and interested in redemption through his blood. There are two circumstances in which it coincides with the external ineffectual call: the Spirit is the author of both calls, and the organ by which they are made is the same, that is, the Divine word. In the word the Spirit says to all the hearers of the gospel, “Come;” a call which many refuse to hear. By the same word, the same Spirit addresses a call to the chosen of God, which is made effectual upon their minds by a secret divine influence. This call is distinguished from the former by its properties and effects upon the mind. By its properties, for it is

1. A *powerful* call. It is accompanied with an energy irresistible.

It is the voice of a king, of a great king, and therefore attended with power. No sooner is the call given than it is heard and obeyed. The person who heard, with listless inattention, the combined calls of word and providence, who eluded the authority of conscience, and opposed the common calls of the Spirit with success, is now subdued to the obedience of faith. Hence the gospel, accompanied with the energy of the Spirit, is called the rod of Christ's strength, Ps. cx.

2. A *gentle* call. The voice of the Lord, by which he calls sinners to the marriage supper of the Lamb, though full of majesty is yet "a still small voice" like that which Elijah heard when he stood in the entrance of the cave of Horeb. Though God works irresistibly upon the human heart, he does not employ compulsion. He draws, he allures, he employs the cords of a man, and the bands of love. His influence does not in the least impair or supersede the liberty of the human mind. It is a call to the heart. Hos. xi. 14.

3. A *joyful* call. It is the call of love, and must impart inexpressible joy to the mind. It subdues the enmity of the heart to God, by the sweet and gracious accents in which it is expressed. The heart at once melts with sorrow for having so long resisted the external calls of the word and providence of God, and is elated with joy that now it is made willing to come to the marriage supper of the Lamb. When Christ called to Zaccheus, who was lodged in the sycamore tree, to come down, it is stated that he not only obeyed, but obeyed joyfully. "He made haste, and came down, and received him joyfully." Similar joy did poor blind Bartimeus experience when Christ called him. Hence the disciples who had rebuked him for his importunity, now told him to rejoice because Christ had called him: "Be of good cheer, arise, he calleth thee." This call is distinguished from the external call by its effects.

1. It fills the person with sentiments of *contrition* and *self-abasement*. He is ashamed and confounded. He abhors himself, and repents in dust and in ashes. He mourns tenderly for those sins which have been taken away by the Lamb of God, to whose marriage supper he has now come. He feels and confesses himself unworthy of that goodness which has been made to pass before his eyes.

2. With *love* to the person, and glorification in the righteousness and grace of Christ. The following is the language of every one who has been called to the marriage supper of the Lamb. "He is chief among ten thousand, and altogether lovely. He is the Rose of Sharon, and the Lily of the Valley. In the Lord have I righteousness and strength. God forbid that I should glory, save in the cross of our Lord Jesus Christ; yea, doubtless, I count all things loss for the excellency of the knowledge of Christ Jesus, my Lord," &c.

3. With lively emotions of *gratitude*. The love of Christ constrains him to love and serve him. He adopts the following strains of doxology and praise. "Unto him that loved me, and washed me from my sins in his own blood; unto him be glory and dominion for ever and ever. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength and honour, and glory and blessing;" Rev. i. 6; v. 12.

4. With desire of *full* participation of the marriage supper of the Lamb, and of the full manifestation of his glory and love. If ever you have tasted of that goodness which God hath prepared for the poor, it will be your desire to be abundantly satisfied with the fatness of his

house. It will be your prayer, "Lord, evermore give us of this bread." If you have seen the Lamb of God who taketh away the sin of the world, you will be anxious to obtain more full displays of his glory, and communications of his grace. If you have heard the voice of Christ inviting you to his supper, you will desire often to hear it in intimations of his love. If you have tasted that the Lord your God is good, you will be desirous that all his goodness may be made to pass before you. If you have drunk of the "mingled—the spiced wine" here, you will be solicitous to drink it "new," with Christ in his Father's kingdom. Now, brethren, have you any ground to believe that you have been called to the marriage-supper of the Lamb? If you have, the illustration

IV. Of the blessedness of those who are called to this feast, will unfold your privilege; if you have not, it may operate as a stimulus upon you to come to the marriage supper of the Lamb. To give a full description of the happiness of the chosen and called of God, is not our design: this is impossible. "Eye hath not seen, nor ear heard, neither have entered into the heart, the things which God hath laid up for them that love Him." Some circumstances may be mentioned to show that they are blessed, truly blessed.

1. Their sins are *pardoned*. They are delivered from the wrath which is to come. The sword of divine justice, that red and flaming sword which was drawn and ready to descend upon them, is returned in peace to its sheath. The storm of vengeance which was ready to burst upon their heads has suddenly passed away, leaving a serene and joyful sky. And are not these such circumstances as justify us in pronouncing pardoned sinners blessed? Ask David, who experienced the terrors of the Lord in a high degree, and he will describe the "blessedness of the man whose transgression is forgiven, whose sin is covered." Ask Saul of Tarsus, and the jailer of Philippi, and the hearers of Peter, who heard the thunders, and beheld the lightnings of Sinai, and they will pronounce the people blessed who know, who hear, the joyful sound of the gospel trumpet. Ask those whose sins are not pardoned, who either in this world feel the tortures of remorse, or in hell the gnawings of the immortal worm, and the power of unquenchable flames, and they will utter what John was commanded to write, "Blessed are they which are called to the marriage-supper of the Lamb."

2. Their persons are *accepted*. They are pronounced and treated as righteous persons. They are clothed with a vesture dipped in the blood of the Lamb of God. They are arrayed in "fine linen, clean and white," with "the best robe," with a "gold wrought garment," and "raiment of needle work." They are not only delivered from the wrath of God, but received into his favour. Not only released from the prison of hell, but brought into the chambers of the King. Not only rescued from servitude, but advanced to sonship. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Oh! what blessedness.

3. One distinguished part of their blessedness consists in their *marriage* to God's eternal, God's dear and only begotten Son. David considered it as a very signal honour and felicity, for one whose family and situation were humble and obscure, to be offered the hand of the daughter of Israel's king. But infinitely more honourable is it to have

our Maker for our Husband. What a stoop does the Son of God make! What an elevation does the sinner reach in the institution of this relation! It is wonderful—passing wonderful.

4. They have *communion* with a triune God. The Spirit who invites and draws them to the marriage supper, takes up his residence in their souls, under the most important character, as their comforter in affliction, as their guide in the search of truth and in the performance of duty, and as the seal and pledge of eternal redemption. They have also fellowship with the Father and his Son Christ Jesus. By the Spirit they have fellowship with the Son, and through the Son they have fellowship with the Father. This is fellowship of a peculiar nature. It is not simple intercourse or communion, but implies a community of interest or propriety. The blessed guests at the marriage supper of the Lamb have an interest in all that God has. All is theirs. They are “heirs of the world.” God’s earth and the fulness thereof are theirs. Hence they are made glad by his works, and triumph in the works of His hand. God’s servants, whether ministerial or angelic, are their servants. God’s heaven is their habitation. God’s word and ordinances are the sources of their consolation now, and the pledges of their felicity hereafter. But why this detail? “All things are theirs, whether things present or things to come.” 1 Cor. iii. 21, 22. But the fairest part of their inheritance is yet to be mentioned. They have an interest in what God is—in all the persons of the Godhead, and in all the perfections which each of these Persons possesses. This declaration sums up their portion, their inheritance, their happiness, their glory, their all, “I am the Lord your God.”

5. They have communion with the *principalities of light*, and with those who are called to the marriage supper of the Lamb in the *upper apartment* of the house of God. Heb. xii. 22—24. This to be sure is an inferior privilege, when compared with those mentioned in the preceding article, yet it is of such importance as to be entitled to mention in forming an estimate of the blessedness of those who are guests at the marriage-supper of the Lamb. In a word, these favourites of Heaven are invested with the highest honours, possessed of the greatest riches, and made partakers of the purest and most exquisite pleasures.

And are there none who wish to come to the marriage-supper of the Lamb? who are thirsting after the enjoyments of this evangelical feast? It is hoped there are some—but it is feared there are many who treat the Person and the supper and the invitation with contempt, or at least with neglect.

Are there any who wish to come to the supper of the Lamb, but are afraid that they will not be made welcome? Dismiss these unbelieving fears. However great your guilt, and unworthiness, you are invited, freely invited, affectionately invited to come to it. Whatever be your situation or character, you may come. The guilty, polluted, diseased, and poor, are invited. The halt, the maimed, the blind are invited. Persons from the streets and lanes of the city; from the hedges and highways are invited. Nay, the stewards of the house of God are enjoined not only to invite, but to compel you to come in. Come then without delay to the marriage supper of the Lamb. When the Lord does not debar you from the gospel feast, beware lest you debar yourselves, forsake your own mercies, and “judge yourselves unworthy of eternal life.” Come then to Christ as you are, as sinners

laden with guilt, covered with pollution and disease. Consider that *yet there is room*. Ten thousand times ten thousand have taken their seats at this feast, and yet there is room. A multitude which no man can number, out of all kindreds, tongues, and languages have been abundantly satisfied, and yet there is enough and to spare. Consider that the call is *direct* and *unequivocal*. "To you, O men, I call; and my voice is to the sons of men." If you are sinners, and belong to the human family, you are particularly invited. Consider that the call is *loud* and *earnest*. Wisdom is represented not merely as speaking, but calling, not only calling, but crying with an elevated voice, crying without, not in a hidden obscure corner, but in the streets, in the chief places of concourse, in the openings of the gates, in the highest places of the city, Prov. i. 20: ix. 1—4. Consider that you are called by *a number of persons*. The Lamb is calling you, "Come, eat of my bread, and drink of the wine which I have mingled." The Master is come, and calleth for you. The Father of the Lamb is calling you, "This is his commandment, that ye believe in the name of his Son Christ Jesus." The Spirit of the Lamb is calling you. The Spirit says, Come. The guests of the Lamb, those who have taken their seats at His table, and have tasted that He is gracious, invite you to come. "The Bride says, Come." Consider that *all things are now ready*. The *table is spread*, spread with the richest provision. Gospel ordinances are instituted through the medium of which the marriage is celebrated, the feast eaten. The sacrifice upon which the feast is made is actually slain. The King declares his oxen and his fatlings are killed. Christ our passover has been sacrificed. He hath offered himself a sacrifice without spot to God. The house is *illuminated*, so that the guests may with pleasure and certainty partake of the feast. As marriages were celebrated among the Jews after night, the illumination of the house where the feast was to be eaten was necessary. The Sun of Righteousness, therefore, shines with peculiar lustre where the gospel feast is prepared. He lifts the light of his countenance upon all who partake of it. The servants, the stewards of the house, are ready to *dispense* the provision unto the guests. A gospel ministry invested with authority from the author of the feast are prepared to distribute the bread of life. The Bridegroom, the Master of the feast, hath taken his seat at his table. He is ready to *bless* the sacrifice. O! let none make light of his invitations, seeing all things are now ready; lest he be provoked to declare, "None of those men which were bidden shall taste of my supper." Come then, gospel hearers, to the marriage supper of the Lamb; and come clothed with the *wedding garment*, without which we will only insult the Bridegroom, and provoke him to cast us out from his banqueting house into everlasting darkness. The fate of the man who came to the marriage, without the wedding garment is recorded as an awful memento of the danger of coming without it. Do you not anxiously inquire in what does it consist? It is answered in that frame and temper of mind with which it becomes unworthy, guilty worms of the dust to sit at the marriage supper of the Lamb—in *humility* and *self-abasement*. All who are invited to this feast are unworthy, vile, and enemies to the great King who makes the feast. A sense of their unworthiness, and of his unmerited kindness, should prostrate them in the dust before him:—in a *renunciation* of their own righteousness, and submission to the righteousness of Christ. This

marriage feast was made with special design to magnify the riches of Divine grace, and nothing is so displeasing to the Master of it, as legal pleas, an attempt to establish either in whole or in part legal righteousness:—in true and genuine *contrition* for sin. As it is a feast upon a sacrifice for sin, for the sin of those who partake of it, sorrow for sin is indispensably necessary. The passover which was typical of this marriage feast was to be eaten with bitter herbs, to denote that painful though salutary contrition for sin, which should operate in the hearts of guests at this feast;—in joyful *gratitude* to the Master of the feast. This will necessarily flow from that submission to the righteousness of Christ, and contrition for sin just now mentioned.

You see, therefore, the way in which we are to come to this feast. We are to come humbly, believingly, penitentially, and joyfully. In this manner, gospel hearers, you are called to attend the marriage supper of the Lamb. And will you make light of it, like those who were of old bidden? Ah, beware of it, lest God should be provoked to declare that you shall never have another invitation, that you shall not taste of his supper. You are not only invited, but you are commanded to come to the marriage by the great King of heaven; "Gather yourselves therefore to the supper of the great God." You are earnestly and affectionately entreated to come. The King enjoins his servants to compel you to come, to compel you by earnest and continual urging. Nay, he condescends to call you himself: "To you, O men, I call, &c." Will you then resist a gracious invitation, a sovereign command? Is it not highly provoking to the great King of heaven, after he has given his only begotten Son to His rebel creatures, as their Husband, and hath, at infinite expense, prepared a marriage feast, that they will not accept of this heavenly Bridegroom, will not come to the marriage supper, but treat His invitation with indifference or contempt? Is it not insufferably provoking that the calls of the world should be attended to, rather than His call? that the divine enjoyments of this heavenly festival should be esteemed less worthy of attention and regard than the enjoyments of the world? that the Lamb of God, instead of securing the affections of puny reptiles of the dust, should be despised by them? How trivial and provoking the apologies of those who were invited in the parable! One said he had bought a piece of ground, and he must needs go and see it; another said he had purchased five yoke of oxen, and he must go and prove them; another had married a wife, and therefore he could not come. As if Christ was not infinitely more desirable than the most lovely relatives, than all the pleasures and riches of this world. Are you not constrained to condemn them as giving the greatest insult to the Divine Redeemer, and to Him who sent him? Take heed lest out of your own mouths yourself should be condemned. Are there not some in this assembly who have repeatedly made the same excuses, when they have been by the word, the Spirit, or the ministers of Christ urged to come to the marriage supper of the Lamb? Have not the calls of the world often prevented you from hearing the invitations of the gospel, and the expostulations of your own consciences, and of the Spirit? When invited, when commanded to come, have you not virtually replied, "I have some worldly affair to attend to; pray have me excused; I have merchandise to attend to; I have a lucrative scheme to execute; I have houses to build; I wish to be settled in the world, and to attract the notice of it

I pray, therefore, have me excused; I have pleasures and amusements to prosecute; I wish to spend some more of my youthful years in youthful pleasures and pursuits, before I take up a religious cross; pray have me excused.

Are there not some who are so wedded to certain beloved lusts, that they cannot bear the idea of a divorce from them, and therefore will not accept the heavenly invitation? To all such the great King of heaven is saying, "Come to the marriage." And will you after his astonishing forbearance and goodness in not shutting you out for former refusals add another to them? Will not the goodness of God, in making this marriage feast, melt you into tears of repentance and gratitude? Will not a regard to your own interest induce you to come to it? Are you hungering and thirsting after happiness? Come to the marriage supper, and your largest desires of happiness shall be filled, shall be abundantly satisfied. You shall find at once rest to your conscience and to your heart—be made happy for time and eternity. Do you wish to be made partakers and possessors of unsearchable riches? Come then to the marriage supper, and all the riches of grace and glory shall be yours. Do you wish to possess the most glorious privileges? Come then to the marriage supper, and you shall be admitted to hold Communion with the blessed and only Potentate, with God the judge of all, with Jesus the mediator of the new covenant, an innumerable company of angels, and the general assembly and church of the first born which are written in heaven. Do you wish to possess true peace and serenity of mind, to have peace of conscience, and unspeakable joy? Do you wish to be delivered from the anguish of guilt? Do you wish to be delivered from foreboding fears of the wrath which is to come? Nay, do you wish to be delivered from this wrath itself, from eternal and intolerable torments? to be preserved from the awful doom of gospel despisers, a doom in some respects greater and more terrible than that of devils? O! come then, in obedience to the invitation of Heaven, and you will experience the blessedness of those who are called to the marriage-supper of the Lamb.

TOLERATION OF THE CHRISTIAN RELIGION IN CHINA.—The Annals of the Propagation of the Faith states, that the young Emperor of China rejected, at his accession to the throne in Feb., 1850, the demand of the Mandarins for permission to persecute Christians, and in the month of June following published a decree permitting a free exercise of the Christian religion throughout his dominions; and that at the same time he invited four missionaries to wait upon him, who are to be lodged in his palace. The Bishop of China informs the Annals, in a letter dated Sept. 5, 1850, that the Emperor was educated by a Christian lady in whom the late Emperor placed unbounded confidence.

It is singular, if this be so, that no intelligence of the fact has reached this country from Protestant missionaries in China.

JUGGERNAUT.—A draft act for the purpose of severing the East India Company from all connexion with the idolatrous temple of Juggernaut, has been published in the *Calcutta Government Gazette*, much to the satisfaction of numbers in India, whose duties compelled them to take part in the administration of the funds set apart for this abominable resort of superstition.

MORAVIAN MISSIONS.—The Moravian Church has 282 missionaries, male and female, in the field. They number more members in their mission churches than in the churches at home; an evidence both of the whole-heartedness with which they have laboured in the work of missions, and of the fulness with which God has blessed their labours.

TRINIDAD CORRESPONDENCE.

American Presbyterian Mission. Trinidad, July 10th, 1851.

REV. JOSEPH T. COOPER,

MY DEAR BROTHER,—We came to anchor in the Gulf of Paria, near Port of Spain, on the 28th ult. being twenty-nine days from the time we left Philadelphia, twenty-four of which we saw no land. The mail for the States left here the same day we landed, but before we could get ashore. Our next mail steamer leaves on the 15th inst., by which we send this to St. Thomas, thence, by the mail steamer Merlin to New York city. The Merlin runs monthly from New York to St. Thomas, and we have a steamer which plies twice per month between this and that island; so that we now have a regular mail communication between this place and the United States. The ladies were over their sea-sickness in about two weeks. Mine continued throughout the whole voyage.

We were very much annoyed by an offensive smell, arising from the mixture of tar and bilge water. Part of our cargo was tar, and it exuded from the vessels that contained it, which, mixing with the bilge water, created an effluvia enough of itself to produce sickness. We cannot say too much in praise of Captain Ferguson, for he did all that was in the power of man, to render us easy and comfortable. His mate, too, James Cade, is well worthy of his place; for his attention and kindness never were wanting when needed. We wish we could say as much in favour of all the crew as we could of the captain and his mate. We presume a more indolent, inexperienced, reckless crew is rarely if ever found aboard of any vessel. After we came into port, the captain told us that it was well for us that God had favoured us with good weather; for if a storm had overtaken us, the sails would literally have blown away before the sailors could have taken them in.

Sea-sickness is very depressing. Many times, while out of heart from its effects, we were led to think how happily located we might have been, had we remained among the kind Christian people at Washington and Columbus city that comprised our former pastoral charge. While such thoughts as these passed through our mind, we sometimes would ask ourselves the question, Do we love these people more than Christ? Has he not said, "If any man come to me and hate not his father, and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple?" Sometimes Satan would tempt us to think we had made too great a sacrifice in giving up a place of comfort and apparent usefulness, to come to this dark comfortless waste. Then we were reminded of "the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might be made rich,"—and of the Lord's own words, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

When we came into port we were informed by the harbour master, that the Rev. George Brodie, a minister of the United Secession Church, was successor to Mr. Kennedy in Port of Spain. Leaving the ladies aboard of the vessel, we set out in search of him, and soon found him, at his own house. Having learned from the vessel which Mr. Anderson of Baltimore had visited at our request that we were coming, and knowing from our garb that we were from the United States, he im-

mediately recognised us as a missionary, and received us with open arms, and from the joy which beamed in his countenance we had an assurance which words could not give, that he was truly glad to see us. In a few moments he returned with us to the ship and assisted in getting the ladies and baggage ashore, and then took us to his own house and treated us with as much cordiality as could have been shown to an old acquaintance or a most intimate friend. It was Saturday, and the steamer for San Fernando had gone, and consequently we must remain at Port of Spain till Monday. On Sabbath we preached two sermons to Mr. Brodie's congregation in town. Mr. Brodie preached to another congregation twelve miles distant at Auranca. Mr. Brodie's congregation is not very large, not as large as when Mr. Kennedy was pastor of it. Although it is small, we think we are not mistaken when we say the Spirit of Christ is there. We found something there, that is rarely to be found in the Christian Church, an active and efficient eldership. An eldership whose example ought to be copied in most of our churches in the United States. Mr. Brodie has four elders, and each one has his own quarter of the congregation. On Sabbath morning each elder is found in his quarter, not merely as a private member of the congregation, meeting with others for social prayer and conference, but as an office bearer, in the house of God, authoritatively stirring up, and exhorting the people to the performance of duty, calling upon those who may have been absent at a former meeting, acting as a co-labourer with his minister, exercising himself in a kind of preaching, or in giving public instruction. Having been long accustomed to it, they have acquired great ease and facility in speaking, and their exercises are edifying to the people. After the minister is through with his morning service, each elder meets the young persons of his own quarter, and teaches them out of the Scriptures of truth. We know that some good, conscientious, and orthodox people in the United States would look upon such exercises, on the part of the eldership, as an innovation, and would be ready to say to such, "Ye take too much upon you." We would like to whisper in the ears of such good people, that it might be well for them to read over and study a little the 3d and 5th chapters of 1st Timothy. In our opinion it never was the ordination of God, that the whole burden of a congregation should fall upon the minister. We know that some ministers seem to find time to exercise themselves in secular affairs, but we fear that they neglect their pastoral labours, and most assuredly the Apostle meant something when he would have Timothy to give himself wholly to the ministry. And if some are willing to try to serve two masters, it still would not prove that the work of the gospel minister is not an arduous work, nor that he does not need the co-operation of an efficient eldership. Elders ought to exercise themselves that they might be exemplary to the people, in teaching them that they too ought to labour for the advancement of Christ's kingdom. Elders have it in their power to stir up the people, to gather the strolling and straggling from the streets into the house of God. Two of Mr. Brodie's elders are coloured men. In returning from the ship, where Mr. Brodie went with us for the ladies, we found one of these elders engaged in colportage, moving among the ruffians that crowd the beach, talking to them of Christ, and distributing among them English, French and Spanish Bibles, with which he is furnished by the British Bible Society. When we saw him urging

the people to receive the word of life, we were at once led to ask ourselves the question, how soon would the name of Christ "be known in the earth, and his saving health among all nations," if all Christians would thus labour for the advancement of his kingdom? When "the people have a mind to work," then we expect to see the walls of our spiritual Jerusalem speedily rebuilt. Then God will arise, and have mercy upon Zion, for the time to favour her, yea, the set time, will then be come.

Mr. Brodie having informed us of the condition of the roof of our Mission House, he and I set out alone, on Monday, to visit it, and to have it put into hands as soon as possible. At San Fernando, about thirty miles down the coast from Port of Spain, and seven miles from the Mission, we were joined by Mr. Church, who rendered us signal service in obtaining a carpenter, shingles and nails for repairing our roof. Our carpenter was to have the repairs completed by Thursday. After ascertaining what things would be *absolutely* necessary in order to house-keeping, Mr. B. and I returned to Port of Spain. Thursday we returned to San Fernando, with the ladies, and Friday we entered the Mission House. Mr. Church came down from San Fernando to spend the first night with us in our new home. At worship, we sang the 67th Psalm, and read the 35th chapter of Isaiah, and felt a joy and satisfaction which we never felt either in singing or reading the same portions of God's word before. On Sabbath Mr. Church preached his farewell sermon to the people in our little church, from 2 Thess. iii. 1: "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified." There were about fifty persons in attendance, among these were about fifteen planters. Mr. Church is much beloved by all the planters, and hence has more influence among them than any other Protestant minister upon the island. What success we may have we cannot tell; neither can men judge correctly always concerning their own usefulness. Brothers Banks and Gordon went forth sowing in tears, weeping while they were bearing the precious seed; now in many hearts the seed seems to have sprung up, for we have been daily told by not a few since we came here, "*Mr. Banks be good man; he teach me to read de Bible.*" We have been asked questions concerning Mr. Banks, and Mr. and Mrs. Thompson, till we have been almost tired in answering. We intend to keep an exact account of the actual attendance each Sabbath, and to present it from time to time to the Board, that the church may know what the prospects of the Mission really are.

We wait with impatience to see the minutes of the late synod, that we may know who is to labour with us, for we take it for granted, that some one will be appointed, in accordance with the recommendation of the Board. One individual in connexion with a station of this kind, can do no more than keep it alive. That this mission may be prosperous, we most anxiously hope to see some one joined with us in the field; hence we expect to have our heart rejoiced when we see the proceedings of Synod.

Yours sincerely, W. H. A.

P. S. Please notice in the Repository, that all packages and letters addressed to us can reach us monthly by being pre-paid and sent to New York city: they should be at New York by the first of every month.

W. H. ANDREW.

THE CHURCH IN SCOTLAND.

We find in the "Scottish Guardian" for May 23, a full report of the impressive speech made by the well known missionary, Dr. Duff, on his election to the Moderatorship of the Free Church Assembly. It is an address full of the most valuable thoughts, expressed with eloquence of no ordinary character. We extract from it a sketch of the History of the Church of Scotland till the Revolution Settlement. We regret that we have not room to publish the whole of it.—*Banner*.

"It will be necessary, first, to inquire, what is the distinguishing function—the grand characteristic mission of a church of Christ, in the present evil world? And, secondly, how, or in what way, has this mission been discharged, from the beginning, by our Church and nation?

"It is clear that we can only glance at some of the leading points which such a wide field of inquiry would open up before us.

"As to the distinguishing function, or grand characteristic mission of a Church of Christ in the present evil world, it may at once be replied, that it is entirely that of a belligerent or militant power. This, in theory, most people are as ready to admit, as in practice, they have hitherto been so much habituated to disregard it. The whole world is in a state of rebellion against the Most High. Christ has purchased it at the inestimable price of His own precious blood. It is now, therefore, His inheritance by right of purchase; though not His, as yet, by actual possession. As its Sovereign Proprietor and Lord, He commissioned his believing followers to go forth into every land, and by the sword of the Spirit, and His own promised presence and blessing, quell the rebellion, and reduce the rebels to rightful submission and allegiance to their heavenly King.

"At the outset, therefore, in every land, the soldiers of the cross are thus in the position of an invading enemy. Their dealings are exclusively with rebels or inveterate foes. But, when numbers of these are prostrated, and their territory seized, the invading army must next divide itself into two. One-half must go forward under the great commission, in prosecution of the original enterprise. The other half must remain behind, to bring the subjugated people under the administration of settled government and justice—to plant institutions for the cultivation of the spirit of loyalty, and the continued maintenance of order and law—and to furnish the muniments and appliances of aggressive warfare to the advancing army in the field.

"This twofold generic function of the Christian Church has been felicitously portrayed by the celebrated historian of the Reformation. 'There are,' says he, 'two movements in the Church: one is effected inwardly, and its object is its preservation; the other is effected outwardly, and the object aimed at is its propagation. There is thus a doctrinal Church and a missionary Church. These two movements ought never to be separated; and when they are disunited, it is because the spirit of man and not the Spirit of God prevails.' Mighty definition this of a true Scriptural Church! would that it were engraven on the hearts and on the very foreheads of all her members! we may shut our eyes against the fact, even as we may shut our eyes against the light of day; our sloth, our cowardice, and our avarice may lead us to wish that the fact were otherwise. But, there the fact stands, and in the blaze of scriptural light—clear as the meridian sun, and unmoveable as the everlasting hills. This twofold function of inward preservation and outward propagation—in other words, of internal teaching, discipline, and government, and of external aggressive warfare with the legions of unreclaimed heathenism, constitutes, by Heaven's decree, the distinguishing character and attribute of a true Church of Christ. The vigorous, uninterrupted exercise of this twofold function constitutes its peculiar and distinctive mission in the world, under the present dispensation. And the faithful

dis-charge of this glorious mission, its Divine Author and Head has ordained to be the law or condition at once of its being and well-being—a law or condition as immutable as the foundations of the eternal throne.

“Such being the twofold function of a true Church of Christ, we have next to inquire, ‘How, or in what way, has this twofold function been discharged, from the beginning, by our Church and nation?’ We purposely say from the beginning, because, by constantly overlooking God’s marvellous providential dealings with us as a church and nation, even from the earliest times, we miss one of the grounds of enhanced obligation, as well as one of the most powerful propellents to action that can be brought to bear on generous, susceptible spirits.

“For those who are habituated reverentially to trace the hand of God in civil as well as sacred history, it is no vain thing to remember how, from earliest times, Scotland has not been unhonoured of the God of providence as a field for determining the strength of antagonist principles, fraught with the weal or the wo of nations. Even there the ambition of all-grasping Rome first fairly grappled with the passion of patriotism; and there was first most effectually taught, that ‘the love of hearth and home’ could inspire the poorest possessors of the sternest and wildest of lands with a spirit and energy that were more than a match for her invincible legions. Even there her lordly aristocratic neighbour of the south was at length constrained to learn, that the genuine spirit of liberty and independence could outlive the wear and tear of whole centuries of oppression; and, ever and anon rallying into fresh vigour, could humble in the dust the pride and flower of all her chivalry. There is indeed a spurious and unhealthy spiritualism, that would scout and scorn all this as irreligious or profane. But, for our own part, so long as we believe the God of providence to be identified with the God of grace, how can we but magnify his glorious name, for having inspired our great forefathers with a resolute spirit of national independence—a spirit which, transmitted from sire to son, has been blessing and enriching their descendants from age to age? How can we but glorify Him, under whose governance the character of the Scottish people—roughly cradled amid the storms, and nurtured amid the tempests of troubled life—grew up into a robustness and hardihood, and their principles of action into a tenacity of sinewy strength that would never brook the touch of foreign tyranny? And how can we but praise Him whose ‘mercy endureth for ever,’ that, up to this day, in reference to their hereditary rights, and unsundered privileges, and free-formed institutions, civil and religious, their attachment to these can only be parallel with that which they bear to their own native hills!

“Christianity, introduced among such a people, might be expected to modify and sanctify, but not to paralyze their manly energies. And so it proved. But with details we have no concern, any further than to recall to mind how the extermination of the Druidical priesthood, under the terrible vengeance of the Roman General, early paved the way for the new faith; how the presence of Christians in the Roman army contributed to this result; how the exemption of Britain from the earlier general persecutions rendered it the asylum, the sanctuary and the home of Christian refugees from other lands; and how, when the last and greatest of these, that of Dioclesian, at length reached the southern division of the island, ‘our fathers,’ as has been well observed, ‘reaped the reward of their valiant and noble stand for national independency, by receiving amongst them the most distinguished of the Christian confessors and Christian ministers of South Britain; by whose piety and learning the cause of the church, planted about a century before, was greatly promoted among us; so that, however little acknowledged, it may with perfect safety be asserted, that Scotland, since the second century, has not wanted a primitive, apostolic, and orthodox church.’

“The question now arises, How did the church of Christ, thus early

planted in our land, discharge her divinely ordained mission? How did she execute her twofold function of inward preservation and outward propagation? The reply is, In a way which, while it calls for admiration and gratitude, is well fitted to humble us, with our immensely superior advantages, under a painful sense of our manifold shortcomings.

"As to inward preservation, it is sufficient simply to call to mind how the Pelagian and other heresies were so strenuously and perseveringly opposed by chiefs, and pastors, and people, that, in the end, they were cut down to the ground, leaving only their roots to linger invisibly in the soil of old nature;—how, in no other country in the world, was there such strenuous, long-continued and successful resistance made to the claims of the Popes to sovereign power, or any right of interference with the spiritual independency and internal government of the church: and how, as the blessed consequence, the primitive doctrine, discipline and government were maintained against the prelatie invasions, the traditions, the rites and ceremonies, the idolatries and superstition of papal Rome, for whole centuries after they had inundated every other land.

"As to outward propagation, it is enough to call to mind how Columba and his followers laid the foundation of numerous establishments which proved emanative sources of illumination to the benighted regions all around; how, not satisfied with planting the tree of life in the uncultivated wastes of their own land, men, fired with apostolic zeal, went forth, carrying the gospel northward to the Orkney Isles, and Southward into the Saxon kingdoms of Mercia and Northumbria; how, not scared by the perils of the deep, they pierced into the heathenism of Ireland, and held up the lamp of salvation to pagan multitudes on the Continent of Europe; how, from these varied and successful labours, one who studied the subject has been led deliberately to hazard the remark, that 'the Scottish church, with its simple and primitive forms, did, beyond all question, more to preserve and propagate the light of knowledge and the life of true religion over the world, during the dark ages, than all Christendom besides!'

"At length, however, in the 13th century, after a frightful series of intrigues, treacheries, and violences, the country was overrun with whole armies of Romish monks, priests, and prelatists—the spiritual liberties of the people were entirely destroyed—and the faithful remnant of confessors completely silenced, or compelled to retire to the recesses of forests or the dens and caves of the earth. But, praised be God, amid the solitudes of nature, and the lonely dwellings of the scattered poor, was the memory of departed glories preserved as a hallowed tradition—generating a secret hatred of the persecuting power which had so violently extinguished the light that had so long shed its benign effulgence over the land, and cherishing a mysterious and undefined hope of the dawning of another glorious day. And so, in the event, it proved.

"In due time the trumpet blast of Reformation sounded through the land. On the national mind it seemed to act as with a resurrection power. For soon it did appear that the sturdiness of ancient character and love of independence, though long under repression, had not been destroyed—that the natural energies, though long curbed by the bridle of despotism, had not been eradicated—that the spirit of Columba and his Culdee followers, though long not daring to show itself in the light of open day, had not been entombed amid the wreck of its visible institutions. The energies of the national character, the passion for national independence, the hereditary spirit of civil and religious liberty—as if pent up like the winds in the cave of Eolus—burst forth uncontrollably over the entire surface of society, agitating its waters from the very depths, and tossing the Papal armaments, with their galleys and crews, on the reefs and rocks of utter perdition. In other words, it seemed as if at the sound of the Reformation trumpet a whole army of Reformers had in a day sprung up from the down-trodden soil of ancient freedom.

With torrent or whirlwind force did these rush forth to the vindication of the sacred rights of conscience, the freedom and immunities of Christian citizenship, and the sullied honours of their divine King and Saviour. And such was the vigour of the onset, and such the success with which the mighty warfare was crowned, that in no country in Christendom was the blighting system of anti-Christian Rome more thoroughly uprooted; in no country in Christendom were the distinguishing principles of the Reformation—the eternal verities of Jehovah's word—exhibited in purer or more perfect forms, or more rapidly and extensively established. In no country in Christendom was the essential spirit of the Reformation more effectually imbibed, and incorporated with the entire range of national character and national institutions; and, praised be God, in no country in Christendom have the blessed and inestimable fruits of the Reformation been retained more permanently, or with a fairer prospect of increasing vitality and richness.

“And surely it were an act of base ingratitude towards the God of providence, whose chosen instrument he was, not to refer, in passing, to the chief agent in effecting so vast and influential a reformation—a man in whose individual personality seemed to be embodied the national genius of Scotland—a man into whose bodily form (if, for illustration's sake, it be lawful to indulge in an oriental style of thought,) it seemed as if the heroic spirit of the patriot Wallace, or of the Bruce of Bannockburn, steeped and purified in ‘the fount itself of heavenly radiance,’ had transmigrated, in concentrated strength and energy. And, surely, methinks that, instead of giving way to the puling and sickly, the mawkish and the morbid, hypochondriac pietism that would preclude all admiring reference to the God-commissioned warriors who were privileged to ‘fight the good fight,’ and are now ‘inheriting the promises,’ it might, in this age of soft and downy effeminacy, do us all good to be enabled keenly to appreciate and honestly to admire the character of such a mighty man of valour as John Knox; that, in admiring, we might be led to imitate; and, in imitating, give birth to fresh deeds of imperishable renown.

“The Scottish State, now liberated from the tyranny of Rome, was Protestant and free—free to act out its distinctive civil duties, under sole responsibility to the great God, whose ordinance it was. The Scottish Church, now liberated from the tyranny of Rome, was Protestant and free—free to act out its own distinctive spiritual duties, under sole responsibility to its own Divine Head, whose ordinance it was. Both State and Church being liberated—both being Protestant—both being free—each joyfully recognised and respected the freedom and inherent independency of the other. Each felt itself under sole fealty and allegiance to the King of kings—to be sovereign and supreme in its own department:—the one, in the secular and civil; the other, in the ecclesiastic and spiritual. In those days of unsealed vision, it was seen, as with the force and clearness of intuition, that for the church to usurp, or pretend to exercise, control over the State, would be to revive the odious civil despotism of Papal Rome; and that for the State to usurp, or pretend to exercise, control over the church, would be to revive the odious spiritual despotism of Pagan Rome. But, though these mutually recognised and honoured each other as independent and free, it was felt that between them there was a close and peculiar relationship—as conspiring and co-operative ordinances of the same heavenly King, appointed for the promotion of His glory and the highest good of man. And though neither might dare, without treason against their Sovereign Author, to aim at supremacy over the other, it was felt that both, as free, independent, and co-ordinate powers, might, for reciprocal strengthening and support, enter into a friendly and loving alliance. Alliance, we say, as contradistinguished from base surrender of distinctive rights and privileges on the one hand, and identification, or rather, unification of Church and State on the other. Surrender, as already noted, was out of the question.

The piety and single-heartedness of leading parties, on both sides, peremptorily forbade it. And as to absolute identification of Church and State, as recently propounded by certain half-cloistered, half-metaphysical, half-sentimental speculatists in Germany, England, and Scotland, the subject did not find any favour or acceptance from the fathers of the Scottish Reformation. These clear-headed and wise-hearted men appear at once to have discerned, with one of those strong penetrative glances of their own uncommon common sense, that should the pre-millenarian view of a personal reign of the Messiah on earth ever prove the Scriptural one, it was then, and then only, that the theory of absolute identification could be realized; and, in this respect, we may be well satisfied to tread in their footsteps, even though, in our day, the theory has furnished the staple material of many a pleasing day-dream to such distinguished personages as the Chevalier Bunsen, Arnold, and Argyll. Here, however, it is needless to do more than simply advert to the fact, that it was not till after the church had been completely constituted and organized,—till after she had adopted her doctrine, modelled her government, and regulated her discipline agreeably to 'the infallible truths of God's Word'—till after she had held fifteen free Assemblies, without any warrant, sanction, countenance, or authority from the State,—that the friendly alliance between the Church and the State was, in 1567, actually consummated—an alliance, which happily left the church as fully in possession of her spiritual independence, rights, and privileges, as the State was left in possession of its civil independence, rights, and privileges. The grandest exemplification this which the world has yet witnessed of a pure Scriptural union of Church and State!

"One thing—heretofore unnoticed, so far as we know, by ecclesiastical historians—and one thing only was wanted to complete the triumph, and ensure the fulness of the divine blessing, in the promised presence of the church's great Head—and that was a distinct and positive recognition, at least, of her divinely ordained evangelistic function, with reference to the out-field of the world.

"This we must ever hold to have been a deplorable, a fatal oversight or omission. The Papal Antichrist had invaded and seized on the territory already occupied by a true and pure church of Christ. That church, in the name and strength of her heavenly King, had risen up and shaken off the anti-Christian usurpation—restored the whole cycle of Divine truth—re-erected the standard of Jehovah Jesus as sole Prophet, Priest, and King in His own house and kingdom—and established in friendly alliance with a Christian State the noblest institutions, after the primitive apostolic model for unweariedly persevering and onwardly perpetuating a pure evangelism in the land to latest generations. Thus was one of the two essential functions of a Christian church militant discharged within her own reclaimed territory, in a way so glorious as to leave us little to desire. But the other equally essential function of a true church militant—that of planting the standard of the Cross, by outwardly propagating the faith of Jesus, among the unreclaimed realms of Gentilism—was (and it is with grief and sorrow that the acknowledgment is extorted from us,) wholly unrecognised, wholly neglected. Let it not be alleged, in extenuation, that the Reformation in Scotland did prove an emanative fountain of light and life to other lands. We cheerfully admit that it did so; yea, we glory in admitting that its influence was sensibly felt in Holland and other Continental kingdoms—that it helped to convert the north of Ireland into a living garden of evangelism along the confines of a dreary Popish desert—and that it acted, in a thousand ways, on the evolutions of the national mind of England. All this and much more we glory in admitting. But, seeing that these were countries already within the bounds of Christendom, all this interferes not, by one jot or tittle, with our regretful assertion, as regards the entire absence of a recognition of the evangelistic function in its more peculiar and distinctive aspect towards the heathen nations. Neither let it be alleged, by way of ample excuse, that in those days we had no colonies in immediate contact with heathen tribes—no merchant fleets

traversing the great ocean—no proper facilities of intercourse with distant and foreign climes. All this was still more true of the times of Columba and his apostolic band. And yet, surcharged as they were with evangelistic zeal, the tempests and the perils of the deep did not prevent them from carrying the torch of salvation into the thickest night of foreign barbarism. And when we think that, whole centuries before the Reformation, millions could find their way, on the wings of superstitious zeal, through all manner of uncouth trials and hazard, into Pagan and Saracenic realms—yea, and when we think that, in the spirit of curious or mercantile adventure, single travellers like Marco Polo, found their way to the shores of India and into the very heart of Asia, we are bound to admit that, had the same fire for diffusing the gospel among the Gentiles, which animated Columba and his followers, glowed in the bosoms of our Reformers, the duty would at least have been solemnly recognised—ay, and many, many a reformed evangelist must have found his way into the regions of heathendom.

“But did the church, which, by thus overlooking or neglecting her grand evangelistic function, had her attention left thus wholly undistracted, and her resources wholly unimpaired, for conserving the interests and objects of home evangelism, fare the better for her oversight or neglect? Ah, no! vain, vain beyond expression, is it on the part of man to suppose that he can with impunity contravene any divine ordinance; or that the zealous discharge of any one commanded duty, however important, can make up or atone for the neglect of any other duty, alike important and imperatively enjoined.

“The season of our church's prosperity, after her formal recognition and establishment by the State, did not last long. But, for our more immediate purpose, it is only needful to recall to remembrance how, after a desperate series of struggles, her rights and liberties were for a second time, in 1578, ratified by the State; how, after a still more desperate series of struggles, under the leadership of Melville, they were a third time, in 1592, asserted and confirmed; how, after another series of struggles, characterized by increasing violence, they were a fourth time, in 1638, under the championship of Henderson, gloriously vindicated, in that ever-memorable Glasgow Assembly, which ushered in ‘the Second Reformation;’ and how, while on all these occasions the church had nobly discharged her function of inward preservation, we look in vain for any recognition of the obligatoriness of the other function of outward propagation.

“Then came speedily the most terrible period in Scottish history, guilty of acts of matchless treachery and ingratitude: to these Charles II. soon super-added equally matchless acts of cruelty. If his grandfather scourged with rods, and his father with scorpions, it seemed to be his purpose to bray the nation in a mortar, grind it to atoms, and scatter the dust thereof to the four winds of heaven. At one blow the civil and religious liberties of the people were laid prostrate in the dust.

“What course did the pious and faithful of the land pursue when they beheld the crown and sceptre of the Lord's supremacy thus flagitiously transferred to a frail, perjured, perfidious earthly monarch? Did they relent, or relax, or shrink from the perilous contest? No. Every where they met, protested and petitioned with earnest prayers, entreaties, and tears, against all these acts of spiritual treason. But their tears were confronted with derision; their prayers with taunts and threats, and their petitions with interdicts and scorn. Did they then desist? No: not only the ministers, but the very peasants and artisans of those days were fraught with divine knowledge, fired with the spirit of the ancient worthies, and panoplied with the whole armour of God. Therefore did they cheerfully resolve to lay down their lives rather than cease to proclaim and adhere to the Lord Jesus, as ‘a free King in His own kingdom, and a free governor in His own House.’

“And surely, in these strangely degenerate times, when ‘the love of pleasure’ is so often mistaken for ‘the love of God,’—when fair weather religionists

clothed in purple and finelinen, and faring sumptuously every day,' can sit down, in their tapestried palaces, or recline on their silken couches, and luxuriate in the sufferings of the martyrs, when these are set to music or rehearsed in song, and, in the sensuous transports of such self-regalement, fondly and dotingly conclude that they themselves are animated by the martyr-spirit;—oh! surely it might help to cure them of their infatuated self-delusion, were they to retire into the privacy of their closets, and vividly realizing the position of the martyrs, were they to ask, as in the presence of the heart-searching God, Are we really prepared, if called upon this very night, for conscience sake, to act as they acted—to suffer as they suffered?

“ With reference to the period now under review, one may well exclaim, —‘ What tongue, what pen, what skill of men,’ can portray the trials, the struggles, and the sufferings of those evil days? As in them were gathered up and recapitulated all the testimonies of former periods, so in them seemed to be concentrated all the cruelties and torments of former persecutions. The tide of testimony had been swelling, and so had the tide of accompanying wo. As in the fitful gusts of a raging hurricane, the most vehement is the last; as in the successive paroxysms of a burning fever, the most violent is the last; so, in the halts and pauses, the march and procession of relentless persecution, the combined powers of earth and hell united in pouring the vials of their fiercest wrath into the last.

“ Is evidence wanted to attest the appalling fact? Witness, ye Privy Councils, whose libertine nobles and crafty priestmen strove to outvie, under pretext of law, the blackest deeds of a Spanish Inquisition! Witness, ye Courts of High Commission, armed with power to search for and apprehend, to fine, imprison, or massacre without trial, all who presumed unitedly to pray or hear the gospel—all who refused to abjure their covenant, or renounce allegiance to their heavenly King! Witness, ye maraudings of a brutal soldiery, that trode over the butchered remains of an innocent and God-fearing people, with a blaspheming insolence and Satanic ferocity which equalled or surpassed all that has ever been recorded of Goths and of Vandals, of Tartars and of Turks! Witness, ye iron screws and horrid moulds, and all other enginery of ingenious malice, that dislocated the body joint by joint, or forced the marrow to mingle with the crude consistence of bruised and mangled limbs! Witness, ye dungeons of Bass and Dunottar, and other crags and castles of the ocean deep, that beheld hundreds immured in mire and filth—parched with thirst, or stifled by a polluted atmosphere—bound to the clayey or rocky floor that never saw the sun, with a slow heat applied till the flesh was consumed from the calcined bones! Witness, ye waters, that were doomed, by your gentle rising flood, reluctantly to quench the spark of life in the aged widow and the youthful maiden, whom one expression—a single word against Zion’s King—would have saved from drowning at the stake! Witness, ye flames, that supplied a winding-sheet to many a murdered saint! Witness, ye upland moors and barren heights, and bleak mountain solitudes, bedewed with tears, and consecrated by the blood of Zion’s persecuted children! Witness, ye elements that, in open day or at dead of night—as if instinct with sympathies denied by fellow-men—invited and enabled scattered fugitives to assemble for the worship of the God of their fathers! Witness, ye wintry storms and roaring cataracts, that foiled the pursuit of the tyrant, and baffled the bigot’s cruel rage! Witness, ye sheeted lightnings, by whose kindly gleams the sacred Book was opened, and words of comfort poured into the harrowed soul, eliciting hymns of high praise and songs of sweetest melody! But what shall I say more? for the time would fail me to tell of the hundreds and the thousands that toiled, and struggled, and died in defence of sacred liberty—the hundreds and the thousands whose blood was shed in confirmation of the truth as it is in Jesus—the hundreds and the thousands who lived unknown—

“ Till persecution dragged them into fame,
And chased them up to heaven.”

THE MODERN INQUISITION.

Let us inquire what is the Inquisition of the present day in Rome. It is the very same that was instituted at the Council of Verona, to burn Arnold of Brescia; the same that was established at the third Council of the Lateran to sanction the slaughter of the Albigenses and the Waldenses, the massacre of the people, the destruction of the city; the same that was confirmed at the Council of Constance, to burn alive two holy men, John Huss and Jerome of Prague; that which at Florence subjected Savonarola to the torture; and at Rome condemned Aonio Paleario and Pietro Carnesecchi. It is the self-same Inquisition with that of Pope Caraffa, and of Fr. Michele Ghislieri, who built the palace called the Holy Office, where so many victims fell a sacrifice to their barbarity, and where at the present moment the Roman Inquisition still exists. Its laws are always the same. The "Black Book," or *Praxis Sacre Romanæ Inquisitionis*, is always the model for that which is to succeed it. This book is a large manuscript volume, in folio, and is carefully preserved by the head of the Inquisition. It is called *Libro Necro*, the "Black Book," because it has a cover of that colour; or, as an Inquisitor explained to me, *Libro Necro*, which, in the Greek language, signifies "the book of the dead."

In this book is the criminal code, with all the punishments for every supposed crime; also the mode of conducting the trial, so as to elicit the guilt of the accused; and of the manner of receiving the accusations. I had this book in my hand on one occasion, as I have related above, and read therein the proceedings relative to my own case; and I moreover saw in the same volume some very astounding particulars; for example, in the list of punishments I read concerning the bit, or, as it is called by us, the *mordacchia*, which is a very simple contrivance to confine the tongue, and compress it between two cylinders composed of iron and wood, and furnished with spikes. This horrible instrument not only wounds the tongue and occasions excessive pain, but also, from the swelling it produces, frequently places the sufferer in danger of suffocation. This torture is generally had recourse to in cases considered as blasphemy against God, the Virgin, the Saints, or the Pope. So that, according to the Inquisition, it is as great a crime to speak in disparagement of a pope, who may be a very detestable character, as to blaspheme the holy name of God. Be that as it may, this torture has been in use till the present period; and, to say nothing of the exhibitions of this nature which were displayed in Romagna, in the time of Gregory XVI., by the Inquisitor Ancarani—in Umbria, by Stefanelli, Salva, and others, we may admire the inquisitorial zeal of Cardinal Ferretti, the cousin of His present Holiness, who condescended more than once to employ these means when he was Bishop of Rieti and Fermo.—Every one knows how the Holy Inquisition has surpassed every other tribunal by its exquisite ingenuity in torturing human nature. Must I bring examples from the Inquisition of Spain? That of Rome has had her own to answer for as well. Through the mercy of Heaven, the former has come to an end; but that of Rome is in full vigour.—I do not propose to myself to speak of the Inquisition of times past, but of what exists in Rome at the present moment; I shall therefore assert, that the laws of this institution being in no respect changed, neither can the institution itself be said to have undergone any alteration. The present race of priests which are now in power, are too much afraid of the popular indignation to let loose all their inquisitorial fury, which might even occasion a revolt if they were not to restrain it; the whole world, moreover, would cry out against them, a crusade would be raised against the Inquisition, and, for a little temporary gratification, much power would be endangered. This is the true reason why the severity of its penalties is in some degree relaxed at the present time, but they still remain unaltered in its code.

Concerning the method of conducting a process, I read in the *Libro Necro* as follows:—"With respect to the examination, and the duty of the examiners—either the prisoner confesses, or he is proved guilty from his own confession; or he does not confess, and is equally guilty on the evidence of witnesses. If a prisoner confesses the whole of what he is accused, he is unquestionably guilty of the whole; but if he confesses only a part, he ought still to be regarded as guilty of the whole, since what he has confessed proves him to be culpable or guilty as to the other points of accusation. And here the precept is to be kept in view, 'no one is obliged to condemn himself,' *nemo tenetur proderi seipsum*. Nevertheless, the judge should do all in his power to induce the culprit to confess, since confession tends to the glory of God. And as the respect due to the glory of God requires that no one particular should be omitted, not even a mere attempt; so the judge is bound to put in force, not only the ordinary means which the Inquisition affords, but whatever may enter into his thoughts as fitting to lead to a confession. Bodily torture has ever been found the most salutary and efficient means of leading to spiritual repentance. Therefore the choice of the most befitting mode of torture is left to the Judge of the Inquisition, who determines according to the age, the sex and the constitution of the party. He will be prudent in its use, always being mindful at the same time to procure what is required from it—the confession of the delinquent. If, notwithstanding all the means employed, the unfortunate wretch still denies his guilt, he is to be considered as a victim of the Devil; and, as such, deserves no compassion from the servants of God, nor the pity or indulgence of holy mother Church: he is a son of perdition. Let him perish, then, among the damned, and let his place be no longer found among the living."—This most astounding page is followed by another, in which is given the mode of obtaining a conviction. Various means are pointed out to establish the guilt of the prisoner, and to declare him deserving the condemnation of the tribunal. For example, Titus is accused of having eaten meat on Friday or Saturday. The Inquisition does not permit the name of the accuser to appear, neither those of the witnesses. The accusation is laid that Titus has eaten meat in the house of Caius. Sempronius is the accuser, and he summons the family of Caius to give evidence; but, as these have been accomplices in the same affair, they cannot be induced to depose against Titus; perhaps other witnesses may be brought, who may be equally incompetent. In which case the wary judge endeavours to draw from the prisoner himself sufficient to inculpate him. He will first inquire respecting several other families the points which he wishes to know with regard to that of Caius. He will try to learn at what other houses Titus has been accustomed to eat, in order to know concerning the house of Caius, where the meat was eaten. The accusation sets forth, that on such a day, at such an hour, Titus went to the house of Caius, where the whole family were present, and that all sat down at table, &c., &c. If Titus admits all the circumstantial evidence brought forward by the accuser, with respect to time, place, and persons, but is silent, or denies entirely the only crime imputed to him, he stands convicted; the accuser has no necessity to bring forward witnesses; judgment is pronounced.

This practice is still employed by the Inquisition. In the year 1842, I was accused of having spoken, in a certain house, against the worship of saints. If the judge had made my accusation known (as is the case in all other tribunals throughout the world,) saying to me, You are accused of having, in such a house, spoken of such and such matters, in presence of so and so,—I should have known my accuser by the part he would take in the question. But instead of interrogating me in a straightforward manner, I was made to give a description of the house in question, together with that of several other houses; to describe the persons belonging to it, and many other persons at the same time; to discuss the real subject of accusations

mixed up with other irrelevant matters, in order to mislead me as much as possible, and prevent me from gaining any insight whatever of the points of which I was accused, or of the persons who had accused me. Whether I confessed or not, I was to be declared guilty, or, as they term it, *reo convicto*.

With regard to these denunciations, the Inquisition declares that in matters of offences against religion, it is the positive and bounden duty of every one to become an accuser. Children may and ought to accuse their parents, wives their husbands, and servants their masters. The law is, according to the decrees of several Popes, that whoever becomes acquainted with any offence committed against religion, whether from his own knowledge or from hearsay, is bound, within fifteen days, to bring forward his accusation before an inquisitor; or the vicar of the Holy Office; or, where these are not present, before a bishop. The crime, whatever it may be, not only attaches to the principal and accomplices, but also to every one who knows of it and does not reveal it. So that if you, for example, dear reader, should unfortunately belong to the Church of the Inquisition, you would be obliged to accuse not only me, who address you, but all those who, together with yourself, listen to me; and whoever knows that you have listened to my discourses, although he himself may never have heard me, is under the obligation to denounce you to the Inquisition. The punishment for non-observance of this duty is excommunication, which excludes the party subject to it from the benefit of all the sacraments, and shuts him out from the kingdom of heaven. Moreover, besides excommunication, he is liable to be imprisoned in the Inquisition, and to suffer such other punishment as may be deemed necessary. Even the very Cardinals, and the Inquisitors themselves are not exempt from this obligation; the Pope himself has followed his example. My letters to Gregory XVI. were immediately forwarded to the Inquisition by his own hand. I have reason to believe that Pius IX. did the same when I wrote to him. All this we may overlook; but that a wife should be obliged to accuse her own husband, or a mother her children, is too dreadful to think of.

I will here relate a fact which it always pains me to recall to mind: and which until the present occasion I have never before spoken about. During my residence at Viterbo, my native town, where I was public professor and teacher in the Church *di Gradi*, I was one day applied to by a lady of prepossessing appearance, whom I then saw for the first time.—She requested, with much eagerness, to see me in the sacristy; and as I entered the apartment where she was waiting for me, she begged the sacristan to leave us alone, and suddenly closing the door, presented a moving spectacle to my eyes. Throwing off her bonnet, and letting loose in a moment her long and beautiful tresses, the lady fell upon her knees before me, and gave vent to her grief in abundance of sighs and tears. On my endeavouring to encourage her, and to persuade her to rise and unfold her mind to me, she at length in a voice broken by sobs, thus addressed me:—"No, father, I will never rise from this posture unless you first promise to pardon me my heavy transgression." (Although much younger than herself, she addressed me as her father.)—"Signora," replied I, "it belongs to God to pardon our transgressions. If you have in any way injured me, so far I can forgive you; but I confess I have no cause of complaint against you, with whom, indeed, I have not even the pleasure of being acquainted."—"I have been guilty of a great sin, for which no priest will grant me absolution, unless you will beforehand remit it to me."—"You must explain yourself more fully; as yet I have no idea of what you allude to."—"It is now about a year since I last received absolution from my confessor; and the last few days he has entirely forbid me his presence, telling me that I am damned. I have tried others, and all tell me the same thing. One, however, has lately informed me, that if I wish to be saved and pardoned, I must apply to you, who, after the Pope, are the only one who can grant me absolution."—"Signora, there is some mistake here,

explain yourself; of what description is your sin?"—"It is a sin against the Holy Office."—"Well, but I have nothing to do with the Holy Office."—"How? are you not Father Achilli, the Vicar of the Holy Office?"—"You have been misinformed, Signora; I am Achilli, the deputy master of the Holy Palace, not Office: you may see my name, with this title, prefixed to all works that are printed here, in lieu of that of the master himself. I assure you that neither my principal nor myself has any authority in cases that regard the Inquisition."

The good lady hereupon rose from her knees, arranged her hair, wiped the tears from her eyes, and asked leave to relate her case to me; and, having sat down, began as follows:—"It is not quite a year since, that I was going, about the time of Easter, according to my usual custom, to confess my sins to my parish priest. He being well acquainted with myself and all my family, began to interrogate me respecting my son, the only one I have, a young man twenty-four years of age, full of patriotic ardour, but with little respect for the priests. It happened that I observed to the curate that notwithstanding my remonstrances, my son was in the habit of saying that the business of a priest was a complete deception, and that the head of all the impostors was the Pope himself. Would I had never told him! The curate would hear no further. 'It is your duty,' said he, 'to denounce your son to the Inquisition.' Imagine what I felt at this intimation! To be the accuser of my own son! 'Such is the case,' observed he, 'there is no help for it—I cannot absolve you, neither can any one else until the thing is done.' And, indeed, from every one else I have had the same refusal. It is now twelve months since I have received absolution; and in this present year many misfortunes have befallen me. Ten days ago I tried again, and promised, in order that I might receive absolution, that I would denounce my son; but it was all in vain, until I had actually done so. I inquired then to whom I ought to go to prefer the accusation. And I was told to the Bishop, or the Vicar of the Holy Office, and they named yourself to me. Twice already have I been here, with the intention of doing what was required of me, and as often have I recollected that I was a mother, and was overwhelmed with horror at the idea. On Sunday last I came to your church, to pray to the Virgin, the mother of Christ, to aid me through this difficulty; and I remember that when I had recited the rosary in her honour, I turned to pray also to the Son, saying: 'O Lord Jesus, thou wert also accused before the chief priests, by a traitorous disciple; but thou didst not permit that thy mother should take part in that accusation. Behold, then, I also am a mother, and although my son is a sinner, whilst thou wert most just, do not, I implore thee, require that his own mother should be his accuser.' Whilst I was making this prayer the preaching began. I inquired the preacher's name, and they told me yours. I feigned to pay attention to the discourse, but I was wholly occupied in looking at you, and reflecting, with many sighs, that I was under the obligation to accuse to you my own child. In the midst of my agitation a thought suddenly relieved me. I did not see the Inquisitor in your countenance. Young, animated, and with marks of sensibility, it seemed that you would not be too harsh with my son; I thought I would entreat you first to correct him yourself, to reprimand and to threaten him, without inflicting actual punishment upon him."

I shall not recapitulate my injunctions to this poor woman, to tranquillize her mind with respect to having to denounce her son. I advised her to change her confessor and to be silent with regard to him—any how she was not in fault. And if confession, I further remarked, be a sacrament that pardons sins, it can never be made a means of unwarrantably obtaining information as to the words or deeds of another.—But had I really been Vicar of the Holy Office, what was my duty in this matter? To receive the accusation of this mother against her own son. An unheard of enormity! She naturally would have made it in grief and tears, and I should have had to offer her consolation.

And since this horrible act of treason has the pretence of religion about it, I should have employed the aid of religion to persuade her that the sacrifice she made was most acceptable to God. Perhaps, to act my part better, I might have alluded to the sacrifices demanded of Abraham, or Jephthah; or cited some apposite texts from Scripture to calm and silence the remorse of conscience she must have experienced on account of the iniquity of bringing her child before the inquisition.

Now let us see what is done by the Inquisitors.—In what is called the Holy Office, every thing is allowable that tends to their own purposes. To gain possession of a secret no means are to be disregarded, not even those against our very nature. For a father and a mother to reveal the thoughts of their own children, so trustingly confided to them—a revelation which may lead to their death—is so great a crime that we cannot imagine one more base. And yet the Inquisition not only sanctions, but enjoins it to be done daily. And this most infamous Inquisition, a hundred times destroyed, and as often renewed, still exists in Rome, as in the barbarous ages; the only difference being, that the same iniquities are at present practised there with a little more secrecy and caution than formerly; and it is for the sake of prudence, that the Holy See may not be subjected to the animadversions and censures of the world at large.—*From "Deulings with the Inquisition, by Dr. Achilli."*

A COMPARISON,—OLD AND NEW SCHOOL PRESBYTERIANS.—The *Presbyterian* of July 12, contained a summary of the late reports, furnished by Dr. Leyburn, stated clerk of the General Assembly: which was followed by an article from the *New York Evangelist*, presenting a similar view of the New School body. For the sake of a more ready comparison, by which the reader, at a single glance, may ascertain the present condition of the two bodies, the following schedule has been prepared :

	Old School.	New School.
Synods,	23	21
Presbyteries,	134	104
Candidates,	381	64
Licentiates,	237	140
Ministers,	2,027	1,489
Churches,	2,675	1,575
Licensures,	81	
Ordinations,	87	
Installations,	116	
Pastors dismissed,	98	
Churches organized,	81	
Ministers received from other churches,	28	
Ministers dismissed to other churches,	9	
Ministers deceased,	29	31
Churches received from other connexions,	7	
Churches dismissed to other connexions,	1	
Churches dissolved,	4	
Members added on profession,	10,852	5,699
Members added on certificate,	7,892	4,203
Adults baptized,	2,918	1,696
Infants baptized,	10,994	4,046
Whole number of communicants,	210,306	140,060
Am't contrib'd to congregational purposes, \$1,056,023		
Am't contrib'd to other religious objects,	406,692	
Of the contributions in the New School, only two items are given, viz. :		
To the Commissioner's Fund,		\$2,365 46
To the Contingent Fund,		350 77

THE PROTESTANT REFORMATION.—Popery was defeated at the Reformation: but she has recruited her ranks and renewed her energies; and, no longer acting on the defensive, she assaults Protestantism in Britain, which has been regarded as its strongest “stronghold.” In this war she takes not only her fame, such as it is, but her existence; and I wish to pledge you to take your part, and to do your duty in repelling the aggressor. The Reformation wounded the *head* of the “Beast:” we must strike at its *heart*.—By the blood of the martyrs. I call upon you to swear eternal hatred to Popery:—not hatred to those who are at once its dupes and its victims. No! one reason why we seek its destruction is, that they may be rescued from its fangs. The system, not its adherents, is the object of our hatred. And why do we hate it? Why, because we believe it to be the very “mystery of iniquity”—the master-device of Satan—and a grand confederacy against the happiness and liberties of mankind. That its principles are unchanged, its creeds declare, and its advocates boastfully assert; and that it retains its ancient spirit of proscription and persecution, recent transactions in Madeira, Tahiti, Sardinia, and Rome itself, but too fully prove. Of forbearance and toleration it knows nothing, except as expedients for concentrating its energies, and selecting its opportunity to crush its unsuspecting prey. It complains of oppression at this moment, simply because it is restrained from acting the aggressor; and it not only scorns equality with other forms of Christianity, but it lays claim to absolute and universal supremacy—actually denying that there is any Christian church in this land but its own. While it proclaims itself to be the only true church and the centre of unity, it has, more than all other churches, corrupted the purity of the Divine worship, departed from the truth as it is in Jesus, and violated the peace and charity of the gospel, even to the shedding of the blood of the saints. Whether, therefore, we consider the terms of unmitigated condemnation in which it is denounced in the Scriptures, the righteous blood it has shed, the outrages it has perpetrated on the dearest rights of man, its inherent enmity to civil and religious liberty, or its positive hostility to the “crown-rights” of our adorable Redeemer,—we feel it our solemn duty to *urge you to do your duty and to take your part* in seeking the overthrow of the system.

But, brethren, the war to which we summon you is a “holy war.” Our weapons must not only be of heavenly temper, but the arm that wields them must move in unison with the aspirations of a believing heart.—Religion, we have seen, was, in the Reformers, an inward life; and this life they derived from Christ, through faith. This was the source of their strength, and the secret of their success. This raised them above the love of life and the fear of death. Therefore, as ye would be saved yourselves and would save others, secure a personal and vital union with the Lord Jesus. Joined to him, we shall hate error and love truth. We shall be qualified alike for counsel or for fight; for passing through evil report or good report; for the communion of saints on earth, and for the society of apostles, prophets, and martyrs in heaven. Popery can wield the pen or the sword as well as we; but it cannot withstand the preach of the Cross, the prayer of faith, the fervour of personal piety, and the outpouring of the Holy Spirit. My expectation of success in this struggle does not rest on Acts of Parliament, but on the living God, and on the awakened zeal of His people in these lands. God *only* can destroy the “Man of Sin;” and He will do it “by the breath of His mouth, and the brightness of His coming,” in answer to the prayer and by the sanctified agency of His saints. May the “strong voice” of the mighty angel soon be heard saying, “Babylon the great is fallen, is fallen: Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her!” Amen, and Amen.—*Lecture by Rev. Peter M'OWan.*

Mahoning, May 18, 1851.

DR. COOPER,—DEAR SIR:—By order of presbytery I send you these accompanying documents, desiring that they be published in the Evangelical Repository.

J. C. TELFORD.

ACTION OF THE ASSOCIATE PRESBYTERY OF CLARION ON THE BLOWING OF FURNACES ON THE SABBATH.

The point to which the committee have directed their attention is this: Is the blowing of furnaces on the Sabbath a breach of the fourth commandment? Is it a work of necessity? For the answering of this question, we have had recourse to the divine law, and to a knowledge of the nature of the business, by consulting men of experience who are well acquainted with the business.

1. We know that the divine law requires the suspension of all kinds of business on the Sabbath, except in cases of necessity and mercy. Ex. xx. 9: "Six days shalt thou labour and do *all thy work*, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do *any work*." Lev. xxiii. 3: "Ye shall do no work therein, it is the Sabbath of the Lord in all your dwellings." But it is pleaded that the blowing of the furnace on the Sabbath is a *work of necessity*. But such persons would do well to consider the nature of a work of necessity. That work may be called a work of necessity which "cannot be foreseen, nor provided against the day *before*, nor delayed until the day *after* the Sabbath:" such as fleeing from an enemy, quenching fire, or standing by the helm, and working a ship when at sea. Now we know that blowing the furnace on the Sabbath is not at all a work of necessity, because provision may be made for stopping it before the Sabbath comes, and it can be stopped until after it, without any injury to the furnace. This no candid iron master can deny, for they all have, sometimes, to stop up the furnace three or four days at a time. If it could be proved that iron could not be made, without blowing the furnace on the Sabbath, then it might have the appearance of being a work of necessity. It is not, however, contended that iron cannot be made without this, but that it cannot be made at a certain price unless the blast is kept up on the Sabbath; that is, those who sanctify the Lord's day cannot compete with those who profane it;—those who obey God cannot make iron as cheap as those who disobey him;—it is not only vain, but *ruinous* to serve God and keep his ordinances, Mal. iii. 14. In keeping them (the commandments) there is great loss and ruin; but while we profane the Sabbath, all will go well; so said the rebellious Jews; "for then (when they burnt incense to the queen of heaven) had we plenty of victuals, and were well, and saw no evil; but since we *left off* to burn incense to the *queen of heaven*, and to pour out drink offerings to her, we have wanted all things, and have been consumed by the sword and the famine." Jeremiah, iv. 17. The true state of the case, then, is this; the blast is kept up on the Sabbath, not to prevent injury to the furnace, nor to save property from going to loss, but to make money on the Sabbath as well as on other days.

That alone can be considered a work of necessity, which is absolutely necessary to save property already acquired from going to loss. God ceased to create on the seventh day, but he still continued the *work of preservation* on the Sabbath, thus teaching us that we may lawfully do work on the Sabbath, which is absolutely necessary to save property; but that it can never be lawful to follow any business on the Sabbath, with the view of accumulating property, or making money. We know it is not a work of necessity to make iron at any particular price,—it is not a work of necessity that we make as much iron in six days as others do in seven: neither do we believe that it is a fact that men can make iron cheaper by working on the Sabbath. We can never believe that keeping God's ordinances is prejudicial to any lawful business: but on the contrary we are bound to believe that in keeping God's commandments there is great reward, Ps. xix. 11: and that godliness is profitable to all things, 1 Tim. iv. 8. But if it be objected that it is attended with expense to stop the furnace on the Sabbath—it being necessary to burn a small amount of coal without making any iron; we answer, it is attended with expense for the farmer to feed his team on the Sabbath, while his plough is standing; and in proportion to the amount of capital invested, there is more expense in the latter than in the former.

But, concerning works of necessity, we would remark, 1. That before we do any work on the Sabbath, we must be *certain* that it is a work of necessity, that

our own conscience may be fully satisfied; if not, we sin—"he that doubteth is damned, if he eat." Rom. xiv. 23.

2. Before we do any work on the Sabbath, we must be prepared to show *our brethren* that it is a work of necessity, that their conscience may not be wounded by our work; otherwise we sin against our brethren, and when we sin against them and wound their conscience, we sin against Christ. 1 Cor. viii. 12. Then it is impossible for us to engage in this business, and have a conscience void of offence toward God and man, unless our own conscience and that of our brethren be satisfied. 3. If either our own conscience or that of our brethren be in doubt about this matter, we ought to desist from the business until the courts of Christ's house, whom he has constituted the only authoritative expounders of matters of faith and cases of conscience, have decided the matter. Then we are persuaded that the word of God condemns this business of blowing furnaces on the Sabbath as a sin against Christ, a sin against the conscience of the offender, and a sin against the brethren.

11. We have been informed by men of experience in this business, that there is not the slightest necessity for keeping up the blast on the Sabbath,—that the furnace receives no injury when stopped up for twenty-four hours, or even for three or four days. They also informed us that the experiment of stopping up on the Sabbath, had been successfully tried in different places, in Ohio, and in Armstrong county, Pennsylvania. Thus the concurrent testimony of the divine law and of men of experience in the business, prove that it is not a work of necessity, consequently that it is a violation of the fourth commandment.

The result of our inquiry is a firm persuasion that it is a palpable violation of the divine law: that it is no work of necessity, but a wicked and presumptuous robbing of God of that portion of time in which he claims a special propriety. And the effects of this business upon proprietors and operatives, and also on the communities where furnaces are located, fully harmonize with the above mentioned persuasion. Like all other sinful practices, it is at war with both the temporal and spiritual interests of all concerned; not only is it true, that the proprietors and operatives of these Sabbath-breaking establishments are for the most part notorious for their impiety and contempt of religion, but they become a moral pestilence to the communities in which they are located,—blighting the morals of youth, and not unfrequently becoming a temptation and a snare to the professed followers of Christ. But this business is also ruinous to the wealth and outward estate of all concerned. Proprietors, in almost nine cases out of ten, sooner or later becoming bankrupt, operatives seldom even acquiring any thing more than a very precarious subsistence, and the community often suffering immense loss by these frequent and extensive failures. Thus God is giving most unequivocal tokens of his sore displeasure against this whole business, as now conducted. Not that these sad effects flow from any thing unlawful in this business itself, but from the unlawful and antichristian manner in which it is conducted. We know that there is nothing in the nature of the business that is unfriendly to religion, and we are persuaded that if it were conducted on Christian principles, it would be a source of great wealth to the country, but so long as the Sabbath is profaned in prosecuting this business, we confidently look for it to be attended with profligacy and bankruptcy. A Sabbath-breaking business must always be notorious for vice, because it is not only a vice itself, but it tends to the production of a host of vices. Where the Sabbath is habitually and wantonly profaned, the fear of God and the practice of godliness cannot exist. The sanctification of the Sabbath is inseparably connected with godliness both in heart and life; but the desecration of the Sabbath habitually is, in its moral bearings, connected with all those evils that stand opposed to godliness both in heart and life:—The one is connected with the use of the means of grace, and tends to promote and bring to maturity every virtue;—the other avoids the means of grace, and prepares the mind for remorselessly plunging into every vice: the one prepares for spending the other six days of the week in the fear and service of God, the other prepares for spending the remainder of the week in the service of the devil.

This is a highly aggravated kind of Sabbath profanation, because we are fully persuaded that those engaged in this business, are prompted to it by the love of money, which is the *root of all evil*. Both the proprietors and operatives covet that portion of time in which God claims a special property, and which he has set apart for his service, and are moved by this covetousness to rob God of that

time, and desecrate it to the making of money. But it is particularly aggravated on the part of the proprietors, because in reference to the sanctification of the Sabbath, there is a twofold responsibility resting on them; not only are they accountable for their own conduct and that of their children on the Lord's day, but also for that of their servants,—“in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant.” They are bound to exercise their authority over their servants, and even over the “stranger that is within their gates,” to prevent the desecration of the Lord's day.

We therefore would recommend to the presbytery for adoption the following resolutions. *Resolved*, 1. That presbytery warn the people under their care not to entangle themselves with these Sabbath-breaking establishments, by entering into firms where the Sabbath is not sanctified.

Resolved, 2. That presbytery require such of her people as are at present engaged in the business, to *desist from blowing the furnaces on the Sabbath*.

J. C. TELFORD, *Presb. Clerk*.

ACTION OF THE ASSOCIATE PRESBYTERY OF CLARION ON THE FUGITIVE SLAVE LAW.

Whereas it is the duty of civil governments to “*relieve the oppressed*,” Is. i. 17: “to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and to break every yoke,” lviii. 6: “to do justice to the afflicted and needy, to deliver the poor and needy, and to rid them out of the hands of the wicked,” lxxxii. 3, 4: “to open their mouth for the dumb, in the cause of all such as are appointed to destruction, to open their mouth, judge righteously, and plead the cause of the poor and needy,” Prov. xxxi. 8.

And whereas the Congress of the United States, in the fugitive slave law of 1850, did directly *contravene* these immutable and unchangeable laws of the God of heaven, and thus became guilty of “decreeing *unrighteous decrees*, and of writing grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right of the Lord's people, that widows may be their prey, and that they may rob the fatherless,” Is. x. 1.

And whereas we know the object of this law is to rivet the chains of the helpless victims of oppression, and perpetuate their misery and deep degradation, by doing all in their power, by the most stringent and oppressive laws, to prevent their escape from the land of oppression; and at the same time to strengthen the hands of the oppressor, by throwing the sanction of law around oppression in its very worst form.

And whereas the tendency of this law is to oppress the conscience of all enlightened Christians, by virtually forbidding them under heavy penalties to feed the hungry, clothe the naked, or lodge the stranger, even though he be a fellow citizen with the saints and of the household of God,—though he be the Lord's freeman, and heir of a kingdom prepared for him from the foundation of the world,—commanding them, under the same heavy penalties, to do what both God and the enlightened conscience forbid them to do, under the pains of eternal damnation, to aid in re-capturing and delivering up the fugitives, contrary to Deut. xxiii. 15: “Thou shalt not deliver unto his master the servant that is escaped from his master:” and Isa. xvi. 3: “Hide the outcast, bewray not him that wandereth.” It is also the tendency of this law to seduce the ignorant and unenlightened into the awful sin of “*basely bending the knee to the dark spirit of slavery*,” and violating that law which binds us to love our neighbour as ourselves, and to do unto others as we would that they should do unto us.

And whereas it is the design of this law to carry into effect the wicked and oppressive compromises of the constitution, especially that one which required us to discover the outcast, and deliver unto his master the slave that is escaped from his master; Therefore, inasmuch as the constitution and the fugitive slave law command what God forbids, and forbid what God commands,

Resolved, 1. That notwithstanding the penalty of said law, we will not do what it commands, and we will do what it forbids; that is, we will do what God commands, and we will not do what he forbids: we will feed the hungry, clothe the naked, and take the stranger in, *though he be a fugitive slave*; and we will *hide the outcast*—we will not deliver unto his master the slave that is escaped from his master—we will not bewray him that wandereth.

Resolved, 2. That we enjoin on the people under our care, to feed the hungry, clothe the naked, take the stranger in, and *hide* the outcast when fleeing from the oppressor, that they refuse to accept any office which, under this law, would bind to aid in restoring fugitives, and that they refuse to obey all such officers, and that sessions be required to censure all who obey this law.

Resolved, 3. That non-subjection to this law is not all our duty; we are bound to oppose this law as church courts, as ministers of the gospel, as citizens and as individuals—by petitioning for its speedy repeal, by conversation, and by fervent prayer to Almighty God, that he would “judge the fatherless and the oppressed, that the man of the earth may no more oppress,” Ps. x. 16: “that he would judge the poor of the people, save the children of the needy, and break in pieces the oppressor,” Ps. lxxii. 4.

Resolved, 4. That we regard it as the imperative duty of church courts and ministers of the gospel, to enjoin on all the duty of conscientious subjection to the powers that be in all their lawful commands, and that the church courts should censure all under their jurisdiction who resist the lawful commands of the powers that be.

Resolved, 5. That it is the duty of the church to aid her members in paying the fines that may be unrighteously imposed on them for doing what both the law of God and a good conscience require them to do.

J. C. TELFORD, *Presb. Clerk*.

THE ASSOCIATE REFORMED SYNOD OF NEW YORK.

This Synod met in Broadalbin, New York, on June 19th, 1851. It was opened by a sermon by Rev. A. H. Wright, moderator, from Rev. xi. 15. There were present from the presbytery of New York, fourteen ministers and four elders; from the presbytery of Washington, five ministers and five elders; from the presbytery of Saratoga, eight ministers and six elders; from the presbytery of Caledonia, eight ministers and four elders; from the presbytery of Philadelphia, three ministers and one elder, making in all thirty-eight ministers and twenty elders. Only four of their ministers appear to have been absent. In this they have set an example worthy of imitation.

The presbytery of New York report nothing of general interest.

The presbytery of Philadelphia report the following action of that presbytery on the subject of slavery, which was “submitted for the consideration of Synod, and is as follows:—”

Whereas, The system of slavery, as it exists in these United States, had its origin in man-stealing—condemned by the Word of God, (Ex. xxi. 16, and 1 Tim. ii. 10,) the voluntary continuance of it is of the same nature of crime; it turns aside the stranger from his rights, (Mal. iii. 5,) useth his service without wages, (Jer. xxii. 17,) is in direct violation of the golden rule, (Matt. vii. 12,) and the great law of love, and violates every principle of both tables of the moral law: Therefore,

Resolved, That in the judgment of this Presbytery it is intrinsically an unrighteous and oppressive system, opposed to the law of God, the spirit and precepts of the gospel, and the best interests of society.

Resolved, That presbytery will not affirm that there are no circumstances in which an individual may be placed in the relation that will take away from him the guilt of slaveholding, (man-stealing,) yet the burden of showing these circumstances rests with such individual.

Resolved, That this presbytery, in the exercise of its constitutional prerogatives, and in the performance of an imperious duty, (Prov. xxx. 8, 9,) does hereby bear its solemn testimony against this enormous system of immorality, and does affectionately and respectfully, but most earnestly, plead with the Associate Reformed Synod of New York to do the same as a faithful witness for God, as brethren and companions in the kingdom of righteousness and peace.

The matters reported by the presbytery of Caledonia, are principally of a local character.

The presbytery of Saratoga "announce to synod the demise of their beloved and venerated father, the Rev. Wm. M'Auley, at a very advanced age, in the sixty-sixth year of his ministry, and the fifty-sixth year of his pastoral charge of the congregation of Kortright."

The board of superintendents of the seminary report the names of eight theological students.

The presbytery of Washington report nothing of general interest.

The Board of Foreign Missions report the departure for Damascus from Boston on the 12th of December of their missionary, Rev. Mr. Lansing and his wife, in company with Mr. and Mrs. Fraser of the Synod of the West, and their safe arrival at the place of their destination, on the 10th day of March. The prospects of this mission at the present time are encouraging. The board submitted to the consideration of the Synod the formation of a presbytery, which "shall include all the missionaries on the ground." They remark that "the diverse ecclesiastical relations of the brethren have hitherto hindered their presbyterial organization." This part of the report was referred to a committee, who reported its reference to the board of foreign missions for their consideration, to report thereon to the Synod at its next meeting.

The board of domestic missions report contributions to the amount of \$801 68 "towards the work of sustaining missions either in the presbyteries or in the bounds of synod." They say that the contributions to this object during the year preceding the last were "considerably less than one cent for each member of the whole church."

This synod would appear from the minutes to labour under peculiar difficulties in relation to their seminary. It seems they have but one professor, Rev. Dr. McCarrell, and the whole of his salary has not been paid. Dr. Forsyth had been elected as an additional professor, but from some cause has not entered upon its duties, and was at the last meeting "constrained to decline the professorship."

Rev. H. Connelly, from the committee on psalmody, reported the following, which was accepted and adopted, and the same committee continued.

The committee appointed to prosecute the work of verbally amending our Psalm Book, beg leave to report that committees on the same subject have been appointed by the Associate Synod of North America, and by the General A. R. Synod of the West.

These committees will correspond with other committees on this subject, in order, if practicable, to secure in the end the united action of all the Scripture Psalm singing churches. Your committee have made some progress in the work assigned to them, but are not prepared to make a definite report of that progress at present.

They beg leave to recommend the adoption of the following resolutions:—

1. That a committee on this subject be continued, whose duty it shall be to prepare and report to synod verbal amendments to our Psalm Book, to invite the co-operation of other churches using the same psalmody with us; to correspond with committees already appointed, and, if practicable, meet with them, that the same amendments may be chosen by all the committees, and reported to their several churches for examination and adoption.

2. That it will not be inconsistent with their duty for the committee to make or select some additional metres on the principle of a translation of the Scripture Psalms, and report the same to synod.

H. CONNELLY, *Chairman.*

The subject of slavery has been for some time before this synod. It was brought before the synod at this meeting by the report of the presbytery of Philadelphia, and a memorial from a few members of the

congregation of York. Rev. Dr. Proudfit read the report of the majority. While this was under consideration, an attempt was made to secure the adoption of the following resolution as a substitute, which was defeated by a call for the previous question:—

Whereas, Respectful memorials from various quarters have been presented to this synod on the subject of slavery;—and *whereas*, the subject has now assumed such a character that it becomes imperatively necessary for us to give a distinct expression of our views respecting it: Therefore—

Resolved, That slavery, or involuntary servitude, except in punishment of crime, is, in our judgment, inconsistent with the natural rights of man, and contrary to the spirit of the Gospel in its character and tendency.

The vote was then taken upon the report of the majority, which was adopted, by a vote 27 to 22. The names of those who voted are recorded. The following is the report, as adopted:

The Committee to whom was referred the memorial from the Presbytery of Philadelphia on the subject of Slavery, and also a memorial from a few Members of the Congregation of York on the same subject, beg leave to submit the following report:—

We are fully sensible of the delicacy of the subject, as we are well aware that different views are entertained by members of this Church; and it is our earnest desire to harmonize their views as far as possible. With regard to the memorial from the Presbytery of Philadelphia, we fully recognise their right to express their views, and to bear testimony against what they honestly consider an enormous evil; and for the exercise of this right they alone are responsible. But their request that this Synod should issue a testimony against Slavery, though respectfully made, we think should not be granted for the following reasons:—

1. The principle was established at the organization of our Church, and practised occasionally as circumstances required, to issue special testimonies and warnings against dangerous errors and gross immoralities prevailing at the time, and within the bounds of our churches. These testimonies are not expected to exert a magic influence in arresting the prevalence of error and wickedness. But they are intended to enlighten the understandings and to awaken the consciences of men as rational and accountable beings, if God peradventure may give them repentance. Now as there is no slavery within the bounds of this Synod, any testimony or authoritative expression of opinion would be as unavailing for good as a testimony against idolatrous practices in India or China.

Again. Slavery is an institution wholly under the control of civil authority; and however iniquitous in its origin, the Church can have no control over its continuance, and has neither the right nor the power to abolish it. The kingdom of Christ is not of this world. But as his true subjects are interspersed with the world, and are the salt of the earth, they are explicitly enjoined to submit to the civil authority as the ordinance of God. "Let every soul among you be subject to the higher powers;" "Submit yourselves to every ordinance of man for the Lord's sake." These injunctions are positive and imperative. The Scriptures warrant no exceptions, unless when the law infringes upon the rights of conscience, and binds us to do what we believe to be sinful, or to abstain from doing what we know to be a positive duty. Then, and only then, the language of the apostle may be appropriately employed—"Whether it be right in the sight of God to obey you rather than God, judge ye."

These injunctions were given when the Roman empire was under the most arbitrary and tyrannical government. How much more reasonable is obedience to the laws under a mild and popular government, which, although imperfect, as all human institutions are, is yet the best government under the sun. All resistance to constitutional laws, and oftentimes public and indirect expressions of disapprobation, have a tendency to promote anarchy and insurrection. Passing events and daily observation may convince us that there is much greater danger of anarchy than of tyranny in our country, and under our government.

"As a farther reason for non-action upon this subject, the line of duty was marked out by the General Synod in 1808, when more plausible reasons for action might then have been given. The General Synod then extended over slave territory; and it is admitted on all hands that the condition of the slaves was then much worse and their bondage more grievous than at the present day. The decision of the

Synod was made principally by northern members, as there were but few delegates from the South. It was generally agreed that slavery was wrong. But as neither Christ nor his apostles gave any direct testimony against it, although it then existed almost universally in a worse form than it does now in our country; as they clearly explained and enjoined upon masters and servants under the yoke their reciprocal duties, and left it to the benign influence of the Gospel to banish the evil from the world by bringing home to the conscience the general principles of justice and mercy, the General Synod unanimously agreed to dismiss the subject, and we perceive no reason why we should deviate from their course.

"In reply to the memorialists from York Congregation, we would briefly say, you may conscientiously obey both God and the laws of your country. The case alluded to in Deut. xxiii. must refer to slaves deserting from foreign countries. If it referred to slaves deserting from their brethren, it would conflict with other parts of the Levitical law, and the Scriptures cannot contradict themselves. No law of our country requires the surrender of slaves from a foreign country. The different States are bound together by the Constitution, which requires the surrender of deserters from one State to another. Should any State withdraw from the Union, it would immediately forfeit its claim for the recovery of deserters. Resistance to the Constitution tends to the dissolution of the Union, the consequences of which no sober mind can contemplate without trembling.

We cannot conclude without entering our solemn protest against ranking the slave-trade, or man-stealing, with the simple holding of slaves; and we also protest against any insinuation that may be made that this Synod is a pro-slavery Synod, from either its former or its present action upon the subject. All which is respectfully submitted,

R. PROUDFIT, *Chairman.*

The report of the minority, for which we have not room, at present, is also given.

We have scarcely ever read any thing which excited our surprise more than this adopted report. We question if the Associate Reformed Synod of the South would go the length to which these brethren have gone. They have not only refused to testify against slavery, but they have in the most unequivocal manner recognised the principle that the Church has nothing to do with whatever is sanctioned by the civil laws; that a testimony would not only be unavailing but unauthorized. They say that the Church "has neither the right nor the power to abolish" slavery, and why? Because "Slavery is an institution wholly under the control of civil authority." If this means any thing to the purpose, it means that the Church has "neither the right nor the power" to declare any institution, however "iniquitous in its origin," that is established by law, to be contrary to the word of God, and to warn the community against it as provoking the divine displeasure, and to withhold the privileges of membership from those who may give their support to it. We say if it means any thing to the purpose, it means this, for this was the very thing asked for. Such, then, is the position of the report, if there be not in it a gross and palpable misrepresentation of the object of the memorialists.

But this is not all, this Synod has given its sanction to the late fugitive slave law. They tell the memorialists that they "may conscientiously obey both God and the laws of the country," and tell them this, too, with an immediate reference to the fugitive slave law; for they proceed to inform them that "the case alluded to in Deut. xxiii., must refer to slaves deserting from foreign countries,"—showing clearly that it is in reference to this subject that this reply is given. Gladly would we put a more favourable construction upon it, if we saw any possibility of doing so. We have looked again and again at the language employed in the report to see if we could interpret it differently, but we can find nothing that would favour a different interpretation, and yet we can

scarcely believe our eyes that there were twenty-seven persons in the Associate Reformed Synod of the North who would tell their Christian brethren that they might "conscientiously obey" this most infamous and cruel law. Well might the report of the minority say, "Our best friends in Europe and America must be grieved, and those who may be gratified will despise us for such time-serving trimming to worldly influences."

We earnestly hope that the twenty-two brethren who opposed the action of the Synod, will not grow weary in their efforts until they obtain from the synod a very different testimony on this subject from that which it has now given. We are very sure that they will not let the matter rest. The honour of their synod as well as the claims of humanity and religion call upon them to blot out this report from their minutes.

We find the following on page 312.

Rev. Messrs. H. Connelly and A. H. Wright offered the following resolution, which, after remarks by the movers, was laid on the table:—

Whereas, There exists in this Synod such a variety of practice on the subject of Psalmody as to disturb our peace, and make void our unanimous action on that subject in 1842: therefore—

Resolved, That the members of Synod be and hereby are enjoined to observe carefully the resolutions on the subject of Psalmody adopted at Argyle in 1842.

Rev. J. B. Dales, from the Committee on Correspondence, reported the draft of a letter to the United Presbyterian Church, Scotland; and the Committee were instructed to forward, over the signature of the Moderator, similar letters to the Free Church of Scotland, and the General Assembly of the Presbyterian Church of Ireland.

The Academy connected with their seminary under the superintendence of Mr. Connelly is in a flourishing condition. The average number of students at this institution during the past year has been about forty.

THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

This venerable court met in Edinburgh on the 22d May, and continued in session for eleven days, during which time a vast amount of business was transacted. The Rev. Dr. Paterson of Free St. Andrew's Church, Glasgow, opened the Assembly with a sermon from John viii. 3. "Ye shall know the truth, and the truth shall make you free."

Dr. Duff, of Calcutta, the most distinguished of living missionaries, was elected moderator. Perhaps it was the most interesting Assembly since the disruption.

From Mr. Jaffray's statement of the contributions to the various funds, we make the following extract.

"The contributions on behalf of the various schemes of the Church, he had the privilege and honour of reporting to the last General Assembly, showed that for the six schemes proper of the church, and the Building Fund superadded—that is, for the seven schemes—there had been raised the sum of £42,010 8s. 3d. The report he had to make to-day in regard to the year ending 31st March last, showed, in regard to these seven objects, a marked and most gratifying increase. The contributions he had said were, for 1849–50, £42,010 8s. 3d.; and for 1850–51, £50,868 18s. 3d.—showing, therefore, an increase in regard to all the seven objects of £8,858 10s. But then it might be well, for one moment, to glance at the condition of each of these seven schemes; indeed, in regard to some of them, one in particular, an explanation was needed. He was rejoiced to inform the Assembly that there was a substantial increase in regard to each and every one of them. The Home Mission, for example, including both the Highlands and Lowlands, received last year £5,592 9s. 10d; this year £6,083 18s. 5d. Then the Education Scheme, including also the School-masters' Sustentation, received last year £11,196 15s. 5d.; this year it was £13,906 12s. 10d. The Sustentation

Fund of the College, if he might so call it, received last year £3,494 8s. 9d.; this year the sum was, £3,671 4s. 9d.—The amount received for the Foreign Mission scheme last year was £12,328 11s. 1d.; and during the year on which he was reporting, it received £17,264 2s. 8d. Then the Colonies last year received £3,686 16s. 9d.; this year £4,900 11s. 8d.;—the Jews' Conversion scheme, last year £4,250 5s.; this year, £5,671 12s. 9d.;—the Building fund last year received £3,144 15s. 7d.; this year it had received £3,365 6s. 4d.; so that on all these seven schemes there was a substantial increase, rising, as contrasted with last year, from £42,010 to £50,868 being an increase of £8,858 10s."

These figures compared with the contributions of the Church before the disruption, betoken increasing earnestness and zeal in behalf of the cause of Christ.

Total sums raised from 18th May, 1843, to 30th March, 1844,
per report and abstracts,

	£366,719	14	3
1844-5,	334,483	18	9
1845-6,	301,067	5	8
1846-7,	311,695	18	7½
1847-8,	276,465	14	5½
1848-9,	275,081	4	4½
1849-50,	306,622	0	1½
1850-51,	303,480	5	4

Sum of 1843-51, £2,475,616 1 7½

The spirit of grace and prayer pervaded the Assembly, and imparted a peculiar solemnity to the proceedings. Among the many important matters that engaged the court, the colonial field occupied a prominent place. A writer in the Free Church Magazine, says:

"It was when we listened to the report of the colonial committee, that our ideas of the church's power, her privilege and responsibility, rose to the highest point. In every land, from Canada in the north to the stations in the Pacific—from Sydney to Malta—from Northern India to Leghorn and Florence—the world is studded with the church's centres of influence for good among our expatriated countrymen, as well as the inhabitants of other lands; and, when we think of the good that is thus achieved, or the souls which are thus rescued from ruin, the value of this department of the Church's labours cannot be easily estimated. We know that this scheme of the church has been regarded as less attractive than some of the rest, or not invested with the halo or the glare which surrounds some of the others. But viewed, we repeat, in its moral grandeur, and its practical bearings at once on time and eternity, the colonial scheme should stand among the foremost of the church's works of faith and labours of love. Though limited in its operations in comparison with the vast demands which are presented to its energies, it is unquestionably one of the noblest projections of our day."—*Ecclesiastical and Missionary Record*.

Editorial.

TRINIDAD MISSION.

Our readers will be happy to hear from the letter of brother Andrew, which they will find in another part of this number, that he and Mrs. Andrew and her sister, have arrived in safety at the mission station. In addition to the letter published, Mr. Andrew has sent to the board an account of his travelling expenses, from the time of leaving his residence in Washington, Iowa, until his arrival at the station, amounting in all to \$288 16. He also gives a statement of the furniture that is in the house, from which, he says, "It must be very apparent to the board, that the house will have to be almost entirely refitted before a family can live in it with any kind of comfort." He also says in relation to the mission house, "We can assure the board that it is nothing more than an old shell. It is very much out of repair, and in our opinion it will cost fully as much to repair it as it is

worth. It never was a substantial building, and if let alone would soon be beyond repair. Temporary repairs, however, can be put upon it, which will make it so that a family can live in it for a few years." He also adds, "We give you this account of the mission house now, so that if the mission is to be kept up the board can apprise the church that a new house must shortly be had."

Our readers will perceive from the above statement that there is a special call for liberality on the part of the friends of this mission. We cannot meet the demands which will be made upon the treasury (leaving the appointment of another missionary out of view,) without an increased effort on the part of those who are disposed to sustain this mission. But should the brethren be resting satisfied with merely keeping it alive? Ought they not, if they have the right spirit, to seek to increase our missionary force, and extend our influence in that dark land? Let each one lay this matter seriously to heart. We regret exceedingly that an appointment was not made by Synod. We had hoped that the considerations presented in our report to synod, not to impose upon the board the responsibility of selecting another missionary, would be sufficient to induce the synod to make the selection. This hope however has been disappointed, and the prospects of securing the services of an additional missionary, and of obtaining the funds necessary to his support are not very encouraging for the present year. We shall still continue, however, to cherish the hope that a more prosperous day has dawned upon this mission. Let us all pray that He who has been mindful of it in times past would bless it still.

Notices of New Publications.

A SERIES OF TRACTS, ON THE DOCTRINE, ORDER AND POLITY OF THE PRESBYTERIAN CHURCH, IN THE UNITED STATES OF AMERICA, EMBRACING SEVERAL ON PRACTICAL SUBJECTS. Vol. 6. Philadelphia: Presbyterian Board of Publication.

This beautifully executed volume contains twenty tracts, from the pens of some of the most distinguished divines in this country and in Great Britain. If we may form an idea of their character from the examination we have been able to give them, we have no hesitation in pronouncing them to be highly evangelical and unexceptionably correct. The distribution of such tracts cannot fail to do much good, with the blessing of God. They are not made up of narratives of conversions, (as is not unfrequently the case with religious tracts,) which bear internal evidence of having originated in the imagination of the writer; but they consist of plain and forcible addresses to the understandings and hearts of impenitent sinners, and of God's children. Truth derived from the word of God, and not fiction clothed in the garb of religion, is here presented fairly and fully to the view of the reader.

THE PRESBYTERIAN FAMILY ALMANAC, 1852. Philada: Presbyterian Board of Publication, No. 265 Chestnut Street.

The publication of this Almanac is well calculated to serve a valuable purpose in advancing the cause of morality and religion, and especially the interests of the old school Presbyterian Church. The paper and type is of a superior style, and the pictorial representations are very neatly executed. It strikes us, however, that an Almanac bearing the above title page, might contain some little information respect-

ing other presbyterian churches, whose claims to presbyterianism are unquestionably as good as those of this branch of the church.

PICTORIAL FIRST BOOK, for Little Boys and Girls. Presbyterian Board of Publication, No. 265 Chestnut Street, Philadelphia.

We have never seen any similar work to be compared with this in reference to the object designed. Nothing, it strikes us, could be more admirably adapted to engage the attention, and convey instruction to the youthful minds and hearts of "little boys and girls," than this primer, issued by the Presbyterian Board. The price is only fifteen cents, and every parent should put a copy into the hand of his child, who may be commencing an education.

LESSONS OF LIFE AND DEATH: A Memorial of Sarah Ball, who died in her eighteenth year. By Elizabeth Ritchie. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut Street.

We would much rejoice to know that this neatly bound little volume of 144 pages has been extensively circulated among the Christian community. We shall give the following as a specimen of the soundness of views which the work exhibits, and also as illustrative of the important truth that it is only by looking *without* to a crucified Saviour that the soul under conviction can find relief.

On returning home in the summer, she found her elder sister in an alarming state of health. The shock was almost too much for her excitable and fragile frame. The following note is one of many which evince that overwrought state of mind, to which, partly through the intensity of her feelings, and partly through physical weakness, she was too often a prey.

"I have not strength of my own to bear it. I feel sometimes as if I must die. I wander about doing nothing. O! will you pray for me? I *must* have your prayers, and I *know* I shall. I want direction and strength. I mean soon to write to you and tell you much, perhaps all, that is in my heart. I cannot tell you I am happy. I am constantly doing what is wrong, and then I don't care about it. I waste my time, or get cross, then I am vexed, not really repenting; and I ask God to forgive me, but the thought that it has caused Christ to suffer, does not move me at all. When I try to do right, it is not because the love of Christ constrains me to do it. So you see I cannot be happy just yet."

The answer which she received to this communication brought to her, through the goodness of God, so much comfort, that part of it is subjoined.

"It is a sad proof of our depravity that the love of Jesus affects us so little; that our sins against him cause us to weep so little. But do not be discouraged. *Never be discouraged about any evil, for which Christ has provided a cure.* There is every thing in his power, in his love, in his wisdom, to encourage you. This hardness of heart is not to keep you from the Saviour; it is to humble you, and make you feel more strongly than ever, that in his mercy, and in his mercy alone, is your salvation to be found. When you stand before the judgment-seat of Christ, what will you plead as your hope of acceptance? Will it be your own contrition, your own love, your own obedience? No; it will be nothing but his blood,—his peace-speaking blood. His cross will be the foundation of your hope, then. You will want no other plea. You would reject with disdain every other source of peace. Let it be to you now what it will be then. Look not for any other source of peace. You need no other. In yourself, you are all sin. It is true. In Jesus there is perfect salvation for you. This is equally true. Be not afraid; believe the one as surely as you believe the other. '*Whilst we were yet sinners, Christ died for us.*' Do not say, 'I cannot be happy just yet.' Are you going to wait till you have the evidence of your sanctification, before you can trust the righteousness of the Saviour? No doubt, it will be a great delight to you in heaven, when you behold yourself perfectly conformed to the image of Jesus; but so long as you are on the earth, you will always have to complain of a body of sin and death. It will be a source of thankfulness to you on earth, when you find that the grace of God enables you to conquer temptation, and purify yourself "from all filthiness of the flesh and spirit." But to wait till you are better conscious of the work of the Spirit, before you rejoice in God, implies sad ingratitude for the work of the Son. It is the work of Jesus *without* you, not the work of the Spirit *within* you, through which you are justified. That is perfected

already. It is as true now as it ever will be, 'He that believeth on the Son of God hath everlasting life.' Rejoice, then, in the *Saviour*, without waiting for further evidence; take God at his word; and the more you rejoice in God's simple word, the more will he multiply your sources of joy. The more you rejoice in believing the righteousness of Christ to be a pure and spotless robe, covering you from condemnation, the more afraid you will be of sin; the more closely you will walk with God; the more heavenly will be your temper and conversation; the more vigilantly will you resist evil; for 'the joy of the Lord is your strength.'"

It will be interesting to peruse the reply:—

"Your note came, and I cannot tell you how I thank you. It is so sweet to me. When it came, I was just going up stairs after breakfast, and I took it with me, and before I went down I was happy. The thought that I might rejoice in the *free* love of God made me happy, as it always does when I think of that alone. I see that I must not wait until I am better conscious of the work of the Spirit, before I rejoice in the work of the Son. It is sad ingratitude to him; and, besides, if I wait for that, should I not be looking for something in myself to make me happy? I cannot have that happiness secure, if I look for it in myself; and I would not wish to have it there if I could. I desire to rejoice fully in all that Jesus has done, and love him with all my heart, and have his love constraining me to do all for his glory, and his glory alone. Would it not be delightful? But you say, 'As long as you are on the earth, you will always have to complain of a body of sin and death.' This seems a dreadful prospect; but I hope he will give me strength to bear it, and at last deliver me from it entirely. Yes, I know if he has begun a good work in me, he will carry it on and perfect it. 'Can he have taught me to trust in his name, and thus far have brought me, to put me to shame?' I am so happy. I feel that Jesus died for me. O! the greatness of the love that prompted him to do that! I wish I loved him for it more! I hardly know whether I do at all; and yet it is so strange not to be filled with unspeakable love! Sometimes, I hope I do love him a little. O! I hope I shall love him much in heaven! If I get there, will it not be delightful for us to love and serve him together! Shall we not cast our crowns at his feet with the most exquisite and intense joy? I wish this note could convey to you what I feel to-night, but I fear it will not."

Thus did the good Shepherd bear with the weakness and distrust of the lamb that was weary of straying, and yet was long in coming back to his fold. Many were the hinderances that she put in her own way through unbelief; and greatly was her conflict prolonged by sinful backwardness to apprehend the everlasting love of God. But he had mercy upon her. He drew her, and she followed on. At last at the cross of Jesus, the burden was loosened from off her shoulders, and she cried with gladness of heart, "He hath given me rest by his sorrow, and life by his death,"

CHURCH DEBTS, THEIR ORIGIN, EVIL, CURE. By William Ramsay. Philadelphia: Robert E. Peterson, North-West corner of Fifth and Arch Streets. 1851.

We have purchased a copy of this work and read it, and we now notice it because we think it ought to be extensively circulated in the Christian community. We commend the following extract to the attention of the reader:—

I will now turn your attention to the *parentage* of church debts, and we shall see how much there is in the system to commend it to the patronage of the churches. After a most careful search, I am constrained to say, that the plan of erecting churches professedly for the worship of God, and not paying for them, is—

1. *Not of Scriptural Origin.*

The first account which we have in the Scriptures of any building being erected for the worship of God, is a description of the *tabernacle*. The history of this transaction is found in Exodus, chaps. xxxv.—xl. It is briefly this: When Moses was on the mount, he received from the Lord a command to build the tabernacle, which was to be carried with Israel in their journey through the wilderness. On his descending, he "gave to Israel the command of the Lord," which was in these words: "This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord; whosoever is of willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass." In compliance with this command, we learn that the people came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation. In this work all the men, women and rulers

united. Men were selected to build the tabernacle, and to prepare the various articles of furniture, out of the voluntary contributions of the people. Moses was soon informed that there was more than enough brought for all that was to be made. He then gave the command to the people, saying, "Let neither man nor woman make any more work for the offering of the sanctuary. For the stuff they had was sufficient for all the work, to make it, and *too much*."

Here, then, we have the account of the first building erected for the public worship of God, of which there is any record. And what is the fact in reference to it? Simply this, that it was built by the free-will offerings of the Lord's people. So far from their being a large debt remaining upon it after its erection, there was more than enough collected to pay for every thing. When the work was finished, it was dedicated to the service of the Lord. "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." This house was emphatically the Lord's. No man had a personal claim against it. It was not built by *joint stock*; nor was it built by money raised on *mortgage*; but by the *voluntary contributions* of a poor people, who had nothing but what they asked of the Egyptians before leaving Egypt; and yet the mere gold and silver used in the tabernacle amounted to about \$550,000. And the presents of silver and gold, which were offered by the twelve princes of Israel, after its erection, amounted to about \$12,300 more. The conduct of the Israelites in this case, gives no sanction to the modern and approved mode of erecting churches.

If we follow the Jews in their history, we shall find that the temple of Solomon, the glory of the world, was also built by *voluntary contributions*. David, before his death, had prepared for its erection about £940,000,000!! When this building was finished, there was not a farthing of debt remaining upon it. It was built for the Lord, and dedicated to his service, and no man could say that he held any legal claim against the house of the Lord. It was the Lord's, and his alone.

After the return of the Jews from Babylon, they rebuilt the temple. It was done in troublesome times. They were few in number, and poor; and yet they found favour with God in their work. It was ultimately built without their being under any obligation to the Sanballats, the Tobiahs or the Geshems of their day. It was built by the free will offerings of the people of God. So far, then, as the example of the Old Testament saints is concerned, we find that, in no instance, was the house of the Lord left in debt. It is true that, through discouragement in part, they had stopped for a time, in building the temple after their return; but still it was paid for as far as it was built, and when it was completed, it was all paid. It was then the Lord's house, and no Jew, much less a heathen, could say that he held any claim against the temple of the living God.

When we come down to New Testament times, we find that Christians conducted the worship of God in a very simple manner. An *upper room* or a *private house* was used for their place of meeting. And in times of persecution, the caves and dens of the earth, or some unfrequented place, was their sanctuary. The first notice that I find of houses being set apart especially for public worship, is at the close of the second century. Tertullian, in his treatise de Idolatria, c. 7, says that "they came from the idols into the *church*—from the shop of the adversary into the *house* of God, in domum Dei." One thing is very certain, they did not erect churches at an expense of from \$5000 to \$50,000 to hinder them in the work of the Lord, and to vex and perplex those who should come after them. If need be, they sold their own houses and lands, and laid the money down at the apostles' feet for the purpose of aiding their brethren. This was more needful than to erect large and costly edifices which might be taken from them at the will of their persecutors. Eusebius tells us that under the reign of Dioclesian the *Bible was burnt*, (this is an old practice of the enemies of God,) and their *Churches were demolished*. There were about forty churches in Rome which were destroyed during his reign.

But, when Constantine came to the throne, he gave Christians liberty to repair and rebuild their churches. He not only prohibited pagan worship, but gave command that the Christian churches should be built *higher* and more *capacious* than before; and also that the governors of the different provinces should assist them, and furnish them with whatever was necessary in the erection of churches. So then, down to the fourth century, we have no account that the modern custom of building churches without paying for them, was ever thought of. This work is left for the *improvements* of the 18th and 19th centuries.

2d. *Church debts* are not of *heathen origin*. I have been permitted to enter many of the temples of the Hindoos; the mosques and musjeeds of the Mahomedans; the "towers of silence," and the temples of the Zoroasterites; and the sacred caves

of the Buddhist, as they are found in a heathen land. I have looked with astonishment at the magnificence of some of those structures, and have admired the zeal, the industry, and the self-denial of those who erected them, and often have wished that their zeal had been devoted to a better cause. But, while I have admired their zeal and their devotion to idolatry, I have at the same time been reproved, in reflecting that the people of God are far behind them in zeal and effort for the promotion of the cause of Christ. In Bombay, for example, the Hindoo population in 1835 was about 200,000, and they had upwards of 400 temples, or one temple to about every 500 of the inhabitants. But this is not all. *Not one of these temples is in debt, so far as my knowledge of them extends.* They have all been erected, either by the former Hindoo government; by the legacies of the rich, or by private contributions. It is so with the Mohammedan population. Their mosques are all paid for. The Parsee population is about 20,000. They have several temples, all out of debt. The last "*tower of silence*," as it is called, was built by Framjee Cowasjee, on Malabar hill, at an expense of about \$25,000. He then gave it as a *donation* to his nation. Now, when I think of these things, and then cast my eye over this city, and look at her churches of all denominations, (about *one-fourth* enough for the population,) and think of the fact that, so far as I know, there is scarcely one of them out of debt, I grieve that the cause of Christ is so dishonoured.

THIRD ANNUAL CATALOGUE of the Baltimore Female College, Incorporated by the Legislature of Maryland, for the Academical year ending July 3, 1851.

We see from the above catalogue that this institution contains one hundred and twenty-six pupils. This is peculiarly gratifying to us. It could not be otherwise than that we should rejoice in the prosperity of an institute of learning established in our native city, and presided over by one to whose instructions we are indebted principally for our knowledge of the Latin and Greek languages. This gentleman is Nathan C. Brooks, an individual whom we know to be peculiarly fitted by long experience in teaching, ripe scholarship and urbanity of manners, for the important post which he occupies. Besides the president, it contains a faculty of ten professors and teachers, and every opportunity and facility appear to be afforded to young ladies for obtaining an extensive and finished education. The duties of the college are resumed on the 25th of August. The examination will be on the 30th of June and 1st of July, 1852, and the annual commencement on July 2d, 1852.

MANUAL OF DEVOTION, or Religious Exercises for the Morning and Evening of each Day in the Month, for the Students of the Baltimore Female College, by N. C. Brooks, A. M., Principal.

This is an excellent manual. The passages of Scripture to be read by the teacher, and those to be read in response by the pupils, are well selected. The use of this manual cannot fail to exert a good influence in the institution, and we hope it will find its way into many similar institutions. The regret expressed by the author in his preface, "that hitherto in the educational systems of our country there has been so little recognition of God, and of the sanctions which religion gives to morality and virtue," is alas! too well founded. We hope this effort of the author to effect a reform in this respect will be attended with success.

Had he introduced passages from the book of Psalms, in an acceptable metrical version, instead of the hymns which he has given, they would, we think, have been more consistent with the design of the work, and have rendered it more catholic in its character. As the reading matter is taken from the Scriptures, we see not why the singing matter should not be taken from the same source, especially as we have there a *book of Psalms*.

Obituaries.

OBITUARY OF MRS. SMART.

DIED in Cambridge, Washington county, New York, Mrs. Anna Maria Smart, daughter of the late William Stevenson, and wife of Rev. J. G. Smart, late of Baltimore.

Mrs. Smart was born in the same place in which she breathed her last, December 8th, 1809; and consequently at the time of her death she was in the forty-second year of her age.

It is with feelings of no ordinary character that we have announced the death of this much loved and devoted disciple of Jesus. It is a difficult matter for one who enjoyed an intimate acquaintance with the deceased, to speak of her without using such language as might be regarded, by those who knew her not, as extravagant, and yet at the same time do any thing like justice to her character. At the risk, however, of this, and not forgetting that until death she was sanctified but in part, we must be permitted to make a few remarks, not for the purpose of eulogizing the deceased, but for the purpose of benefiting the living. It is our duty to follow those, who through faith and patience are now inheriting the promises; and in order that we may do so, it is necessary that we have some acquaintance with those Christian graces which shone in the character of those whom we are called to imitate. Some of the dear children whom the deceased has left behind, are unable now, in consequence of their youth, fully to appreciate the lovely example which was set them by her whose eye watched over them in all the tenderness of a mother's love; but in after years, should the Lord spare their lives, a perusal of these lines may exert upon their hearts and conduct a salutary influence, and revive and keep alive in their souls the impression that they once had a mother whose most earnest desire was, that her children should love and serve the Saviour. For their benefit, and for the improvement of the reader, we may be allowed to say a word or two in relation to her whom we have reason to believe now sleeps in Jesus, and whom we hope to meet, along with other loved ones whose death we deplore, in a brighter and a better world.

We are informed that Mrs. Smart made a profession of her faith in Christ in connexion with the Associate congregation of Cambridge, at the age of seventeen years. Having been dedicated in her infancy to the Lord, she at this early period, by her own act, made a public devotion of herself to him; and if we may judge from her after life, this solemn step she never regretted. Did any one ever regret that he gave to the Lord the first and warmest affections of his heart?

The piety of Mrs. Smart was characterized by uniformity of deportment, and that "simplicity that is in Christ" which the apostle commends in his epistle to the Corinthians. She made no ostentatious display of religion; yet it shed its gentle and pure light upon all around her.

Meekness and humility were distinguishing traits in the character of the deceased. She was no stranger to affliction. During her pilgrimage she experienced not a few trials of a peculiarly painful and distressing character, among which was the loss almost at one stroke, of two most interesting and lovely children. During these afflictions she always manifested a remarkable degree of submission to the will of her heavenly Father, a submission flowing from a firm faith in him as her covenant God. She knew and felt that she, and all that she had, were the Lord's, and under the severest dispensations of Divine Providence, she gave evidence that the language of her heart was, "Not my will, but thine be done." After the Lord had taken away the two dear little ones referred to, she remarked to an intimate friend, that she was ready to give them all up at the call of her heavenly Father. Such was the happy effect of afflictions in her case. Thus did the Lord chasten her for her profit.

Those who were familiar with the deceased, could not fail to notice what a deep interest she took in the affairs of the church, and especially of that branch of it with which she was connected. The members of the Baltimore congregation will not soon forget the anxiety which she ever manifested for their welfare. Notwithstanding the feebleness of her constitution, she was often seen in the chamber of sickness and the house of mourning. There are those in that congregation, and doubtless elsewhere, who mourn her death as that of a very dear friend, and who will continue to cherish through life a lively recollection of her many virtues, and the enjoyment they have experienced in her society. Let these and all her mourning friends remember that "them who sleep in Jesus will God bring with him."

Often have we heard the deceased spoken of as a woman of a most confiding

disposition. Such was her prudence that we always felt that any thing might be communicated to her with the greatest safety. She was scrupulously tender of the character of others. We do not recollect, though we have had frequent conversations with her, of ever having heard her speak unkindly of any one. Few traits of character are more important and more valuable, especially in a pastor's wife, and this the deceased possessed to a very high degree.

It was, however, in the domestic circle, that her character exhibited itself in its most amiable and endearing light. In the management of her household affairs—in her behaviour towards her domestics—in her intercourse with her children, and in the treatment of those who enjoyed her hospitality, there was so much unaffected dignity, gentleness and cheerfulness of manner, as could not fail to win and impress the heart. To be in her house was to be *at home*, a home made cheerful and happy by the gentle spirit of an affectionate wife, and a fond, but firm and faithful mother.

From such a life, who could anticipate aught else but a calm and peaceful death? and such we are informed was the death of this pious female. The writer of this notice did not witness the closing scene, and therefore he would simply lay before the reader the following extract from a letter received from her husband, Rev. J. G. Smart, since her departure. "During her last illness, no murmur was heard from her lips. Herself, and her husband and children, she committed into the hands of a covenant God; and though having much to bind her to earth, the language of her deportment and her lips was, 'Not my will, but thine be done.' Her faith in Christ continued firm, and waxed stronger and stronger to the end. To myself and her brother in law, Rev. Mr. McLaren, she expressed the fullest confidence that God would take her to himself. To me she said a few days before her death, 'My trust is in Him, and I *know* he will save me.' During her last struggle she remained sensible, and a few minutes before her spirit took its flight, exclaimed, 'O come, my dear Saviour, come.' From the nature of her disease she was able to converse but little. Finding the effort to do so brought on attacks of coughing, she preferred being silent, and her friends were desirous to avoid giving her occasion to speak, as it gave her pain. Her death, happy in itself, was most comfortable to us, in the assurance that we were not left in the case of those who mourn, having no hope in relation to the dead." Thus lived and thus died Mrs. Smart. We have not written one word in relation to her, which we do not believe to be the truth, and nothing more. May you and I, dear reader, thus live and thus die.

J. T. C.

Died, at his residence, June 1851, of a severe and somewhat protracted illness, Mr. Andrew Hamilton, a ruling elder of the Associate congregation of Delhi, in the 50th year of his age.

Mr. Hamilton was of Scotch parentage, but was born in this country. His birth-place was the city of Alleghy. In 1830, he settled with his wife, then newly married, in the place of his death, where, by an honourable, honest, and active Christian life, he exerted an influence for good. He was the instrument whom the great Head of the Church especially honoured with building him a house for his name; and so in this, as well as in other important respects, made him subservient towards the setting up of his kingdom in that part of Delhi where he resided. Whenever God in his sovereignty and mercy designs setting up his kingdom, he there employs suitable instruments for that purpose, both ministerial and lay. Mr. H. was a suitable lay instrument; and what added to his fitness, was, that it was in his heart to build a house for God's name; he therefore exerted himself in the work with all his might. In the work he was aided by a few others of like excellent name; but the burden of the work principally rested upon him. The Associate congregation of Delhi will long cherish a grateful remembrance of his name for his active and persevering efforts in establishing, and while he lived supporting, the Lord's cause in that place.

Upon his death-bed he took occasion to advert to his humble efforts in erecting a house for Christ's name, and spoke of the labour that he had spent in it as the best spent temporal labour that he had ever laid out in any thing. It was labour for Christ. He also spoke of the greatness of the blessing of the gospel, and the comfort of leaving a family under it. The thought of leaving his family under the droppings of the sanctuary was a most comforting one to him. "Let us not be weary in well doing, for in due season we shall reap if we faint not."

In addition to his active efforts, under God, in building up his cause in Delhi, one thing more is very observable, and is evidence of the Lord's goodness to his cause in that place, and that is the length of time that the deceased was spared in the

congregation after its organization. Had he been called away at a much earlier period, his death, to all human appearance, would have endangered the existence of the congregation. He was just spared until the congregation had attained to such size and strength that he could be taken away with safety to it, and then he was removed to the upper sanctuary. "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."

As a member of session, he was modest, prudent, and humble. He never gave his opinion upon any subject until asked, and then with diffidence, confiding more in the judgment of others than in his own. As an attendant upon ordinances and duties none were more faithful, and towards the close of his life he took much interest in attending social prayer meetings, which, according to his own testimony, were greatly blessed to his own soul. It were well for the cause and people of Christ every where, if these excellent meetings were better attended.

Mr. H. left a wife and several children to mourn his death. But the stroke of it reached beyond the limits of his family and relations. It fell upon the congregation and neighbourhood. The congregation felt as though they had parted with their principal member.

It is the lot of but few men to leave fewer enemies behind them than did Mr. H. We presume he had none. He possessed the esteem and confidence of all that knew him. There has been but one testimony concerning him since his death, and that is, that he was an honest and upright man. "Blessed are the dead which die in the Lord: . . . yes, saith the Spirit, that they may rest from their labours, and their works do follow them."

W. J. C.

CORRECTIONS OF REPORTS, &c.

MR. EDITOR,—In looking over the July No. of the *Repository*, containing the Minutes of Synod, I have observed several errors, some of which, with your permission, I would like to notice. I would not think of troubling either you or the public with these things, were it not that by some of the statements published there, injustice is done to the congregation with which I am connected, and which I think it would be wrong to let pass without some notice.

In the statistical table of the Presbytery of Chartiers, the contribution for Pigeon Creek is set down at \$10. Now this is far below the sum contributed by this congregation for the last year. By a reference to the reports of the different treasurers, it will be seen that, between the meetings of Synod at New York and Xenia, this congregation has paid sixty dollars to the different funds of Synod, which was ten dollars over the amount allotted us by Synod. It seems very strange, that while other congregations in the same Presbytery have the full amount of their contributions set down, only one-sixth of ours appears; especially when it is considered that the credits for this congregation, on the reports of the different treasurers, were as easy to be seen as theirs; and also, that the clerk of this Presbytery handed in, at Synod, for publication, a corrected statistical table of the Presbytery, containing the true amount of the contributions, as well as the number of families and communicants. I have only to say respecting the statistical tables in general, that if they do not exhibit a more correct view of the different parts of the church than they do of this one, they are not much to be relied upon, and had better be suppressed altogether. The number of families and communicants for this congregation has remained the same on the table for the last fifteen years, notwithstanding my repeated efforts to have it corrected.

But this is not all. In an appendix to the Minutes published by the chairman of the Board of Home Missions, I observe the following:—"The following congregations have contributed *nothing* to the Home Mission fund the present year;" and Pigeon Creek appears, with some others in the Presbytery of Chartiers, on the list of non-contributors. I have only to say, respecting this statement, that it is not correct, as far as Pigeon Creek is concerned, and I am sorry for the oversight which gave occasion for this mis-statement, which I have not discovered until lately. Some time before the meeting of Synod, we collected here something over thirty dollars, as a part of our contribution for the present year, to be equally divided between the Home and Oregon Mission fund. Mr. Patterson, who had charge of the money here, put it into the hands of Dr. Beveridge to be transmitted to the treasurer, which was accordingly done. But somehow, in transmitting the money, it was neglected to give the name of the congregation contributing; and this will account for the blanks in Mr. Bell's account which he was unable to fill. By referring to his account, as published in "The Friend of Missions," of May 15th, it will be seen

that there are \$15 22 to the Oregon fund, and \$15 23 to the Home Mission fund, acknowledged as received by Ezra Patterson, but the name of the congregation is blank: Pigeon Creek is the name that should fill that blank, as that was the money contributed by this congregation. Justice to the congregation requires me to make this explanation, and to make it as public as the statement of the chairman of the Home Mission Board. With regard to the plan adopted for some years past of publishing, after the meeting of Synod, a list of the congregations that have contributed, and those that have not contributed, to the Home Mission fund, it is my opinion, that unless the chairman of the Board can attain to greater accuracy than has ever yet appeared, he will not by this plan advance the cause much which he so ably advocates. The tables of the "appendix" for the present year are far from being full or complete. The statistical table of the Presbytery of Muskingum, for instance, exhibits twenty-four congregations as belonging to that Presbytery; yet only thirteen of these congregations appear on the list of contributors, and but six on the list of non-contributors, and consequently five appear upon neither. In the Presbytery of Miami, also, the whole charges of Messrs. Law and Snodgrass, containing four congregations, appear upon neither list; and similar instances, I presume, might be given from almost all the Presbyteries. Now if these congregations have contributed, they are entitled to credit for their contributions; but if not, why not publish them with other delinquents? If one congregation that is delinquent is held up before the church as refusing to contribute for the extension of the Redeemer's kingdom, and another equally guilty is screened from the public eye, it cannot fail to produce dissatisfaction, and defeat the very object which it is designed to promote. If congregations persist from year to year in refusing, when called upon, to contribute of their worldly substance for the promotion of Christ's cause, it is perfectly just that they be held up before the church in their proper character. But if congregations have generally contributed, and are still willing to contribute, but have failed for a time to have their contributions forwarded, or their credits made to appear as soon as might be expected, it is certainly hard that they be held up before the public as refusing to lend a hand in extending the Redeemer's kingdom in the world.

July 22, 1851.

B. BOYD.

*Dr. Rogers' Book Account. (Addenda to last Minutes).**

At the commencement of the missionary year the Chairman of the Board was accountable as follows:

To Synod,	\$450 00
" Canonsburgh Female Bible Society,	201 84
	<hr/> \$651 84
By one box of books furnished Rev. D. Lindsay, for which he was released by order of Synod,	73 97
	<hr/> \$577 87

The following is a statement of the disposal of this through the year:

	Books.	Sold.	Unsold.
To Rev. James Thompson,	\$21 26	\$21 26	
" James Brown,	97 17	61 00	\$36 17
" Samuel Collins,	60 81	25 81	35 00
" J. M. Schell,	44 09	44 09	
" B. Porter,	96 63	81 63	15 00
" W. H. Andrew,	125 00	101 65	23 35
" W. Oburn,	70 83	21 00	49 83
" G. D. Henderson,	25 30	13 60	11 70
" R. W. French,	13 21	13 21	
" W. J. Cleland,	3 00	3 00	
" W. Hawthorn,	7 00	7 00	
Books in Stephenson county, Illinois,	15 50	3 00	12 50
Whole amount expended in purchase of books, \$579 80		\$396 25	\$183 55
		183 55	
		<hr/> 08	\$95 7

* We were obliged to defer this report for want of room.

THE
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No. 5.

TO THE FRIENDS OF THE CHRISTIAN SABBATH THROUGHOUT THE UNITED STATES.

At the late meeting of the Associate Synod of North America, the undersigned were appointed to prepare a memorial to congress, praying for the repeal of all laws by which persons in the employment of the general government are required, by the duties of their office, to violate the rest of the holy Sabbath: and were instructed to correspond, as far as practicable, with other Christian denominations in this country, in order to obtain concert of action, we have accordingly prepared the following, and we present it for your acceptance; and we respectfully invite your co-operation with us in having it copied or printed and circulated as extensively as possible, and signed by all the inhabitants of the United States, and of the territories of the same, from fifteen years old and above: and let each copy be directed to the care of some fit member of congress, towards the commencement of its ensuing session. The first amendment to the federal Constitution makes no distinction between persons of different sexes, and between citizens and aliens who are residents in this country; consequently, all *inhabitants*, who have come to years of discretion, have a right to sign the memorial. Should you prefer a modification of the memorial, or an entirely different one on the same subject, it is your right to adopt such a form as you think will best secure the object in view. We consider it to be important to present the memorial to congress, at the long session which is approaching; and therefore we hasten the memorial and this address to you in relation to it. Should we wait until the meeting of the ecclesiastical bodies, next spring, the memorial could not be presented to congress before December, 1852, and then, the short session ensuing, there would not likely be time to consider it before the adjournment of congress. We would respectfully and earnestly request all religious periodicals, and all papers, whether religious or secular, that are in favour of the object of the memorial, to give it, together with the accompanying address, an insertion in their respective publications, and we would respectfully request such ecclesiastical bodies, supreme or subordinate, as may meet before congress, to take such action on this subject as, in their wisdom, may seem best adapted to secure the end in view. We would also request school teachers to take or send the memorial to their principals.

It is now twenty-three or twenty-four years since any considerable effort has been made to induce congress to pass a law prohibiting the transportation of the mail on the Sabbath. We fear that this long silence

of the community will be construed by our law-makers into an acquiescence or approval of the present practice of our government in relation to the transportation of the mail on the Lord's day. Our law makers generally profess to be regulated in their legislative action by the expressed will of their constituents. Now, if we say nothing against this national sin—if we use not our constitutional right to petition congress for redress of grievance, it will be thought that we are satisfied with the present laws in regard to the Sabbath; and so we shall be involved in the guilt and shame of our national Sabbath-breaking, and, if mercy prevent not, we shall be involved in the judgments of Heaven for it. We are cautioned against partaking with others in their sin, and against having fellowship with the unfruitful works of darkness, but rather to reprove them: and the direction given to Jeremiah to address the civil rulers of his time respecting the desecration of the Lord's day, is, we apprehend, equally applicable to us. Jer. xvii. 19, 20. In regard to this sin the Lord is saying to us, "Who will rise up for me against the evil doers? Who will stand up for me against the workers of iniquity?" Ps. xciv. 16. In answer to this call on us, let us manifest that we are on the Lord's side—let us promptly and cheerfully repair to the help of the Lord against the mighty, so that the curse of Meroz fall not on us.

But perhaps some will object to the signing or circulating of this memorial, on the ground that it will be disregarded by congress, as similar ones were in former years. To this it is replied, that the result cannot be foreknown until the trial shall have been made. Let us not fear that our national legislators will prove more inexorable than the judge who granted the poor widow's petition, lest by her continued coming she should weary him. We believe, however, that there is no reasonable ground to fear a denial of our request to congress, if all, or nearly all who, in this land, are opposed to the sin referred to, should represent their grievance in the manner that is now proposed. Even were we certain that our memorials would be disregarded by congress, still, it would be our duty to memorialize, as in this way we would give our testimony, in the most public manner, against this sin, and by our conduct we would throw the responsibility on our rulers, who would thus show by their conduct that they had not the fear of God before their eyes. Let us not be weary in well-doing, for in due season we shall reap if we faint not—let us pray always and not faint—let us render ourselves worthy of the commendation given to the church of Ephesus, to whom our Lord says, "For my name's sake thou hast labored and not fainted." Rev. ii. 3.

DAVID THOMPSON, }
J. G. RANKIN, } Committee.

TO THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES:

The memorial of the undersigned inhabitants of _____ county, in the state (or territory) of _____, humbly sheweth, That whereas the Ruler of the Universe has instituted civil government to promote the temporal welfare of men; and whereas morality or virtue among the people is necessary to secure that end: and whereas all laws, which are immoral in their nature or tendency, must, in a greater or less degree, counteract the end for which the government was instituted; and whereas certain persons in the employment of the general government are required, by the duties of their office, to violate the sanctity of the Christian Sabbath

or Lord's day: we therefore pray your honourable body not only to release them from the performance of all official duty on said day, but also to restrain them, under proper penalties, from performing those duties in cases where the public safety does not require it. To prevent a supposition respecting the object of the memorialists, we would distinctly disclaim every thing sectarian in it—we call for no privilege to be conferred on one sect or denomination of Christians which is not to be accorded to all. Farther, we would state, that we call not on you to introduce any *new* principle into our government, but merely the extension, to some new cases, of a principle that is recognised in our federal constitution, namely, the sanctity of the Christian Sabbath: and this principle is acted on already in the law establishing the United States courts, which are forbidden to be held on that sacred day; and the various offices, under the general government, except the post office, are closed on that day, without any detriment to the public service, and without infringement on the rights of conscience. For these reasons, we forbear to adduce any arguments to prove the morality of the Sabbath, and the obligation that rests on nations which are favoured with divine revelation, to recognise the sanctity of the day of the week referred to; we therefore assume its binding force on us as a nation.

By granting the prayer of the memorialists, the expenses of the government will not be increased, but, on the contrary, it is believed, that they will be diminished. Again, by granting our prayer, you would admit to the emoluments of office conscientious Christians, (and these are no inconsiderable portion of the community,) who are now practically excluded from offices of profit or trust, the duties of which are to be performed on the Lord's day as well as on other days. The change of the law in regard to them is demanded not only by the principles of impartial justice, but also by the soundest policy. It is surely very unwise policy to impose duties on the officers of government against which an enlightened conscience will revolt: and the effect of such laws will be the exclusion of the most virtuous portion of the community from various offices of profit and trust, and the filling of them with those who regard not the sacredness of an oath of office, and will much more likely become defaulters to the government.

The first section of the law of March 3, 1825, "for establishing and regulating the post-office department," authorizes the post-master general to "provide for the carriage of the mail on all post-roads that are, or may be established by law, and *as often* as he, having regard to the productiveness thereof, and other circumstances, shall think proper." This provision gives him the power to contract for the transportation of the mail on Sabbath, as well as on other days: and, as matter of fact, post-masters general have exercised this discretionary power in disregard of the divine law, which requires the Sabbath to be kept holy. Now it is evident, that on such post-routes as have the mail conveyed over them on the Lord's day, conscientious Christians cannot become competitors for contracts, and consequently the mail service on them may not be performed so cheaply or so well. But again, the same class of persons are, by the present law, excluded from the office of post-master, assistant, or clerk, on all routes along which the mail is conveyed on the day specified. For, according to the eleventh section of the law, already referred to, it is declared to be the duty of the post-master, at all reasonable hours, *on every day of the week*, to deliver, on demand, any letter, paper, or packet

to the person entitled to, or authorized to, receive the same: and all letters brought to any post-office half an hour before the time of making up the mail at such office, shall be forwarded therein." This section requires post-masters, where the mail arrives on the Lord's day, to open and assort it, and to forward in it all letters that may have been deposited one-half hour or an hour before the arrival of the mail, if they would not violate their oath of office, and render themselves liable to the penalty of the post-office law. Now as the mail may arrive at any hour of the day, suppose it arrives at the hour of public worship, attendance to the duties of the post office will effectually interfere with their attendance at the house of God, where they might be taught their duties to their God and to their country. With regard to attendance at all reasonable hours to deliver on demand any letter, packet or paper, to any person entitled or authorized to receive the same, and to make up the mail on the Sabbath, we know that in some cases at least the law is disregarded. A conflict, in the minds of some post-masters, arises between the law of their Creator and Judge, and the law of men, and the penalty of the former appearing to them to be immeasurably greater than the penalty of the latter, they choose what appears to be the less of two evils. But by this dilemma, in which the present law places them, we would ask, do they not commit perjury by neglecting to perform some part of the duties which the law imposes?

The provisions of the law which are the subject of our complaint not only interfere with the attendance of a large number of persons on the worship of God, on his own day, but the noise and confusion occasioned by the transportation of the mail passing houses of worship, during the hours of divine service, seriously interfere with the solemnities of religion. Assuming that there is a God, it follows that he is to be worshipped by men socially as well as individually; and this being the case, some time is necessary for that purpose: he has designated the seventh portion of our time; and he has wisely and kindly ordered things so, that six-sevenths of our time are amply sufficient to labour and do all our work: and those who conform their conduct to this order of things find, that in keeping his commandments there is a great reward.—It is uniformly found, in the history of the world, that righteousness exalts a nation, while wickedness is destructive to national prosperity. Wherever the Sabbath is best observed, *there* the least amount of crime is found; and there the most intelligence and industry, with its rewards, among the mass of the people. As the truth of this statement will not be questioned, we will not trouble you with the evidence of it.

Lastly, motives of patriotism induce us to urge the repeal of the obnoxious provisions of the law complained of, and all such laws or parts of laws, as require persons employed in the collection of the public revenue, or persons employed in the army or navy, to perform any official duty on the Lord's day, which the public safety does not require to be performed. Since nations, as such, do not exist in the future world, the Ruler of nations in various ways punishes them, in the present life, for their disregard of his authority;—when they establish iniquity by law—when they decree unrighteous decrees. Thus the Lord of the Sabbath threatened his ancient people, that if they would not cease carrying burdens in and out of the gates of Jerusalem, on the Sabbath day, he would kindle a fire in those gates which should not be quenched. Of the execution of that threatening by the Chaldeans, you need not be informed.

For disregard of the threatening, not only was their capital with its magnificent temple, laid in ruins, but the land kept Sabbath for seventy years. Nearer our own times, one of the most distinguished of the European governments had a book of sports prepared and published, describing certain sports or pastimes, which the government sanctioned and encouraged to be practised on the Lord's day: and still nearer our own time, another European government, by a solemn decree, abolished the Sabbath, so far as a human government can do so. The bloodshed and revolutions which followed these impious enactments, admonish us to beware of placing on our statute books, or keeping there, any enactments by which the sanctity of the Lord's day may be infringed, lest if we partake with them in their sins, we shall receive of their plagues, from Him by whom one is cut down and another set up.

OREGON CORRESPONDENCE.

Oregon City, O. T., July 11th, 1851.

REV. JOSEPH T. COOPER, D. D.,

DEAR BROTHER,—I have not yet leisure to write as I would wish to see published, but I wish to keep you advised of all our movements; and you can make such extracts, or condense statements for publication, as your judgment will approve.

We have now been just a month in the territory, the last three weeks of which I have spent in riding through the Willamette Valley, because here are the principal settlements, and the weight of the population must still be concentrated in this valley, as it appears to be much the most extensive body of good land together. The land is as good as need be desired for all agricultural and grazing purposes. The climate is very different from what it is in the States, in the same latitude. The sun is now hot for several hours in the middle of the day, but it is comfortably cool in the shade, and we can not only bear a fire in the evenings and mornings, but very often it is necessary to comfort; and yet winters, it is evident, from the openness of the houses, as well as from the declarations of the inhabitants, are little if any colder. Cabbage grows all winter in the gardens, potatoes remain in the ground as they grew, and the best probably in the world. It is very usual to have several good crops of potatoes in succession, from the same planting. It is indeed a remarkable feature in this country, and makes it the easiest country I have ever seen for a farmer to live in, that so many crops can be taken in succession off the same ground. I have seen most splendid fields of wheat, of second and third year's crops, without any culture but one ploughing the first time it was sowed and harrowed in. But, as a general thing, the third crop is not so good; but I have seen some fields of the third year's growth which would yield from fifteen to twenty bushels per acre. And oats also grow in the same way—several crops from one ploughing and sowing. But I did not in this letter intend to dwell on the physical features, or productions either, of the country. That is all as an infinitely wise Creator saw fit to make it, and surely good enough for sinners, such as occupy it, to dwell on. But since I have adverted to this subject, I may add, that the loftiest and heaviest trees which I have ever seen (and I have seen, I think, the largest in Indiana,) grow in Oregon. I measured, the other day, in Mallala Valley, about twelve miles from this city, white

cedar trees, which I only selected because they were growing on the roadside and convenient, and found many of them 20, 21, and 22 feet in circumference, and although I had not the facilities with me for measuring their height, yet I have no doubt many of them were 300 feet; and I have also no doubt I saw trees larger than any I measured. Another of the physical features of the country is, that from almost any point where your view is not intercepted by trees around, you can see several snow-clad mountains at once, principally in the Cascade range, the second range from the Pacific coast, so called from the cascades on the Columbia river, being formed by that river's passage through this range. I have seen six from one point at once, in mid-summer.

But what I intended chiefly to advert to, in this letter, is the moral and intellectual, and I may add religious condition of the territory. I have seen most of the ministers and preachers of the gospel of the territory. I do not include in this statement the popish bishop, nor his dependants. I have indeed seen them, but at a distance. I have seen Mr. Spaulding, the co-labourer of the lamented Dr. Whitman, who with his family and associates were massacred in November, 1847, at the American Board's station at Waiilatpu, to the number of fourteen persons. The full history of the transaction has not been fairly laid before the Christian, nor indeed the civil community, either in the States or here. The few presses here, either from the fear of, or desire to court popish influence, are completely muzzled on that subject. And yet it is not on account of the numbers of papists here, but much more from the backing and support they receive from the Hudson Bay Company. This wealthy and powerful company have still many trading establishments scattered through this territory; and although the company have often showed themselves kind and generous towards the American missionaries, yet the popish priests appear to be their special proteges, though some of the servants of that company are most decided Protestants. Another consideration, which may also have its influence in suppressing the independence of the press here, is, that in so small a political community as we have here, a very few votes are often of great importance in turning the scale in political contests. If spared, I may some day furnish you with more facts than you have yet seen, respecting that massacre. It, however, broke up all the stations of the American Board in this territory, and the missionaries had to disperse and betake themselves to other labours and ways to provide for themselves and families. They appear to have been self-devoted men, willing to spend and be spent in their appropriate work; and some of them are still waiting to resume their labours among those Indian tribes which remain comparatively unbroken, so soon as it may be judged practicable and safe. The superintendent of Indian affairs for this territory, with one of the former missionaries, is now gone up the Columbia, to ascertain the sentiments and feelings, as well as other matters, among those mountain tribes.

I have seen Mr. Blain. He is a very pleasant and respectable man, and is much esteemed here generally. He has fourteen members in full communion, and from sixty to seventy hearers; but he has an encouraging prospect of increase. He is settled in a good part of the country, and is surrounded with scenery and prospects as beautiful and varied as the imagination could fancy, except that it is distant from any large or navigable water; but to counterbalance that, he is well backed

by beautiful mountains, covered with rich grass, interspersed with green trees, which look as if they had been planted for ornament. He is, and has been, alone in most respects here. The community at large here could not easily be made sensible of the difference between him and us, and explain them as you can, it is not probable that they would appreciate them, and it will require much prudence not to make our separation hurtful to both him and us, in our influence among the people. And regarding the salvation of sinners as our great work, there are points which have a more imperious claim, as lying more directly near the foundation, in such a community as that by which we may expect to be surrounded for some time here. I have much confidence in Mr. Blain's prudence and piety, and hope we will get along without giving a wound to the cause we wish to advance.

I have also seen Mr. Kendall. I felt more concern about him; for, knowing something of the circumstances under which he came to this country, I was apprehensive that there were difficulties in his case, which might not be easily got along with. But I think now he is more to be pitied than blamed. The community here, whether of professors or non-professors, do not appear to have any complaints laid up against his Christian or ministerial character. They fault his exclusiveness, but lay nothing to his charge. My wonder is that he has got along so blamelessly as he has. The people, who are in his immediate neighbourhood, say they do not think that he has missed six Sabbaths in Oregon but what he preached, and all agree that he preaches well. But he came here extremely poor, and was brought here with his children chiefly at the expense of one man, Dr. Maillie, who expected a number of Seceder families to follow, the next year. Mr. K. had two children with him, and although two families of Seceders came at the same time, they and Mr. K. got separated at the Cascade mountains—they did not find each other again for more than six months. Mr. K. had to support himself and children by day labour, chiefly making rails, (the hardest kind of labour, and it paid but poorly,) among the Canadian French, who had left the service of the Hudson Bay Company. He lived as it is here called, "camping out," with his children. Often he would have to go a long time without shoes, only such deer-skin moccasins as he could himself make. He cooked for himself and children—he was often very destitute of clothing, and the people to whom he preached were unable to help him. Thus he lived until the discovery of the gold mines in California. Some of his acquaintances went and did well. He thought he might as well go there and dig gold as make rails for the French. He did so, and made out well. As soon as he had accumulated a few thousand dollars he returned, and resumed his preaching, living on his claim as usual. But what was most chilling and discouraging to him was, that he saw a copy of the Minutes of Synod refusing to recognise him as a missionary, and some hints that there were charges against his ministerial character, without knowing what these were. Thus he remained until he recently received a letter from Mr. Smith, written by the direction of the Iowa Presbytery. He received it eighteen months after it was written. This letter seemed to take for granted that he was not now in good standing in the church. So that he has been surrounded with circumstances about as disheartening as they could well be. He had also seen the minutes of synod of the first meeting after he left, which contained a reference to his case,

which seemed to recognise him as censurable, without specifying any thing particularly. Yet he has still preached regularly, and he certainly preaches well. I have divided the day with him twice, while I was exploring the territory. His audience consisted, the first day I was there, of three women, four men, and fifteen children. Finding nothing against his moral or religious character, I thought I was bound to recognise him before Mr. Irvine came on. To have done otherwise might have done much harm.

There are two old school Presbyterians in the territory—Mr. Thompson, in Clatsop Plains, on the coast just below the mouth of the Columbia, and Mr. Geary, sent out by the Presbyterian Board of Missions, settled in the Willamette Valley, about twenty-five miles above this place.

There are six or seven congregational ministers in the territory, two of them sustained by the A. B. F. M. Society. The others, or the most of them, are Indian missionaries at the different stations, which were broken up at the time of the massacre of Dr. Whitman and his people. These have been holding themselves in readiness to resume their labours again among these Indians, as soon as Providence might open the way. But the superintendent of Indian affairs has just returned from the Cayuse country, some 600 or 800 miles up the Columbia; but I understand it is judged not expedient to resume the missionary stations. The papists seem to have influence to keep out other missionaries.

I am not exactly informed of the exact number of Methodist and Baptist preachers in the territory; but perhaps eight or ten of each, including the different divisions of each sect. Campbellites appear numerous in proportion to the inhabitants. But I must draw to a close.

I have concluded to locate my family at the town of Albany, the seat of justice for Linn county. Albany is situated on the Willamette river, probably seventy miles above this city, and consequently about ninety miles above the entrance of the Willamette into the Columbia. This valley must for some time contain the weight of the population of the territory. It contains much very fine land, and is the largest. It lies between the Coast and Cascade ranges of Mountains. Albany is and will be a central position for the territory. It is a new place, and altogether unoccupied by any other denomination. It is twenty-five or thirty miles from Mr. Blain's, and nine from where Mr. Kendall is preaching. I hope Mr. Irvine will soon be here, and I will endeavour to be more methodical in my next. Direct to "Albany, Linn Co., O. T."

Your brother in the gospel and in affection, JAMES P. MILLER.

TRINIDAD CORRESPONDENCE.

American Presbyterian Mission,
Trinidad, Aug. 9th, 1851. }

TO THE REV. JOSEPH T. COOPER, D. D.,

Chairman of the Board of Foreign Missions:

VERY DEAR SIR,—The packet sails on to-morrow, and we hasten to send you this communication by it. If Synod appoint any other missionary to this island, we hope you will not have despatched him

before this comes to hand; and when you see this, we think you will not send out any more. When our last letter was written we had but recently come to this station, and neither knew its present condition nor its future prospects. Near two months have now passed, and we trust we have not been an idle student during that time. And while we confess we have not had time to learn every thing, we have learned enough to give an opinion concerning the practicability of keeping up this mission. What we have learned, instead of being a source of gratification to us, has tended to sadden us and fill us with disappointment. During the last two weeks the question has frequently recurred to our minds, Would the Board, and Church at home, if they knew the *true* state of this mission, wish to keep it up, and to keep us here? Our firm and settled convictions, in view of every thing, both of our duty to the heathen here, and to the Church at home, are, that there is no call in providence for the Associate Church to keep a missionary at this station, nor upon this island. We think when you read our communication that you will agree with us, that if ever there was such a call it does not now exist. We feel confident that no personal considerations, that no disinclination on our part to labour for the good of souls, for the church, and for the cause of our great Redeemer, in this or any other foreign field, have had any thing to do in fastening these convictions upon us. For we trust we are as willing now as we ever were, "to go into all the world and preach the gospel to every creature," as far as it is in our power to do so. But we think you will admit that no missionary, and that no branch of the Christian church, are ever required to carry on missionary operations in the face of impossibilities. We know we should not be easily intimidated even by great discouragements, and that we should continually exercise faith in the Divine promises, but no one will say we are ever required at this age of the church to exercise the faith of miracles. However strong our faith may be that God will give efficacy to the preaching of the word, yet we are not bound to believe that it will be productive of good while it is only preached to walls and empty pews. The seed must be put into the ground to produce fruit, and the word must be heard to become effectual to salvation. The ever-shifting and ever-changing character of the inhabitants of this island, renders successful missionary operations in a country located like this absolutely impossible. This unsettled population is and ever has been the bane of this mission. Its prospects, in this respect, are just what they ever have been. The missionary to-day may be elated with success, and think shortly he may organize a congregation;—to-morrow all may be gone, and he may commence *de novo*. With the exception of four persons, (our own family excepted,) we have preached to a new audience every day since we were here. But one of these four can read, and his reading would be more appropriately named if it were called spelling. This individual reads the best of any that we have found, and we are now acquainted with all that attended the mission in Mr. Banks' time that we can hear of in the bounds. We know nothing about the scholarship of those that are gone. You will see that if this mission is now carried on by us, we will have to begin again at the very foundation stone. All upon whom brother Banks depended for an organization are gone; and unless there is a radical change in society, of which we see no prospect at the present, we may labour for

twenty years yet, and not secure an organization. Now, dear brother, what is duty? Is it to flatter the church at home with the prospect of obtaining a foothold upon this island, when we know that the force of circumstances, over which we have no control, is against us, and that all our prospects will most likely prove abortive? Did our Lord and Master ever intend his disciples should for ever remain in one place, preaching the gospel, whether they were successful or not? When there was want of success in one city, did he not command them to flee to another? When it is evident that circumstances of an insurmountable nature are against the church, so as to make it impossible for her to obtain an organization, is it wise and right for her to send out men and expend her resources in combating with these impossibilities? Should we not observe the openings of Providence more, and endeavour to spend the resources of the church only where there is a reasonable hope of doing good? There are places where she can be successful, where her resources can be advantageously expended, and all be permitted to see the standard of the great Captain of our salvation set up, and the work of the Lord prospering. What we do here is altogether in the dark. This mission, so far as the Associate Church is concerned, is both dead and buried. Would it not, then, admit of a serious question, all the circumstances being considered, whether it is practicable and right to commence the work of resuscitation? Our own opinion is, that it is neither right nor practicable. Hence, we have already said there is no call in providence for us, or any other minister of the Associate Church at this station. We know that we have good reasons for saying what we do, hence we have no fears in submitting them to the Board. These reasons were in existence antecedently to our coming here, and were neither known by us nor by any member of the Board. Had you known of them, we are confident you never would have sent us, and had we known of them, we should never have been here. Sorry, indeed, are we that we did not know of them sooner, for it is only since our last communication was penned that we heard of them. As soon as they were known we were almost off to the United States without any permission from the Board, but we thought it was best to wait till the Board would take some formal action in the matter. Should the Board do with this mission what we intend asking it to do, and what we have good reason to expect it will do, we dare not even then predict that this station will ever come to any thing. But we think that any rational mind will see at once that its chances to do good and to become a permanent location for the preaching of the gospel, will be a hundred fold increased by the Board immediately complying with our request, and the church at home will at the same time be relieved, in a great measure, of what has been heretofore a fruitless and unprofitable burden. *We request you, therefore, to recall us immediately, and to put the mission into the hands of the Rev. Francis Church, of the Free Church of Scotland.*

This request, we know, will astonish you. But we beg of you not to be too much astonished till you hear our reasons. It is a request which we had no desire and no thought of making when our last was written to you. Reasons have since made themselves known which lay us under the necessity of making the request, and which we think you will deem all-sufficient to justify you in acting immediately upon

the premises in granting it. Along with this we send you a printed communication* from the San Fernando Gazette, in which the planters in this vicinity show their very high appreciation of Mr. Church as a minister of the gospel. It is esteem that is expressed not merely by words, but which is confirmed by their deeds. It is true they have not pledged themselves what they will do in the future; but their increasing love and esteem for him now, we think, guaranty for the future what they have done in the past. In a conversation lately with one of these planters, we were told that not more than a year ago Mr. C. was universally disliked by the planters, and that by his preaching and conduct towards them he had overcome all their prejudices, and that now he was the object of their universal love and esteem,—hence he is more likely to be useful among them. Being called upon Mr. Banks' departure to take the charge of this station, they were induced to come out to hear him when he came here, and now they seem to regard him as their pastor, and to honour him as such. Indeed, it seems not only to have been the idea of the planters, but of all others in the vicinity, that this mission had peaceably fallen into Mr. C.'s hands, and that the people here were regarded as part of his pastoral charge. We need not tell you, then, it was not very agreeable to

* The following is the communication referred to by Mr. Andrew:—ED.

To the Editor of the San Fernando Gazette.—SIR: The following communication needs no adulatory preface to win it a corner in the columns of your widely-read journal. Your uniform willingness to give publicity to every thing that marks the progress of improvement in this island, will ensure it a ready insertion.

"The Rev. Mr. Church, of San Fernando, having, since the departure of the Rev. Mr. Banks, officiated at the American Presbyterian Mission, where his eloquence as a preacher of the gospel, and his zealous discharge of his other ministerial duties, won him the admiration and esteem of all who had the privilege of sitting under his ministry, a few of the Planters of Savanna Grande, actuated by such feelings towards Mr. Church, and thankful for the opportunity thus afforded them of worshipping after the manner of their fathers, set on foot a subscription for the purpose of presenting him with some memorial of their regard—and to the praise of the Planters in that neighbourhood, be it told, that the call was responded to universally, liberally, and cordially.

In a short time the subscription list was completed, and it amounted to the not insignificant sum of two hundred and ten dollars—this sum, (certain circumstances having occurred in the mean while to cause it,) it was resolved to present to Mr. Church in money. Accordingly, on Monday, the 10th inst., a deputation waited upon Mr. Church, when Robert Anderson, Esquire, Warden of Savanna Grande Southern Ward, in very appropriate terms, presented Mr. Church with the amount of the subscription list.

"Mr. Church feelingly replied in the following words:—'Gentlemen,—I am exceedingly sensitive of any act of kindness, however trivial in its nature; but this manifestation of Christian liberality from yourselves and the respected parties whom you represent, calls for the warmest gratitude. Wherefore, I thankfully accept your benevolent offering as a providential favour after a season of family affliction. The circumstance of my feeble services having been approved by gentlemen of your standing in the community, is to me the greatest point of consideration, and I beg to assure you that nothing will afford me greater comfort than the assurance both of your temporal and spiritual prosperity.

"Gentlemen, I have to request that you will offer my grateful thanks to the gentlemen whose names are on these lists—and I will hoard these papers as my proudest memorials.'

"If you publish this letter, Sir, it may raise a doubt in the minds of some, if Planters really be as black as they are sometimes painted—and you will afford the deputation an opportunity of showing those interested that their views were carried out, and they will see by Mr. Church's reply that their kindness was appreciated.

"Savanna Grande, July 14th, 1851.

A PLANTER."

them, without ever being consulted in the matter, to have a stranger thrust upon them, of whom they had not heard, and of whom they had no knowledge, especially when by him they would be deprived of their old pastor's visits at their usual time. Your congregation in Philadelphia would not receive any man well in that way, it matters not by what authority he might be sent. This mission had been seven years in the hands of American missionaries, and having been for a long time abandoned by our church, no American missionaries were ever again expected. By the exertions of Mr. C. it was revived, and had begun to present encouraging prospects. Our coming in at this juncture looked as if we had just come to reap the fruits of Mr. C.'s labours, and was regarded, we have reason to apprehend, (not by Mr. C.,) but by others, as an interference with his pastoral charge. This being the case, reasons will readily suggest themselves to your own mind and that of the Board why our request should be granted. But as we feel a deeper interest in this matter than you may do, not being placed in the same awkward position in which we are, that of being forced upon a people where another man would be more acceptable, you will permit us to mention two reasons which have induced us to make this strange request.

1st. The good of the mission requires it. We hope we need not tell the Board that we have not been actuated by personal feelings. If the Board judges it to be our duty, under present circumstances, to stay here, and feels willing to give us a competent support, we think there will be no reluctance on our part to do our duty. But we beg the Board to consider well our request before rejecting it, if so be that it is disposed to reject it. The life or death of this mission hangs upon your decision. We think you will admit that this mission was established and has been sustained, not for sectarian purposes, but for the good of souls. While, of course, it would be reasonable for every Seceder to desire to see that branch of the church with which he is connected established and flourishing here, yet we think if he can have the assurance given him that souls have been brought to Christ by the establishment and maintenance of this mission, he will be content even if they do not bear the name of Associate Presbyterians. We cannot think there is any man in the Associate Church so sectional and denominational in his feelings as to desire a minister of his own church to be retained in a place where a minister of the Free Church of Scotland could be more useful in promoting the cause of our common Redeemer. Such a feeling would savour too much of partyism for us for a moment to suppose that it finds a lodging in an intelligent Seceder's bosom. Such would place the advancement of party above the good of souls, above the glory of God. Facts and the above mentioned communication both concur in showing that we cannot be as useful as Mr. C., who was here before us. We think it no disparagement of ourselves, or of brother Banks, for us to say that neither of us ever obtained, or can obtain the popularity that Mr. C. has won for himself among the planters. While we preach to a very small audience, which has been, without our being able to assign any cause, daily diminishing, Mr. C. preached to a large, increasing audience in this place. While we never preached to but three planters, and that not more than once, Mr. C. had a large number, and they came out quite regularly. Now, where the planters go to worship, if they use their influence, the labourers

are most likely to go. Now, *cæteris paribus*, the man that has the most people to hear him is the most likely to be useful. The having the planters out to hear and enlisted in the support of the gospel, we regard as the most favourable omen in the history of West India missions. The vast majority of the labourers upon the estates are Romanists, and as ignorant as their mercenary, knavish priests can wish them to be. They are all, however, dependent upon the planters for houses to live in, and for employ. Let the planter be the subject of Divine grace, and who knows the influence he may exert over this degraded and down-trodden population? Then, we may reasonably expect, that he will exert himself to secure Protestant tenants for his houses and labourers upon his estates, and thereby rectify that unsettled state of society which has hitherto neutralized all our missionary efforts. Then we may expect that he will exert himself to enlighten the minds of these poor labourers, and instruct them in the knowledge of Divine truth. Who knows but as these planters have been instrumental in degrading these miserable beings, by subjecting them to the brutalizing yoke of human slavery, and by setting before them examples of intemperance and licentiousness, that they may not be a means, in the hand of God, of bringing them into the liberty wherewith God makes his own children free, and setting before them examples of temperance and godliness? And how are they so likely to do this as by coming out to hear the gospel preached, "for it hath pleased God by the foolishness of preaching to save them that believe." Sorry would we be to give them any excuse to stay away from ordinances. Our being here, and their being prepossessed against American missionaries, and their regarding us as interfering with Mr. C.'s pastoral relations, or some other reason, prevents them from coming to hear us. But they did come out to hear Mr. C., and from the manner in which they regard him will come yet to hear him. Ought we, then, to be in the way? Will the Board take the responsibility of keeping us here, and giving these persons again an excuse to relapse into their former Sabbath-breaking habits? It matters not what induces them to come out to hear Mr. C., whether it is personal attachment, or a national feeling which all Britons have for their own countrymen, or his eloquence as a minister, we do not like to run the risk of being in the way, so that a permanent change would have to be made. You will doubtless say, Why not go at once to another station, and leave this in the care of Mr. C.? It is the wet season, and we have no other houses, so that we must occupy these for the time. We have no authority to open a new station, and we would not do it if we had. The unsettled state of society, the vast expense of fitting up a new station, the vast sum of money that it requires to keep a family on this island, are reasons why we could not encourage the church to open a new station. Were it not for the opening in providence by which this mission may be kept up, and made almost a self-sustaining mission, we would say, Abandon it at once, for it offers too many discouragements, and promises too little, to justify the church in expending her resources upon it. Our second reason for urging our request upon you is—

The interests of the church at home require it. The substance of the church should not be wantonly spent. When the wants of the world are what they are, and the means in the hands of the church so inadequate to supply them, she is required to use the strictest economy.

It would then be a gross want of economy to spend thirteen hundred dollars a year upon this mission, if three hundred would keep it up in the hands of Mr. Church, and if, as we have said, it promised to do more good in spending the three hundred than the thirteen hundred. It is well known that this mission was opened in 1843, and its history is well known also to the members of the Associate Church. Now, by Mr. C's. attention to it, it for the first time begins to look towards what its warmest friends in the United States hoped and prayed to see it—in part a self-sustaining mission. Refuse to grant our request, and how is it to be sustained? In the same way it ever has been, by a constant drain upon the church at home. If it is in the hands of American missionaries, the American Church may support it, not in part, but wholly, for you cannot ask men to sustain ordinances, where they do not go to worship. How long, you might ask, will it have to be sustained by the church at home? We cannot tell; but we have no idea that it would be less than during the lives of the present generation, thirty-three years. The idea of the coloured people contributing to sustain it is altogether visionary. The idea of connecting agricultural pursuits with it, so as to make it self-sustaining, is also visionary. There is no earthly prospect of its ever sustaining itself during the lives of the present generation, in any other way than by having the planters enlisted in its sustentation. You well know that it requires no small sum to support a minister here. Permit us to tell you here, that the salary you give us is altogether inadequate for our support. Our current expenses, during the month of July, were seventy dollars and some cents, and then we lived poorer than any minister belonging to the church in the United States. To perform missionary work to any advantage here, we must have a horse, which will cost from \$100 to \$120. Persons who keep horses, tell us that the expense of keeping one here is from \$200 to \$300 per annum.

Now from all this you will readily see that \$1300 per annum is as little as we can live upon; and if the Board does not wish to grant that amount, beginning at the 16th of October, the time our half year's salary is due, they can recall us, for we cannot live upon less here, and the Board know that we told them, at the outset, we must have a comfortable support. If you think we are extravagant in our demands, and are running our salary up upon you, to induce you to recall us, we beg you to address letters to the following reverend gentlemen: Geo. Brodie, Francis Church and P. Coen. By sending your letters to Port of Spain, they will reach all of them, and we will abide their decision. Now do you not agree with us, that the interests of the church at home demand our being recalled? Had not this favourable circumstance turned up, of putting the mission into Mr. C's. hands, (for we regard it as favourable, both to the interests of the mission and church at home,) you would not have heard of us asking to be recalled so soon.

Perhaps the Board may think they have not the power to do what we ask. We well know they have the power to recall, at any rate, and the disposing of the mission may be left till synod; for power to appoint, which the Board has frequently exercised, implies power to recall. And when such reasons exist as those we have mentioned, what could the Board want more, for there is not a member of synod would dare say the reasons are insufficient? We are not at all afraid to stand upon the floor of synod and defend ourselves, when we have such reasons

as these. We only beg you for a moment to consider how awkwardly we are situated here, preaching in a place where we know the services of another man are more acceptable, and when we know that *that* other man would be here if we were not in his way.

How well had it been if these things had been known sooner; it would have saved the church twelve hundred dollars. It would have saved us a considerable sum, besides a vast inconvenience and disappointment. We would now have been comfortably located in the midst of our former confiding and beloved people, whereas we may by it be thrown again homeless upon the world. But we have this comforting reflection, that we were not found wanting when there seemed to be a call in providence for our labours, and blame can neither be cast upon the Board nor us, nor any other person in the United States, for not knowing this state of things before we came. We know the feeling that exists towards us among our former people in the West, that we will be desired to return to them, if they have called no one else; and if they have, the world is before us, and sooner would we spend a lifetime in itinerating in the work of our Master, than be found one year in the way of a Christian brother in a heathen field, as we feel that we are here. Now we submit the matter to the Board, feeling confident that they will give it that attention which its importance demands. In the mean time, we pray the Spirit of all grace to direct you in weighing this matter, and all others connected with the interests of the kingdom of God, intrusted to you as members of the Board. We will expect an immediate reply.

Yours most sincerely,

W. H. ANDREW.

P. S. Whatever may be the decision of the Board, we will expect this letter to be published.

Remarks. The feelings awakened in our heart by the reception of the above communication, are of such a character as to induce us to say but little in reference to it. It has levelled to the dust our long cherished hopes in reference to the Trinidad mission. We still saw, or thought we saw, ever since this mission was established, a bright point in the darkness that surrounded it, that seemed to indicate the dawning of a brighter day. At times, indeed, that light was faint and flickering; but we still kept our eye upon it, and sometimes we felt that we might "thank God and take courage." But now all is dark. From aught that we can see, its connexion with the Associate Church is at an end.

We believe, however, that the operations of our church in behalf of the mission have not been in vain. If we may judge from all that we have been able to learn, it has been the means of imparting the light of divine truth to many benighted souls, and it may be that eternity will disclose results that will fill the hearts of those who have prayed and laboured for its success with wonder and delight. God doubtless had a design in putting it into the hearts of his servants to send the gospel to that part of the world, and who can say that that design did not embrace a result, not only corresponding to, but inconceivably surpassing in importance all the resources that have been expended upon this mission? There might be a foundation for these remarks even if this station were no longer to be occupied by a minister of the gospel. It appears, however, that there is every prospect of the work being

carried on, and that too with encouraging prospects of success. Let us then rejoice, not only that Christ has been preached, but that Christ will be preached, and that too by one who, though not immediately connected with us, yet who appears to be a sound and faithful minister of the gospel, and eminently adapted to the field in which Providence has cast his lot.

It is with such reflections as these that we have endeavoured to comfort the hearts of those members of the church who may have taken a deep interest in this mission.

Still the news is sad. We must confess that it is with a heavy heart that we recur to it. Brethren, let us humble ourselves under this disappointment. Have we been prosecuting this work with that devotedness and earnestness of soul which the love of Jesus should inspire, and which the claims of a guilty and perishing world have been calling for? O let us not be induced, by the discouragements that have attended our past efforts in behalf of the cause of missions, to think the less of that cause! The command of our risen Lord still is, "Go ye into all the world, and preach the gospel to every creature." Dark providences may intimate the duty of giving a different direction to our efforts in behalf of the extension of Christ's kingdom, but they cannot repeal this command. Let the church, in all its departments, and every minister of the gospel, remember that it is at their peril to stand still while the Master himself says *Go*.

We may add, that the Board of Foreign Missions, in the absence of one member, unanimously decided to comply with the request of their missionary. To this the reader will see they were shut up. It will appear perfectly obvious, unless the Board would conceal from the church the facts presented by brother Andrew, in the preceding communication, (and this they could not do, even if it were proper and desirable,) that the funds necessary to the support of the mission family and the repairing of the buildings, could not be obtained. Indeed we could not ask them. The path of duty, therefore, was perfectly plain to the Board, and we have no doubt that the recall of this family will meet with the concurrence of every member of the church. It was indeed a painful duty which they were called upon to perform, but, under the circumstances, what else could they do?

The Board felt that they had not the power to make a final disposition of the property of the church. They therefore directed Mr. Andrew to leave the station in charge of the Rev. Mr. Church, as formerly, until the meeting of Synod.—Ed.

FAST DAYS NOT CONNECTED WITH THE LORD'S SUPPER.

We have hesitated somewhat whether to insert this on account of its undue length and the asperity of the language, which the writer in some instances employs; and, also, because we believe a protracted discussion of this subject will not be for general edification, yet we have concluded to let it have a place, as we do not wish to infringe upon the right of free discussion, especially in relation to matters to which the attention of the judicatories of the church have been or may again be called. Truth fears nothing so much as concealment.

An opportunity will be afforded to "Daleth" and "J. W." to reply to this communication, should they feel disposed, and, then, we hope the matter will be allowed to rest, at least for awhile.—Ed.

Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you. Deut. iv. 2. Add thou not unto his words, lest he reprove thee, and thou be found a liar. Prov. xxx. 6.

God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or *beside* it, in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; and the requiring of an *implicit faith*, and an *absolute and blind obedience* is to destroy liberty of conscience, and reason also. Con. of Faith, Chap. 20th sec. 2d.

The word of God is the *only* rule to direct us how we may glorify and enjoy him. Short. Cat. Ques. 2d.

DEAR BROTHER COOPER,—I have placed the above memorable and imperishable words as a caption, praying that the Holy Spirit may impress their *excellency and authority* upon the heart of every man, and especially upon the teachers and rulers in the church. Had their authority been respected by rulers in the church, I had been saved the trouble of writing and others of reading on the above subject.

Let them be held in memory then, while I make a few additional observations principally in reply to my worthy friend "Daleth," in the May No. of the Repository. But before formally replying to my friend I wish to say, that if any person has read my former article or shall read this with the idea in his mind, that I wish to mar the purity or integrity of the church, or to hinder in the least the scriptural and faithful exercise of discipline, or to overthrow any of God's appointments in her, I call God to witness that he is greatly mistaken. Nay, I had rather my tongue should cleave to the roof of my mouth, and my right hand forget its cunning, than that I should pluck one pin from the tabernacle of God, or cut off one sprig from the hedge which he has placed around his vineyard. And if there be any person or class of persons, either in or out of the Associate Church, who have such a design, I belong not to that class, and hope I never shall. But I labour and pray for the time when the church shall distinguish between the doctrines and ordinances of God, and the commandments and traditions of men, and hold the former with a firm grasp, and let the latter go to the moles and the bats.

The glory of the church is her conformity to the higher law; but her shame and reproach is her stooping down from the dignity of Divine authority, and receiving and observing in doctrine and practice human devices, which constitute no part either of individual or church sanctification, and we are not one whit the holier for observing them. "In vain do ye worship me, teaching for doctrines the commandments of men." Much, yea the great burden of the reformation, was the casting off of the excrescences, the human devices, the wood, hay, and stubble of popish building. But now, because we have been trained to the practice of a human device of Protestant origin, and of comparatively recent date too, we must cling to it with all the tenacity and perseverance that we would to a divine institution. Yes, sir, there are ministers and members in the Associate Church, and probably not a few, who cling with more persevering tenacity to *sacramental* fasting (for this is the thing, and the *only* thing, in dispute) than they do to some things inculcated both in the word of God and our standards, which, with hands lifted up to God, they swore to maintain. But to this human device they never professed adherence, for it is neither in the Bible nor our standards. Ought these things so to be? Have we not denounced Roman Catholics and others as enemies to Bible simplicity and Bible authority, and raised a testimony against them, for introducing and keeping up in the church, things destitute of Divine authority, and shall we do the same things? God forbid. "Thou, therefore, who teachest another, teachest thou not thyself? thou that preacheest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? &c." Rom. ii. 21, 22. Let the subject under examination be clearly held

in memory. It is not fasting in general, or in New Testament times. I believe as much in the Divine authority of fasting in New Testament times on a proper or scriptural occasion as Daleth or the Associate Synod. But it is *sacramental fasting* only, we oppose, not voluntary preaching and hearing on any day or every day. Neither are we opposing voluntary fasting on any day, or every day, either individual or social. If any man wishes to fast every week, (as the papists who eat no meat on Friday and have the sacrifice of the mass observed every Sabbath,) or every sacramental occasion, let him do it. "But is my liberty to be judged by another man's conscience?" Our Lord, and only lawgiver says, No. Read Rom. xiv. throughout. We have other reasons than the want of Divine warrant for opposing censure for non-observance of sacramental fasting, some of which we gave in our former paper: such as the addition of so many days hinders the frequent observance of that ordinance. They also require additional ministerial aid, so that other pulpits are vacant for one or more Sabbaths, and the people in the absence of their shepherds are strongly tempted to wander into forbidden and poisonous pastures. It also indirectly teaches, that the communion we have with God in the supper is of a different kind or of a higher degree than that to be sought and enjoyed by his saints in the ordinances of baptism, hearing the word, and prayer, which I venture to say is erroneous; for all the solemnity and all the humility, and faith and love, hope and joy which it is possible for the people of God to attain unto, should characterize them in approaching unto God in the latter as in the former. Yet on these reasons we do not insist, but we observe the great fundamental reason.

We come now more directly to reply to our friend Daleth, and after what has been said, we hope little more will be necessary. We say, then, sacramental fasting is either commanded of God, or it is not; if it is, its observance is *indispensably* necessary: if not, it rests solely on human authority, and is not censurable. The latter, Daleth and our other good friend, J. W. (who appears in the "Friend of Missions,") both admit again and again; and if they would *abide* by their admission the controversy would be ended; but their reasoning, on this subject, is like what we have nine hundred and ninety-nine times heard on the slavery question (and of which our heart is sick, even to nausea)—at the outset it is wrong, and I am as much opposed to it as you are; but before the conversation is over, the Bible is appealed to for its justification and continuance. So both of our friends. Daleth says, "Fast and other days of preparation are not absolutely essential to the right observance of the supper," "We are not specially told to fast immediately before the observance of the Lord's supper," while the sole object of his paper is to prove that they are necessary, yea so "absolutely essential" that his brethren must be cast out of the church if they do not observe them, and in the progress of the work he denies, as we shall see, the doctrine of his own standards. Likewise J. W. (who is an excellent man and my friend, and whatever I may say about his production in the "Friend of Missions" I am sure it shall be from no bad motive,) says: "It is admitted that neither fast days nor other week days of worship are indispensably necessary." Yet after this he says "God has impliedly commanded fasting, connected with the Lord's supper, in various ways." Now from the maintenance of a cause that requires such bungling and contradictory declarations I hope I shall be for ever preserved, although my name never was honoured with the epithet D. D. or Rev. It is like the enemies of Israel of old, they turned and fought against themselves, and there was nothing for the people of God to do, but to look on, and praise him for their utter overthrow.

In my former paper, as in this, I admitted the propriety of voluntary preaching on week days, in relation to which, Daleth affirms substantially the following proposition, viz. Whatever is right, a church court may appoint and enforce, and that no Presbyterian should deny. I think on re-considera-

tion, Daleth will not re-affirm this. It contains monstrous error. It is fraught with endless mischief. It would take away Christian liberty altogether, and is the very principle on which much of popish tyranny was built. But as it contains the principle on which censure is sought to be inflicted for non-observance of fast and other days on sacramental occasions, we will examine it a little, if you, Brother Cooper, and the reader will have patience with us. We say, then, the Lord Jesus is a good and generous King; he incites his children to obedience, and noble acts, not by the lash of terror, but by the hope of a gracious reward. Presbyterianism, His form of government, is not a system of tyranny, but is under law, is under *His* law; and has no right to inflict censure *but for the violation of His LAW*. Presbyterianism is no system of legislation, as Daleth by necessary implication, and J. W. in bold terms claim. No, dear brethren, you were not introduced as officers into His house for that purpose at all, that is His exclusive prerogative. Nadab and Abihu were consumed in a moment for doing *that which was not commanded*. Your sole business is to teach and observe what He has commanded. Do this, and you will have enough to do. And in doing it you will have His presence and smiles. But I beseech you for the honour of Christ, the only King, and by the blood of the witnesses for him, never again claim legislative authority. Farther, for the illustration of the proposition, suppose Daleth had an income of 500 dollars a year, it would be right and praise-worthy in him to give half of it annually to the missionary cause. Would he be willing the church should censure him if he did not? Again, suppose he is a father and has ten sons, it would be right for him being able to educate them all for the ministry. Would he be willing to be cast out of the church, if he did not? Again, suppose he is a minister, it would be right in him to visit three families every day either in or out of his congregation, and converse with them on religion, theoretical and experimental. Would he willingly be censured, if he did not? This is only a small specimen of the mischief of Daleth's Presbyterianism. Daleth in his second paragraph says, "Christ and his disciples were engaged in religious exercises previous to their observing the Lord's Supper." I ask you how long? two or three days? No, sir, not one day previous; and although they celebrated the passover and the Lord's Supper both, it was all on the same day, without any previous public preparatory day. Daleth and J. W. both try to make an argument for fasting from the use of bitter herbs in the passover. This is something new, I acknowledge, but this is an age of invention and progress. Yet where they got this interpretation of the use of bitter herbs, I cannot divine, except it be in the book of the "traditions of the elders." No commentator that I have seen says that their use in the passover prefigured fasting. Neither does common sense say it. Does the *eating* of any thing mean *fasting*? The eating of the bitter herbs accompanied the eating of the lamb and was part of the ordinance of the passover, and although it may have meant that the worshippers should receive that ordinance with penitent hearts, yet it could no more mean the observance of public fasting two or three days previous than the eating of the lamb on the passover day did. I think, worthy friends, this bitter herbs argument is so *bitter* that it cannot be swallowed.

In his third paragraph Daleth says, "Paul was not adding, &c." If we understand the argument here, and we think we do, it is this; because Paul enjoins self-examination previous to observing the Lord's Supper, which Jesus did not particularly specify, therefore Daleth and his companions in ecclesiastical government, may add fasting, which neither Jesus nor Paul did; or in other words, Jesus and Paul have not finished up their work exactly, and we will come in the plenitude of our wisdom and authority, and complete what they have left undone, as we live in an enlightened and reforming age, and understand the business better than they did. And J. W. with his claims for legislation joins in all this. O, my friends, look at such scriptures as those at

the head of this paper. And look at them with the light of the fire which consumed the sons of Aaron shining in your face. I do not know that they were wicked men.

I think there is some discrepancy between the language of Daleth referred to above, and what he says further on, viz: "that self-examination is an every-day duty." I do not find fault at all with the last quotation; but the former, I apprehend, does not agree with it.

In the same paragraph, Daleth asserts "that there is a more solemn and nearer approach to God, in observing the Lord's Supper, than in any other ordinance;" this is his idea, not his exact words. I ask—Where does the Bible or enlightened reason say that we should be more solemn in communicating at the Lord's table than in believing and importunate prayer, or in seeking and enjoying communion with God and his saints, in hearing his word, in singing his praise, or in receiving the seal of baptism? If it be the remembrance of the death of our blessed Lord and Saviour, which makes the Supper solemn, then, I say, in observing all the other ordinances named, there is an indirect remembrance of the death of our blessed Redeemer. Will Daleth tell us how much less solemn we should be when the remembrance is indirect than direct? But if it be the fact of enjoying communion with God that makes the Lord's Supper solemn, I ask Daleth if we do not enjoy communion with God in all the ordinances named, and should we not be as solemn in the one as the other? If it be self-devotement (which is included in communion,) which belongs to the right observance of the Supper, and makes it solemn; then, I say, this belongs to the other ordinances also. Oh, but, says Daleth, and every other Christian, self-examination is a necessary pre-requisite to observing the Lord's Supper, therefore it is solemn. This is true; but it is just as true that it accompanies, in a more or less formal manner, the acceptable worship of God in any ordinance. This is easily proved, both from the *nature* of worship, and from authority equal to, and far older than Paul; Psalm lxvi. 18: "If I regard iniquity in my heart, the Lord will not hear me" in any ordinance. Read the xxvi. Psalm. So we see that on the plea of self-examination, as well as solemnity, fasting should be attached to the other ordinances named, as well as to the Supper; which is considerably more than our good friends wish to see proved. With respect to the idea, "nearer approach into the presence of God," I will ask Daleth, (and I wish him not to forget it, in his next communication,) to tell us how much nearer we approach unto God in the Supper than in prayer; and if he re-affirms what he has said, I will affirm and prove that if there be any difference it is in favour of prayer. I will not now (as my paper, I am afraid, is growing too long,) discuss this point any further, only I will say that among many of our ministers there is a disposition to set the ordinance of the Supper above every other, and this leads them to use language which will not bear scrutiny. This, also, is the source of the error (fasting) against which we are now writing. Let us look at things in the light of Divine truth, and not in the light of pre-conceived opinion and general practice, and we will free ourselves from many an error.

In his next section, Daleth appears to misapprehend, or else to evade my argument, and, in order to carry the reader with him, charges me with unfairness. Now, my argument is this, while you acknowledge the days to be not enjoined, it is an impeachment of the wisdom, love, and omniscience of Jesus Christ to require their observance, simply, because He *knows* better than you what to enjoin, and *loves* the church more than you do. I think this is not hard to understand, and its wickedness is proved in what is already said. Again, Daleth says, "The advocates of the days do not make them essential." I say, whenever you censure a member merely for their non-observance, you make them essential. He cannot commune with you. You turn him out to the world for refusing to observe what yourselves say Jesus Christ has not

enjoined. Do you not make their observance essential? Nothing is plainer. Again, when Daleth charges unfairness, and that unjustly, he should be fair himself. When or where did I say or insinuate that "fasting is not a New Testament duty?" I never thought it. Point, dear brother, to the words which contain the insinuation, or acknowledge that you have violated the ninth commandment. I do not say you did it intentionally. Remember that the subject of discussion in these papers is not fasting in general, but sacramental fasting only. It is not required either by the word of God or our standards.

In his next section Daleth speaks lightly of the argument founded on the classification of ordinances in the Confession of Faith. Our paper is so long, we will say but little on this. It is plain that the Confession places the Supper with the ordinary and fasting with the extraordinary ordinances. But Daleth, after reasoning with, I think, more ingenuity than fairness, concludes, *against* the Confession, that they belong to the same class. Should we not maintain our standards until we prove that they are wrong? But ancient landmarks, it seems, must fall before this *darling modern human invention*. In his reasoning, in this section, Daleth adduces five scripture texts to prove that fasting is not an extraordinary duty. Only two of these speak of fasting at all; and these two refer only to individual or family fasting, and certainly they are extraordinary cases. Your attempt, therefore, my dear brother, against the Confession, is a complete failure. It, and my argument drawn from it, are unscathed. Study your Bible, my worthy brother, a little more before you make another assault upon the Westminster Divines.

On his last paragraph I will only say, that I would not, and I think Daleth would not, die for a cause that was sustained by no better evidence than the presumptive evidence of which he speaks. Daleth says, in conclusion, "There is a peculiar consistency and beauty in the members of a congregation, when they expect shortly to enjoy sweet communion with their God," &c. Now we expect all this every Sabbath. Why not keep fast and Saturday every week? The argument is as good for communion with God and one another in hearing the word, prayer, and praise, as at his table. All the communion we have with God, in any ordinance, is through faith in his word; blessed, blessed, is the man who enjoys it, in any and every ordinance!

Our time and space will only allow us to say a few additional words to our friend J. W. His main position is, that the Lord's Supper comes in the room of the Passover, and the same preparation is required for the former as the latter; therefore fasting is required. But fasting did not accompany the Passover either previous or subsequent to it. There was no authorized public worship previous to the day they observed the Passover. The eating of unleavened bread followed; but was that fasting? *I throw not*. Now, Mr. J. W., where is your main position? It is as flat as Dagon before the Ark of God. Similar to this is your claim for legislative authority from the Confession of Faith. Nothing was further from the intention of its framers. Why, it is the very claim of the "man of sin," which the Confession was set up against. What more did he ever claim than authority to legislate, and power to execute his diabolical decrees? And this claim, my worthy brother, comes with a very bad grace from you at the present time. It is palpable evidence that you feel that your position is not supported by Divine authority, therefore it must be by human: and our standards are wrested when Bible authority cannot be found. The amount of your quotations from the Confession is, that God has committed the administration of His ordinances to *rational* men—men of *common sense*, and they are to use these gifts in their official work. If they wish to teach the people, they should not begin at midnight. They should not suffer two or ten to speak at the same time in the same place. They should let those only commune, in sealing ordinances, who have come in by the door, &c. They contain no authority for adding to, or taking from, God's appointments. If they did, the Confession would be against itself, like you

and Daleth, my worthy opponents. The use of tokens is but a childish and unwise expedient for the purpose for which they are intended. If any person wished to commune with you, without your leave, he could easily counterfeit a token : and if any member thinks that receiving one is essential to communion, it is time he was better informed, or that the elders should keep them in their pockets, and adopt a more wise mode of distinguishing their members from others. But we must notice a little J. W.'s reasons why the members of the congregation, when the Supper is dispensed, should fast, while those of the vicinity may not. And, here, I will say, that men, reputed for wisdom, sometimes receive credit for wise sayings when they say very puerile things; and if our friend receive any credit for his reasons, it will be on this principle. The first reason is, that "it more especially concerns their congregational prosperity:" and does not the preaching of the word, as much, if not more concern their congregational prosperity? Why not observe a fast before every Sabbath's preaching? Preaching is a converting ordinance; the Supper only a *confirming*. But if their "prosperity" is promoted by either or both, and undoubtedly it is, I think it rather a cause for thankfulness and joy, than for fasting and sorrow. 2d. "The day has been fixed to suit their convenience." A sage reason for fasting truly. Because they have been accommodated by their own officers, therefore, they should fast. How wise! 3d. "They have been lawfully called by those who rule over them to the duty." Yes, according to the traditions of the elders they have been lawfully called, but not according to the "higher law." Much stress is laid by both my friends upon the circumstance of seven additional days being kept at Hezekiah's Passover. But, my good friends, this does not meet your case at all. It was a *voluntary* thing. "The *whole assembly* took counsel (not the rulers,) to keep," &c.; but you are contending for *compulsory* keeping of days. Was any person censured for not keeping Hezekiah's additional days? *You know they were not*. And until you prove that they were, *you have not met the case*. Besides, this example never was followed afterwards in Israel. Again, it is said by both my friends (substantially,) "that we should not follow the example of a declining church." It is, most certainly, true that we should not follow a declining church *in her steps of decline*: but, in order to avoid this, is it necessary that we should believe nothing that she believes, and practise nothing that she practises? By no means. Why, if the church were to practise on this principle, she would deny almost every thing she holds sacred and dear. No, my friends, such vague and inconclusive argumentation (and J. W. is passionately fond of it, and I think for a very good reason, too, viz.: when he comes close to the point, he finds that truth is against him,) can never avail you any thing with intelligent minds; you must come up to the point, and prove that it is sinful, or a step of decline in those churches, to cease censuring for the non-observance of days which *yourselves* admit are not divinely authorized. I say all the D. Ds., and all the Revds. in the Associate Church, and all that are out of it, cannot do it. But as allusion, I think, is made in the above argument, to the Associate Reformed Church, and as negotiations for union with her are yet pending, I wish to say a word or two, now, in reference to it. I say, then, that we have no need, and we ought not to make or urge artificial or unscriptural reasons against union with the Associate Reformed or any other Church; and if all other points were scripturally settled, I would not stand back one hour on account of those days. But we all know that, although there has been convention after convention, conference after conference, and basis after basis, for ten or more years, we have never got, and I was long ago satisfied that we cannot get the Associate Reformed Church to adopt Scriptural views and practice either on communion or covenanting, especially the latter. And, although pro-slavery voting to our shame and reproach before God, and all upright men, is scandalously prevalent in the Associate Church, yet in the Associate Reformed, I am

well satisfied that it is two, if not tenfold worse. The sooner, therefore, that the negotiations are terminated the better. The Associate Church is gaining nothing by the courtship. The reasons for this opinion I will not now assign, but I think any intelligent seceder can see its correctness.

I remember it was remarked in Synod by our friend, J. W., that something must be done to correct the sentiments of our young ministers on the point under discussion. I will tell my friend what to do: blot out from the book of God, and our standards, all such passages as those which stand at the head of this paper. For as you claim legislative authority to add to, you can use the same to take from, the living word; and, perhaps, your object may be accomplished.

A few thoughts in reference to the case of Mr. Bewick, which was before Synod at its last meeting, shall conclude this paper. It was the knowledge of his case being in the courts below, and the expectation that it would come before Synod, that drew out my former paper. I wished then, and I wish now, to draw the church to a re-consideration of her practice in enforcing the observance of those days by censure. I am thoroughly convinced that such binding on earth is not bound in heaven. You see my reasons. Why not make their observance a matter of forbearance? There would be no perceptible change. Those who believe them to be of divine authority, certainly would observe them, and those who cannot so see, surely should be treated with forbearance until the courts prove their divine authenticity; which the Synod, for any thing I have seen, has never attempted. This it ought to do—this it is imperatively bound to do, before it cuts off the least in the kingdom of heaven. My convictions on this subject are of no recent date! I have been a member of the Associate Church thirty-eight years, and, although trained to their observance, I never did, and never could, see any authority to inflict censure for a mere human expedient. And should the church settle down in the sentiment that those days are indispensably necessary, as it seems to have done in the case of Mr. Bewick, then it may be a question with me whether I should remain in the church; because she will then act on the Popish principle, that the church may legislate and enforce her unrighteous decrees. It is also a fact that the session of the congregation to which I belong, some fifteen years ago discussed this subject fully on two successive days, and among them all (I think about thirteen, including the deacons, who participated in the discussion,) there was but one who thought the days of divine authority; and the session, at that time, was, perhaps, as intelligent as any in the Associate Church. And it is also a fact, that that session has not called the people to keep a fast on the last two sacramental occasions. They have called them to humiliation and prayer. Mr. Bewick is an intelligent, upright, exemplary Christian, of unblemished character. The Associate, or any other church, can boast of few out of the ministry his superiors in religious and moral worth. He believes that the observance of these days stands in the way of the more frequent dispensation of the Supper, and being only of human authority, should give way to the attainment of that desirable object, and that by his publicly observing them he countenances and encourages their continuance, to the hinderance of the frequent dispensation of the Lord's Supper. Now, would the church be unfaithful to her Lord in suffering him, and others of the same mind, to remain in her communion, leaving it optional with them to observe those days or not? This is the naked question. I say *she would not!*

It is greatly to be regretted that the Synod disposed of that case in the manner they did. It was done with almost electric speed; about the time a good D. D. was exhorting them to be more composed, as in the mood they then were, they were utterly unfit to transact business, being determined to adjourn that evening. It is to be hoped, therefore, that on sober second thought they will come to a more rational and scriptural decision. What a

pity it is that the Synod had not sent out Mr. Patterson (who was chairman of the committee that reported on Mr. Bewick's case, and who is eagle-eyed,) to inquire whether God had commanded sacramental fasting, and if he had, censure Mr. Bewick, and if not, not censure. But, instead of this, although the appeal of Mr. Bewick and accompanying papers were given to the committee, to mature for final action by Synod, they (the committee,) bring in a report on the abstract question, and the Synod adopts it, the amount of which is, Mr. Bewick go home and be a good boy; and whenever your session tell you to fast, if it should be every week, or every day, and every hour in the day, then fast, and if you don't, the sledge-hammer of excommunication is raised over your head, and it shall come down upon it with all the force which the muscular arm of this Synod can apply, and kill you dead. I am very sorry that, in adopting this report, the Synod has given so much evidence of the truth of a declaration in the Confession of Faith, "that Synods and Councils may, and have erred." It seems to be taken for granted by Synod in these resolutions, that whatever sessions may do, in relation to fasting, it shall be infallibly right, and it must be obeyed. In olden time, when obedience was required, the good reason was, "thus saith the Lord:" but, now, in these times of light, it seems that, thus saith the session, is sufficient! We are advancing rapidly! We soon shall be at the point of perfection! Romanists lodged infallibility in a general council, or in a general council and the Pope together; but, seceders, it appears, lodge it in the lowest court known in the church! The Synod has not told sessions to appoint or not to appoint a sacramental fast. Now, if it is to be made a term of communion, why is it not overtured to presbyteries and sessions, and made a term according to regular presbyterial order, and not in this clandestine kind of a way? It is neither in the Bible nor in our standards; it has never been handed down to the courts below, and, withal, good and unoffending members must be censured for its non-observance. Is this Presbyterial? The first and third resolutions, taken together, teach the sentiment that we seek blessings, or enjoy privileges in observing the Supper, which we do not in other ordinances. This we have before proved to be untenable, and shall not repeat it.

KNOX.

[For the Evangelical Repository.]

A CALL FROM CALIFORNIA.

Warren County, Ill., Sept. 3d, 1851.

DEAR BROTHER COOPER,—My object in writing this is to give you and the church some missionary information. An earnest call for preaching has come from California. It comes by a letter from a Mr. Matthew Ritchie, formerly a member of this (Henderson) congregation, but who is now, and has been for some years, settled in California. His letter is addressed to a member of this congregation, who has handed it to me with the request that I would make the matter known to the church.

I give some extracts from this letter below, which will sufficiently show what is needed. It appears there are several other members of the Associate Church there, though I am unable to state how many.

Mr. R. states in his letter, that he has heretofore written on this subject, and complains that he has received no answer. This is explained by the fact that when he wrote he was ignorant of the difficulties that have occurred in this part of the church since he went away, in consequence of which the former pastor of this congregation, and a considerable number of members, have joined the Bullions' party. It was to this quarter, no doubt, that his former letters were addressed,

and this accounts for his receiving "no answer or encouragement" on the subject on which he wrote. I trust that now, when the church knows his case, his calls will no longer be treated with neglect.

He sends us a prayer truly Macedonian. This man of California is actually praying us and saying, "Come over into California, and help us." The call is as real as the one made to Paul by the Macedonian man. That was made in an inspired vision, this is made in fact. May we not then with equal certainty "assuredly gather that the Lord has called us to preach the gospel unto them," and ought we not with equal promptness "to endeavour to go into California" for this purpose?

I was at some loss to know which of our missionary boards to apply to in this case, it being doubtful whether California belongs to the Home or Foreign field. Perhaps it would most naturally fall under the care of the Board which manages the Oregon Mission. But as you are connected with both the Foreign and Oregon Boards, (being, I believe, a consultative member of the latter,) I concluded to write to you, and leave it to you to give the information to that Board if you judge that they can best attend to it. Perhaps they can direct one of their missionaries to labour in California.

But I proceed to give you the extracts from Mr. R.'s letter. After speaking of the country and climate, with which he is highly pleased, and mentioning his prosperity in it in temporal things, he proceeds to speak of religious matters thus:—

"We are destitute of every means (of grace) except God's holy word. We are like David when in the wilderness, thirsting and longing to see the power and glory of God in the sanctuary. The dispositions of the children of God, in every age, are alike. How can we prosper and be in spiritual health when there is none to break the bread of life among us? It grieves us to see a thoughtless and giddy generation around us going on in a course of wickedness, without any check or restraint, and to see the youth growing up like the wild bullocks on the plains. All this is distressing, particularly when I look upon my own family, which is now principally grown,—some of which have scarcely heard the gospel preached.

"I have written on this subject at length, and have received no answer or encouragement, particularly to the Rev. ——. I have never received a line from any one on the subject. We are sometimes almost led to doubt whether or not we are neglected as much in your prayers, as we are in your missions. Now, dear sir, we have great confidence in you that you will exert yourself in our behalf, to send us a minister, to declare unto us the everlasting gospel, and that you will exercise your prudence, and use your influence in this matter. We hope one will be found who will not be backward to leave friends, acquaintance, and native country, and come to a foreign land to preach the unsearchable riches of Christ to perishing sinners,—one who will not be actuated by mercenary motives, to acquire worldly riches, and to enjoy honours, or carnal ease or pleasure, but who will be stimulated by love to the great Head of the church, and a holy desire of being instrumental in promoting his kingdom in the world, and of promoting the best interests of men,—one who will be willing to labour and endure hardship as a good soldier of Jesus Christ."

"It would be vain for a minister coming to this country to think

that he would meet with no difficulties, but who in the world is without his trials?"

After more of the same import, which I omit, Mr. R. says:—"I will pledge myself to Synod by these lines, that from the time a minister arrives in this country, he shall be *at no expense*, at least for two years, in which time, I am fully persuaded, California can support a minister without oppression to any one member. I urge this, as the souls of men are precious, and in California as well as elsewhere."

In the close of his letter he says:—"We stand in great need of books—Bibles, Psalm Books, Confessions of Faith, and Testimonies, and a few Psalm Books of the large size, if an opportunity should serve of sending such things. I would freely transmit money (for these) if I knew how to do so."

Thus, dear brother, I have laid the matter before you, and leave it with you to lay it before the proper Board. I hope something will be done. It seems to me like a golden opportunity to introduce a pure gospel into that part of California. Others will no doubt go and settle there from this region. Mr. Ritchie's address is Napa City, Napa County, California.

Sincerely your friend and brother,

JOHN SCOTT.

P. S.—If you think that it will be useful to publish any part of this you are at liberty to do so.

J. S.

[For the Evangelical Repository.]

OCTOBER.

October has come—the sweetest, saddest month of all the year. Its sunsets and its gorgeous forests, how beautiful!—and brief as beautiful their gorgeous dyes.

There is pensive beauty in October days; autumn is now clothed in her loveliest drapery; the forest leaves are not yet dry and crisp; nature has not yet put on her frigid aspect; but the sighing of the breeze and the falling leaf is nature's knell for her fallen glories; for this beauty will soon lose its brightness: her changeful, though lovely scenery, lends a touching spell to autumn days. Go into the thick, dark wood; listen to the hushed, deep murmur of the breeze, as it gently undulates the glorious and richly coloured foliage; look away into yonder vault of heaven, in this sunset hour; how the resplendent hues of the topaz, and amethyst and gold beautifully blend with each other, and stream in living light across the sky! Truly it may be called the very gate of heaven—and that lone star seems a beacon light hung out from his golden portals, to guide us erring wanderers home. We can almost hear their blest voices, as they mingle around the throne of the Most High.

Whose soul will not kindle within him, and whose spirit will not thrill with ecstasy on contemplating scenes like these? Who does not feel that he is holding converse with pure beings, that he is

"Just on the boundary of the spirit land,
Close to the realm where angels have their birth?"

How eloquent is nature!—who is not purer and better when he listens to her voice? How impressively does God speak to us, at this sweet, sad season! How he lets his goodness and glory pass before us! He makes all nature beautiful, and gives us faculties to enjoy its beauties.

Sweet flowers, ye too, ever varying hues and delicious odours, whispering the name of your Creator! Ye wear the richest dyes, as you are about to fade and die—apt emblems of life.

The autumn of our days is coming; but if we are ready, like the glorious forests and beautiful flowers, we may wrap our garments about us, and wait in holy peace, till we are all called to bloom in "*beauty immortal*," in the garden of God.

R. T. M.

[For the Evangelical Repository.]

THE DUTY OF THANKSGIVING.

MR. EDITOR,—I have often thought of asking some of our ministers to preach a sermon from the first verse of the ninety-second psalm, on the duty of thanksgiving. I make this request, not because I wish to dictate to them, but that they may enforce the duty upon the people; for I suppose they are not aware that this duty is so lamentably neglected among the people, and even among professors of religion. I have been surprised to see men and women that are called Christians rising from their tables filled with the good things of this life, and going away to their pleasure or their business as unthankful as the beasts that perish. There are a great many persons who, to show off well, will have duties attended to when a minister is present, who do not attend to them at any other time. It has become so fashionable, that it is even a rare thing to hear thanks returned after a meal. I would be much pleased to hear this duty enforced, and if this frail effort would be a means of awakening the Christian community to its observance, I would be very much gratified.

M.

THE ABSURDITY AND MADNESS OF INFIDELITY.

If a person that had a fair estate in reversion, which in all probability he would speedily be possessed of, and of which he might reasonably promise to himself a long and happy enjoyment, should be assured by some skilful physician, that in a very short time he would inevitably fall into a disease which would so totally deprive him of his understanding and memory, that he should lose the knowledge of all things without him, nay, all consciousness and sense of his own person and being: if, I say, upon a certain belief of this indication, the man should appear overjoyed at the news, and be mightily transported with the discovery and expectation, would not all that saw him be astonished at such behaviour? Would they not be forward to conclude, that the distemper had seized him already, and even then the miserable creature was become a mere fool and an idiot? Now the carriage of our atheists is infinitely more amazing than this; no dotage so infatuate, no phrensy so extravagant as theirs. They have been educated in a religion that instructed them in the knowledge of a Supreme Being? a Spirit most excellently glorious, superlatively powerful, and wise, and good, Creator of all things out of nothing; that hath endued the sons of men, his peculiar favourites, with a rational spirit, and hath placed them as spectators in this noble theatre of the world, to view and applaud these glorious scenes of earth and heaven, the workmanship of his hands; that hath furnished them in general with a sufficient store of all things, either necessary or convenient for life; and, particularly to such as fear and obey him, hath promised a supply of all wants, a deliverance and protection from all dangers; that they that seek him shall want no manner of thing that is good. Who, besides his munificence to them in this life, "hath so loved the world, that he sent his only-begotten Son, the

express image of his substance," and partaker of his eternal nature and glory, to bring life and immortality to light, and to tender them to mankind upon fair and gracious terms;* that if they submit to his easy yoke and light burden and observe his commandments, which are not grievous, he then gives them the promise of eternal salvation; he hath reserved for them in heaven, "an inheritance incorruptible, and undefiled, and that fadeth not away;" he hath prepared for them an unspeakable, unconceivable, perfection of joy and bliss, things that "eye hath not seen, nor ear heard, neither have entered into the heart of man." What a delightful ravishing hypothesis of religion is this? And in this religion they have had their education. Now let us suppose some great professor in atheism to suggest to some of these men, that this is a mere dream and imposture; that there is no such excellent being as they suppose, that created and preserves them; that all about them is dark senseless matter, driven on by the blind impulses of fatality and fortune; that men first sprung up, like mushrooms, out of the mud and slime of the earth; and that all their thoughts and the whole of what they call soul, are only the various action and repercussion of small particles of matter, kept awhile moving by some mechanism and clock-work, which finally must cease and perish by death. If it be true then (as we daily find it is) that men listen with complacency to these horrid suggestions; if they let go their hope of everlasting life with willingness and joy; if they entertain the thoughts of final perdition with exultation and triumph; ought they not to be esteemed most notorious fools, even destitute of common sense, and abandoned to a callousness and numbness of soul?

What, then, is heaven itself, with its pleasures for evermore, to be parted with so unconcernedly? Is a crown of righteousness, a crown of life, to be surrendered with laughter? Is an exceeding and eternal weight of glory too light in the balance against the hopeless death of the atheist, and utter extinction?—BENTLEY.

THE EXTENT, OBJECT AND END, OF THE PROPHETIC SCHEME.

If we look into the writings of the Old and New Testament we find, first, That prophecy is of a prodigious extent; that it commenced from the lapse of man, and reaches to the consummation of all things; that, for many ages, it was delivered darkly, to few persons, and with large intervals from the date of one prophecy to that of another; but, at length, became more clear, more frequent, and was uniformly carried on in the line of one people, separated from the rest of the world, among other reasons assigned, for this principally, to be the repository of the Divine Oracles; that, with some intermission, the spirit of prophecy subsisted among that people, to the coming of Christ; that he himself and his apostles exercised this power in the most conspicuous manner; and left behind them many predictions, recorded in the books of the New Testament, which profess to respect very distant events, and even run out to the end of time, or, in St. John's expression, to that period, "when the mystery of God shall be perfected."

2. Further, besides the extent of this prophetic scheme, the dignity of the person, whom it concerns, deserves our consideration. He is described in terms, which excite the most august and magnificent ideas. He is spoken of, indeed, sometimes as being "the seed of the woman," and as "the son of man:" yet so as being at the same time of more than mortal extraction. He is even represented to us as being superior to men and angels; as far above all principality and power, above all that is accounted great, whether in heaven or in earth; as the word and wisdom of God: as the eternal Son of the Father; as "the heir of all things, by whom he made the worlds;" as "the brightness of his glory, and the express image of his person."

We have no words to denote greater ideas than these; the mind of man

* We are not to be understood as approving of every expression in the above extract.—ED.

cannot elevate itself to nobler conceptions. Of such transcendent worth and excellence is that Jesus said to be, to whom all the prophets bear witness!

3. Lastly, the declared purpose, for which the Messiah, prefigured by so long a train of prophecy, came into the world, corresponds to all the rest of the representation. It was not to deliver an oppressed nation from civil tyranny, or to erect a great civil empire, that is, to achieve one of those acts, which history accounts most heroic. No; it was not a mighty state, a victor people—

Non res Romanæ perituraque regna,

that was worthy to enter into the contemplation of this divine person. It was another and far sublimer purpose, which he came to accomplish; a purpose, in comparison of which, all our policies are poor and little, and all the performances of man as nothing. It was to deliver a world from ruin; to abolish sin and death; to purify and immortalize human nature; and thus, in the most exalted sense of the words, to be the Saviour of men, and the blessing of all nations.

There is no exaggeration in this account. I deliver the undoubted sense, if not always the very words of Scripture.

Consider then to what this representation amounts. Let us unite the several parts of it, and bring them to a point. A spirit of prophecy pervading all time—characterizing one person of the highest dignity—and proclaiming the accomplishment of one purpose, the most beneficent, the most divine, that imagination itself can project.—Such is the scriptural delineation, whether we will receive it or not, of that economy, which we call prophetic!

And now then (if we must be reasoning from our ideas of fit and right, to the rectitude of the divine conduct) let me ask, in one word, whether, on the supposition that it should ever please the moral Governor of the world to reveal himself by prophecy at all, we can conceive him to do it, in a “manner,” or for “ends,” more worthy of him? Does not the “extent” of the scheme correspond to our best ideas of that infinite Being, to whom all duration is but a point, and to whose view all time is equally present? Is not the “object of this scheme,” the Lamb of God that was slain from the foundation of the world,” worthy, in our conception, of all the honour that can be reflected upon him by so vast and splendid an economy? Is not the “end” of this scheme such as we should think most fit for such a scheme of prophecy to predict, and for so divine a person to accomplish?

You see, every thing here is of a piece: all the parts of this dispensation are astonishingly great, and perfectly harmonize with each other.—HURD.

ROME HOSTILE TO THE FREEDOM OF THE PRESS.—We wish to contemplate Rome in the presence of free thought and free speech. What is her attitude? Is it a becoming, a wise, an effectual attitude? In self-defence she doubtless puts forth her best resources. Here, if any where, her infallibility will be displayed. Fortunately, on this point we possess authentic materials. Rome herself puts into our hands the fullest and most cogent evidence. She has published a list of books which she forbids to be read, and so has given us the best means of learning what she fears, and how she constructs her self-defence. The commencement of this literary police has a very early date in the spiritual despotism of the Romish Church. The supervision was considered a part of the pastoral care, so soon as sacerdotal pretensions gained head, and received the sanction of the State. As early as the twelfth century, the Waldenses possessed at least portions of the Bible in the vernacular tongue, and their privilege in that matter called forth from Pope Innocent III. one of the first recorded displays made by Rome against the unrestricted study of the Scriptures. The official documents whence we gather this information, show that at their date the local ecclesiastical authorities were accustomed to exert a supervision over books, were afraid of the Bible, and in special cases took counsel of the Pope himself. In the actual instance the Pontiff directed that the Scriptures should be consumed in fire. The discovery of printing brought a new era, and with it new exigencies. Thought became very prolific and very active. With a

sort of instinctive hardihood it assailed the ecclesiastical corruptions, which, having been accumulating for ages, then presented a mass of repulsive foulness. Protection was necessary. The Papal Babel had been struck with lightning from heaven. Ruin was inevitable, unless means of defence could be found. With a view to defence, the Inquisition was founded, and Jesuitism was set on foot. Sacerdotal authority must supply itself with a shield, by inhibiting the perusal of books whose circulation could not be prevented. Hence the index. It was not easy to put the press into irons. The young giant resisted vehemently, and it required all the force of the Council of Trent to effect the purpose. A board, under the title of "The Congregation of the Index," was appointed, and this board continues in existence and in operation to the present hour. With this board, under the presidency of "the Master of the Holy Palace," lies the duty of inspecting, licensing, and prohibiting books; and by its authority have been formed and published (under restrictions) the several editions of the official "Roman Index," which, from time to time, have been put forth in reprints by Catholic authorities in different parts of the world. At present "The Congregation of the Index" consists of several cardinals and theologians; the latter bear the name of *Consultores*, or advisers. The cardinals are thirteen in number, among whom, in the year 1848, were Micara, Mezzofanti, de Bonald, Schwarzenberg; and among the consultores in the same year, was cardinal, then bishop Wiseman. In their judgments on suspected works, "The Congregation of the Index" receives aid from certain rules which, being sanctioned by the Council of Trent, are still of the highest authority in the Roman church. The first rule declares that all books which, before the year 1515, were condemned by the Popes, or by the œcumenical councils, remained under the ban, though they might not be inserted in the "Index." The second is a sweeping rule, proscribing, without limit or qualification, all the writings of heretics who have existed since the year 1515, express mention being made of Luther, Zwingle, Calvin, and others. The third and fourth rules lay down the law regarding the use of the sacred Scriptures; to this effect—translations of the books of the Old Testament may, at the discretion of the bishop, be conceded to learned and pious men, and to them only; nor are they to be conceded to such except as means for the elucidation of the Latin Vulgate, which, in the Catholic church, holds the position of the Hebrew originals; but versions of the New Testament made by reprobated authors are universally prohibited, as involving great danger to faith and morals; and generally, versions of the Scriptures in the mother tongue, even though formed by Catholic scholars, are to be intrusted in the hands of the people only in special cases, in which the bishop or the inquisitor may be fully satisfied that they will occasion no harm; whoever, without an express permission, shall read or sell the Scriptures in the vulgar tongue, is pronounced incapable of receiving absolution of sin, until they have delivered their Bibles into the hands of the ordinary; nor are the regular clergy to purchase or peruse the Scriptures, except they have first obtained leave from their superiors.—*British Quarterly Review*.

LE CLERE, THE MARTYR OF MEAUX.—There was at Meaux a wool-carder named John Le Clere. This humble tradesman had learned true religion from the reading of the Bible. He was gifted with great ability to speak about the things of God; and, when Briconnet turned back to the errors of Popery, and others who had not fled from Meaux, were afraid to speak for Christ, this faithful man used to go from house to house encouraging the people to trust in the Lord. He also wrote a paper against the Antichrist of Rome, and posted it on the gates of the cathedral. The priests and their followers were furious. Le Clere was seized and thrown into prison. After a few days he was brought to trial, and condemned to be whipped on three successive days, and then branded on the forehead with a hot iron. When this cruel sentence was executed, some of the crowd who followed the martyr, yelled with delight, others looked on with silent pity; but his mother, who was a faithful Christian, encouraged him with her words and looks. When the hot iron was placed on his forehead, the force of a mother's love overcame her for a moment, and she gave a loud shriek; but faith supported her, and she cried with a voice which made the cruel priests tremble: "Glory to Jesus Christ, and to his witnesses." This good woman remembered that Jesus had said, "He that loveth son or daughter more than me, is not worthy of me."

After this, Le Clere went to live in Metz; and here he preached the gospel as faithfully as he had done at Meaux, being assisted by a converted friar named Chatelaus, and a very learned man called Master Agrippa, who had found the way of life from reading Luther's writings. Lambert, another converted friar, of whom

I told you something in the history of the German Reformation, also laboured for awhile in this city after his return from Wittenberg. The gospel by the ministry of these good men had gained over some of the chief families in Metz; but the common people still continued to follow the old superstitious ways of Popery; and Le Clere's heart was pained to see this great city still plunged in idolatry.

On a certain day the people used to go to a certain chapel, which was about a league from the city, to worship the images of the virgin and some celebrated saints, vainly thinking that by thus breaking God's plain command they would obtain the pardon of their sins. On the eve of this day, Le Clere was thinking of what God has said: "Thou shalt not bow down to their gods; but thou shalt utterly overthrow them, and quite break down their images." He thought that this command was addressed to him; and his courageous and faithful soul at once determined on what he should do. He went to the chapel on that night, took down the images, broke them to pieces, and scattered the fragments about the floor of the chapel. He then returned to the city, which he reached by daybreak, unseen except by a few persons as he entered the gates.

All was now in motion in the city; and the whole of the people, headed by the priests and monks, and bearing banners, went forth to worship the images. But, when they came to the chapel and found their gods lying in fragments on the ground, their rage was unbounded, and "Death! death to the wretch who did this," was the cry which came from every mouth. In great haste they returned to Metz: the suspicion of the enraged crowd at once fell on Le Clere. This was confirmed by those who saw him returning to the city early in the morning. He was seized and dragged before the judges. He confessed that he had destroyed the idols, and exhorted the people to worship God alone. He was condemned to be burned alive. He was immediately carried to the place of execution. His right hand was cut off; then his nose was torn off with red hot pincers. His arms were then torn in the same cruel manner; then his breasts were burned. While all this was going on, amid the yells of priests, monks and people, the martyr was calm and composed, reciting solemnly with a loud voice these words of David: "The idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them. O Israel, trust thou in the Lord; he is their help and shield." (Ps. cxv. 4, 9.) The sight of such courage daunted the priests, and the rage of the people was changed into pity. After these tortures were ended, Le Clere was burned by a slow fire. Such was the death of the first martyr of the gospel in France.—*Achill Herald.*

PAPIST MOVEMENT IN IRELAND.—The General Roman Catholic meeting, which was announced with so much pomp, took place in Dublin on the 18th ult. It was attended by archbishops, bishops, priests, popish members of Parliament, and an immense crowd, many of them armed with clubs to knock Protestants on the head, should they interfere. Many speeches were delivered, some of them smelling rank of treason. We have only space to subjoin the resolutions adopted.

"It is first 'declared, an act passed by the Imperial Parliament, commonly called the Ecclesiastical Titles Act, is a violation of the principle contained in the [Roman] Catholic Relief Act of 1829, and subversive of the great principle of religious liberty established in this empire.' It is next 'declared'—and this time unhesitatingly—that 'the present Ministers have betrayed the cause of civil and religious freedom, and forfeited the confidence of the [Roman] Catholics of the United Kingdom.' It is then resolved that we hereby solemnly pledge ourselves to use every legitimate means within the Constitution to obtain a total repeal of that act and every statute which imposes upon the [Roman] Catholics of this empire any civil or religious disability whatsoever, or precludes them from the enjoyment of a perfect equality with every class of their fellow-subjects; and, finally, it is declared 'that for the above objects we deem it necessary to establish a [Roman] Catholic Defence Association, and that the same be, and is hereby established.'"

One of the monstrosities of the exhibition was a remark of the Primate of all Ireland, who said, not having his history at hand, that "wherever the Catholic church prevailed, there true liberty followed; wherever catholicity has been superseded, there slavery followed." It was so in every country from the beginning of Christianity!"—*Pres.*

ADDITIONAL AMENDMENTS TO THE METRICAL VERSION OF THE PSALMS.

We have received from Dr. Beveridge the following amendments, in addition to those formerly prepared by him, and published in the *Evangelical Repository*. As committees have been appointed by three Synods to take this subject into consideration, we have thought it best to lay these amendments before the public, although we are not sure that this was the design of their author. Some of them, we apprehend, will not strike the reader favourably. Others, and the most of them, will be regarded as decided improvements. In some instances, we think the change is most happy. In regard to these and all other amendments that have been, or may be proposed, let those who are disposed to find fault, make better ones if they can. As a member of the committee, we shall be most happy to receive them.—ED.

- Ps. 1. 3. He's like a tree by rivers set,
And spreading forth its roots,* &c.
1. 5. Such therefore as ungodly are,
In judgment shall not stand,
Nor shall the wicked with the just
Appear at God's right hand.
2. 6. Yet notwithstanding I did him
To be my King appoint,
O'er Zion, my own holy hill,
I did him king anoint.
2. 7. The sure decree I will declare,
Jehovah unto me
Hath said, Thou art my Son, this day,
3. 8. Salvation to the Lord most high, [&c.
Alone doth appertain,
And on thy people, evermore
Thy blessing shall remain.*
4. 3. The Lord, when I upon him call,
5. 11. 3d Line. Thou savest them, let all who
love, &c.
7. 10. 2d L. Are my defence and stay.
9. 2. In thee, O thou most High, I'll joy, &c.
11. 4th L. His deeds declare ye still.
15. The heathen in that pit are sunk, &c.
10. 1. Why is it so, O Lord, that thou, &c.
2. The wicked in their pride pursue
And make the poor their prey;
Let them be taken in the snares
Which they for others lay.
10. *Humbles for humbly, crouches for croucheth.*
14. This thou hast seen, for thou their spite
And mischief wilt repay, &c.
11. 2. 3d L. *Omit the printed alteration.*
12. 1. 4th L. The faithful ones decay.
13. 5. But to my soul thy mercy doth, &c.*
14. 2. Upon the sons of men the Lord
From heaven looked abroad, &c.
15. 2. (Omit the alteration.)
18. 25. —And such as upright are, in thee
Shall uprightness still find.*
49. To Thee, O Lord, I therefore will,
21. 8. Thy hand shall find out every one [&c.*
Who is thine enemy,†
And thy right hand shall find out those
Who haters are of thee.
21. 10. Thou, Lord, wilt also in thy wrath
From earth destroy their fruit,

- And from among the sons of men
Their seed thou wilt uproot.
11. Because against thee in their spite
They evil did intend;
They plotted mischief, unto which
Their pow'r did not extend.*
22. 5. When they in trouble cried to thee,
To them deliverance came;
They placed their confidence in thee,
And were not put to shame.
15. My parched tongue cleaves fast;
23. Ye that fear God, O praise the Lord;
All Jacob's seed do ye
Him glorify; all Israel's seed
Fear him continually.
23. 4. *No ill for none ill.*
25. C. M. 8. The Lord is good and merciful,
He upright is also.
And therefore he will sinners teach
The way in which to go.*
25. S. M. 16. Turn unto me thy face,
And mercy to me show,
Because I solitary am,
And brought down very low.
21. Let rectitude and truth
Keep me who on thee wait.
22. Thine Israel, O Lord, do thou
Redeem from every strait.* (vms.)
32. 11. (Omit printed alteration.)
33. 1. do do
35. 25. —And it the praises due to thee
Shall utter all day long.*
36. 3. His mouth doth utter words of fraud
And of iniquity, &c.
37. 8. Do thou take heed, from anger cease,
And wrath forsake thou too, &c.
12. The wicked plot and gnash their teeth,
Against the just they stand;†
The Lord will laugh at them because
He sees their day at hand.
15. But yet their sword, &c.
26. He's ever merciful and lends,
His seed is therefore blest.
27. Depart from ill, do good, and so
For ever more have rest.
31. His God's law is within his heart, &c.*
(The rest of the stanza as in our version.)
35. I saw the wicked man in power,‡
A tyrant causing dread;

* Altered from Proposed Amendments, vol. ix. p. 497—533. † Our version restricts to men.
‡ Or, Against the righteous man. § The original means terrible, or violent.

- I saw that like the green bay tree
Himself abroad he spread.*
36. But suddenly he passed away,
Behold,† now he is not,
Nor could I find him, though for him
I diligently sought;‡
37. Mark thou the perfect, and behold
The upright man, and see,
Because most surely of that man
The end in peace shall be.
40. The Lord shall help and set them free,
He shall them free and save, &c.§
38. 9. 4th L. Are not concealed from thee.
11. Those from my sore now stand aloof,
Who friends and lovers were;
My kinsmen also who were kind,
Now stand from me afar.
13. But as a deaf man I heard not, &c.
16. But I said, Hear me, lest they should
Exult o'er me with joy;
Lest when my foot slips they them-
Against me magnify. [selves]
39. 13. 3d Line. Before the time when I go
hence, &c.
41. 11. — Because mine enemy no more
Doth triumph over me.
42. 4. When I remember this, my soul
Because I with the multitude
In former times did go. § [place]
44. 19. — Though us thou broke in dragon's
And covered with death's shade. §
45. 16. C. M. Instead of those thy fathers,
Thy children mayest take, &c. [thou]]
8. M. 5. — And under thy dominion they
The people down shall bring.
15. With gladness and with joy
He all of them shall bring,
And they together enter shall
The palace of the King. ¶
48. 7. *Broke'st for brak'st.*
49. 5. Amidst those days which evil are,
Afraid why should I be,**
When my supplanters in their sin
About encompass me?
10. Because he sees that wise men die,
Fools, brutish men also! †
Together perish, and their wealth
Must then to others go.
12. — But passing hence may therefore be
Compared to beasts which die.
13. And thus their brutish foolishness
Appears in this their way; ††
Yer those who after them succeed
Approve what they did say. § §
50. 7. S. M. My people hear, I'll speak,
And I will testify
Against thee, O my Israel,
God, ev'n thy God, am I.
50. C. M. 15. And when the day of trouble is,
To me for succour cry; &c.
51. 1. According to thy kindness, Lord,
Be merciful to me, &c.
13. Then will I teach thy way to those
Who work iniquity,
And those who sinners are shall then
Converted be to thee. |||
52. 6. The righteous shall behold, and fear.
53. 2. The Lord upon the sons of men
From heaven looked abroad,
To see if any understood
And did seek after God.
54. 2. — My prayer hear thou, O God; give
ear, &c.
5. Unto mine enemies he shall
Their evil deeds repay. ¶ ¶
58. 3. The wicked even from the womb
Estranged are from the way;
And speaking lies as soon as born,
They wander far astray.
4. Like to a serpent's poison still (or too)
Their poison doth appear, &c.
59. 5. 4th L. And spare none who rebel. §
7 — For they do say thus, Who is he
That heareth now our words?
60. 3. 2d L. *Shown for show'd.* [&c.]
8. 3d L. And o'er the land of Palestine,
61. 6. 3d L. Like many generations are.***
62. 11. Once hath God spoken unto me.
63. 5. 2d L. I satisfied shall be.
64. 1. O God, when I to thee do pray,
Unto my voice give ear.
64. 5. 2d L. Their snares they closely lay, &c.
65. 17. He's with them in his holy place
As once on Sinai's hill. §
68. 25. — And with them, too, the damsels
Who did with timbrels play. [were]
69. 10. 2d L. Were turned unto my shame.
69. 13. But in a time acceptable.
71. 18. 3d line. — Thy power. [it, &c.]
71. 23. — Thou hast redeemed my soul, and
72. 12. For he the needy will set free, †††
When he on him doth call;
Likewise the poor, and those to whom
There is no help at all. †††
73. 4. 2d L. *From bands for of bands.*
12. 3d L. — And they increase.
13. — And to no purpose cleansed my
In innocence have I. § [hands]
18. 4th L. By thee they have been cast. §
74. 7. 2d L. They have defiled the same. §
76. 3. 1st Line. *Broke for brake.*
77. 13. Thy way is in thy holy place,
O God, and who is there
Among the gods, whom with our God
We may at all compare?
16. The waters saw thee, O most High;
They saw, and troubled were;
And from its lowest depths the sea
Was moved and fled for fear. — (Or,
(O God, the waters thee beheld,
The waters did thee see,

* Spread used in our version for spreading; *himself* omitted.

† Behold, omitted in our version.

‡ The literal meaning of אֲבִיבִי.

§ Altered from Proposed Amendments, vol. ix. p. 497—533.

|| *Dear*, a supply.

¶ "And there they shall abide," a supply.

** "Doubt," a supply.

† "The fool," and "brutish man," distinct.

†† "Wisdom," a supply.

§ § "Fondly," a supply. ||| "Converted" in the prose.

¶ ¶ "Mischief," a supply.

*** For "be." ††† For "preserve."

††† "Of man," a supply.

- They were afraid, and troubled were
The great depths of the sea.)
78. 13. The sea he cleft, and them he caused
To pass through on dry land,
The waters of the sea he made
Like to a heap to stand.*
21. The Lord heard this and therefore he
Was wroth, and so a flame
Against the sons of Jacob burned,
On Israel anger came.*
49. He evil angels sent on them,
And thus did them oppress,
With indignation, anger fierce,
With wrath and sore distress.
79. 5. How long, O Lord! For evermore
Wilt thou still keep thine ire?
O how long shall thy jealousy
Burn like devouring fire!
84. 11. (*Omit the alteration.*)
89. 25. —Established firmly his right hand
Shall in the rivers be.*
90. 16. Before thy servants' face do thou
Thy work make to appear,
And evermore thy glory show
Unto their children dear.
92. 15. (*Omit the alteration.*)
96. 9. In beauty of true holiness
O worship ye the Lord,
Likewise let all the earth throughout
Dread him with one accord.
97. 5. When God most High before the hills
His presence doth display,
Before the Lord of all the earth
Like wax they melt away.
100. L. M. 2. Serve him with mirth, his
praises tell.
102. C. M. 2. —Give ear to me, and when I
To answer me make haste. [call
18. For generations yet to come
They shall this thing record, &c.
22. When many people gather shall,
And meet with one accord, &c.†
102. L. M. 18. All times they shall this thing
record,
103. 1. O thou, my soul, bless God, the Lord,
And all that in me is
Awakened be, his holy name, &c.*
104. 13. —And with the fruit of thine own
The earth is satisfied. [works||
19. He sets the moon in heaven, that it
Might changing seasons show;
He makes the sun his proper time
Of going down to know.
30. Then thou dost send thy Spirit forth,†
And they created are;
The face of earth thou dost restore,
And all things new appear.*
33. 3d Line. *Will for shall.*
106. 29. 4th Line. *Broke for brake.*
109. 23. 2d Line. I'm like the locust tost.
111. 8. (*Omit the alteration.*)
112. 2. 3d L. And to the race of upright men.*
4. Unto the upright light doth rise,* &c.
119. 29. Lord, let the wicked way of lies
Removed far from me be,* &c.
41. Now let thy loving-kindnesses
Come unto me, O Lord, &c.*
60. I neither stayed nor lingered long, &c.
127. —Thy precepts therefore I love more,
125. 4. 4th L. Who upright are in heart.* [&c.
128. 1. 1st L. *Who for that.*
3. 1st L. *Like for as.*
4. 1st L. *Who for that.* [vowed, &c.
132. 2. —How to the Lord he sware and
136. C. M. 14. He through its midst made Is-
rael pass.*
22. He to his servant Israel gave.††
136. P. M. 1. Praise God, for good is he,
His mercy lasts always;
To God of gods do ye
With all your hearts give praise.
Because his grace, &c., (Or,)
With heart and mind give praise,
Because, &c.
137. 1. Beside the streams of Babylon
We sat down in deep wo;
There Zion we recalled to mind,
And tears ceased not to flow.
2. Among the heathen scattered far,
Our songs no more we sung;
But sadly we our silent harps
Upon the willows hung.
139. 17. —And in their sum so great that they
Can never numbered be.*
142. 5. To thee I cried, O Lord, I said,
Thou my sure refuge art;
My portion in the land of life,
Till life itself depart.*
143. S. M. 1. My pray'r, Lord, do thou hear,
And to my earnest plea
Do thou bow down thine ear,
And hear me graciously.
145. L. M. 21. My mouth and lips I'll there-
fore frame, &c.
147. 3. Those who are broken in their hearts
And sorely grieved in mind,
He heals, and he their painful wounds
Doth tenderly upbind.
8. Who covers with his clouds the heav'n,
Who for the earth below
Prepares the rain, who makes the
Upon the mountains grow. [grass
17. —Like morsels he casts forth his ice,
148. P. M. 6. And from that place [&c.
- Where fixed are ye,
By his decree,
Ye cannot pass.
149. 4. For God takes pleasure in his saints
Who after him do seek;
And also with salvation, he
Will beautify the meek.*

* Altered from Proposed Amendments, vol. ix. p. 497—533.

† "His," a supply.

† "People" is plural.

§ "Troops" is a supply.

|| "Increase," a supply.

† "Quickening," a supply.

** "Made," in our version has no nominative.

†† "Right," a supply.

DRUNKENNESS.

At a late meeting of the London Statistical Society, some curious facts were elicited in reference to the influence of intemperance on life and crime. We subjoin the most interesting part of a report made upon the occasion:—

"In the 6111.5 years of life to which the observations extended, 357 deaths had taken place; but if these lives had been subject to the same rate of mortality as the general population of England and Wales, the number of deaths would have been 110 only, or less than one-third. At the term of life 21.30 the mortality was upwards of five times that of the general community, and in the succeeding twenty years it was about four times greater, the difference gradually becoming less and less. An intemperate person of age 20 has an equal chance of living 15.6 years, one of 30 years of age, 13.8, and of 40 years 11.6 years, while a person of the general population of the country would have an equal chance of living 44.2, 36.5, and 27.8 years respectively. Some curious results were shown in the influence of the different kinds of drink on the duration of life: beer-drinkers averaging 21.7 years, spirit-drinkers 16.7, and those who drank both spirits and beer indiscriminately, 16.1. These results, however, were not more curious than those connected with the different classes of persons. The average duration of life, after the commencement of intemperate habits among mechanics, working and labouring men, was eighteen years; traders, dealers and merchants, seventeen; professional men and gentlemen, fifteen; and females fourteen years only. But perhaps the most curious circumstance disclosed was the remarkable similarity between the proportion of crime in the sexes to the proportion of deaths from assigned causes of intemperance. It was shown that the tendency to crime in the male sex is nearly five times greater than that of the female, or more strictly in the relation of 336 to 1561, while the ratio of deaths to the population from assigned intemperate causes, at age 20 and upwards, are in the relation of 8011 to 36,769—a most remarkable agreement, the difference being under 2½ per cent. Mr. Nelson concluded by giving an estimate of the number of drunkards in England and Wales, from which it appeared that the number of males was 53,503, and females, 11,223, making a total of 64,806, which gives one drunkard to every 74 of the male population, one to every 424 of the female, and one in 145 of both sexes."—*Ep. Rec.*

IS THERE NO DEVIL?—An Episcopal clergyman, travelling in England, relates the following dialogue, as having occurred in an omnibus. It is another "short method" of disposing of the Universalist doctrine of no devil:

First Universalist. (Addressing his friend.) Well, sir, were you at the hall last evening, to hear our friend *Rushey*?—*Second Universalist.* No, I was not.—*F. U.* That was a pity, for *Rushey* did the business most manfully; you know the subject was, *whether there is any evidence of the being and personality of the devil*. And, indeed, there cannot be found now-a-days, any man of common sense who believes in the existence of a devil, or who will attempt to prove such a doctrine; I say, (looking our divine full in the face,) no man of common sense can believe in such an *absurdity*.—*Divine.* Sir, I lay claim to common sense without pretending to any thing more, and I believe there is a devil.—*F. U.* Ah! do you, sir! do you indeed? I am astonished! Believe there is a devil! believe there is a devil! after what Mr. *Rushey* has said, and many others besides, who have with equal clearness proved the contrary? Oh no, sir, there is no devil! it is only a trick of the priests; there is no devil.—*D.* I suppose, sir, you believe in the Scriptures?—*F. U.* Oh yes, sir, to be sure I do; it was from the Scriptures Mr. *Rushey* gathered his proofs.—*D.* Well, then, do we not read again and again of the devil in the Scriptures?—*F. U.* Truly, sir, truly! but *devil* means only an *evil conscience*!—*D.* Ah, indeed! an *evil conscience*; let us try it. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them"—an *evil conscience* came among them!—"and the Lord said unto Satan"—and the Lord said unto an *evil conscience*.—*F. U.* Oh, sir, you need not go any farther there; to be sure, it does not mean an *evil conscience* there.—*D.* Well, sir, we will try in another case: "Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil,"—to be tempted of an *evil conscience*.—*F. U.* (A little mortified.) Why, yes, it does not seem to hold good there, neither.—*D.* Let us try it once more: "And there was a good way off, a herd of swine feeding. So the devils"—the *evil conscience*—"besought him, saying, If thou cast us out, suffer us to go away into the herd of swine; and he said unto them, Go; and when they"—the *evil conscience*, were come out, they"—the *evil conscience*—"went into the herd of swine."

The *evil conscience* of the universalist was troubled, and he was dumb.—*E. R.*

HINTS TO THE CLERGY ON THEIR VOICE.

"Relaxed throat is usually caused, not so much by exercising the organ, as by the kind of exercise; that is, not so much by long or loud speaking as by speaking in a *feigned* voice. Not one person in, I may say, ten thousand, who is addressing a body of people does so in his natural voice; and this habit is more especially observable in the pulpit. I believe that relaxation of the throat results from violent efforts in these affected tones, and that severe irritation, and often ulceration, is the consequence."—*W. C. Macready*.

Where the *mind* is not engaged, reading becomes mechanical, and a habit is acquired of raising and sinking the voice without any reference to the sense. There are three rocks to be avoided, on which clergymen, especially young ones, are very apt to split, viz.: a rapid utterance, a feigned unnatural key, and long sermons. Rapid utterance is a habit which is at once exhausting and injurious to the speaker, and also very unprofitable to the hearers, especially to those of the unlettered class, as their minds can seldom take in ideas very rapidly, and whilst they are yet striving to catch the meaning of one sentence the speaker is gone off to another, leaving their comprehension far behind. Any one who will talk to the poor on this subject will often hear the complaint, "Mr. So and So is a very fine preacher, but he speaks so fast, I can hardly follow him." A deliberate and distinct utterance is a great help to persons of this class, and would certainly tend much to prevent over-fatigue in the speaker.

The evil of speaking in a feigned or unnatural voice has already been touched on in the former part of this treatise, and the opinion of Mr. Macready on the point given. It is, unfortunately, rather difficult to convince persons that this is the case with themselves, whilst those who know them, and their natural tone in conversation, can easily detect the difference. This feigned tone is sometimes adopted under an idea of giving increased solemnity and impressiveness to the preaching; but as nothing that is unnatural is really impressive, it is a great mistake. If the feeling exists, the tone will follow: if it do not, the remedy is to strive after it rather than its expression.

Examples are not wanting of those who, even with natural defects of voice, have by judicious management, become good speakers, and been enabled to practise public speaking without detriment to themselves.

The exercise of the voice, under proper regulations, is so far from being injurious, that it is positively beneficial to health, expanding the chest and strengthening its muscles, and thus aiding the important function of respiration.—*Dysphonia Clericorum*, by Dr. Mackness.

It has long been my habit, and in it, I conceive, a considerable part of my ministerial usefulness has consisted, to instruct young ministers how to read easily, naturally, distinctly, impressively. This is indeed a kind of *instruction* which no man gives, and no man desires: but is *greatly needed*, and of vast importance, as well to the health of the ministers, as to the edification of their flocks. The following rules may be of service:—

1. In composition—not to have a rhapsodical collection and continuous concatenation of Scriptures; but to make the *text* his *subject*, which he was to *explain, confirm, enforce*.

2. In enunciation—not to form the voice but with the lips and teeth: and to open the teeth as well as the lips; and at the same time to throw out the words, instead of mumbling.

3. In delivery—not to have any appearance of levity and flippancy, but to show sobriety—reverence—respect.

Now *I think it much to be regretted that ministers do not get instruction on these points*, and that there are none who qualify themselves to instruct others. I could write a book upon the subject; but I could not make any one understand it. I could say—

1. Form your voice not in your *chest*, nor in your *throat*, nor in the roof of your mouth, but simply with your *lips and teeth*.—2. Deliver your sermons, not pompously, but as a professor *ex cathedra*, and as a father in his family.—3. Let there be the same kind of pause, and of emphasis, as a man in conversation when he is speaking upon some important subject.

What is to be guarded against? *Monotony and isochrony*,—a continuous solemnity. It should be as *music*; and not like a funeral procession. Guard against speaking in an unnatural and artificial manner. At the same time levity is even worse. The point for you to notice is this: see how all persons when in earnest *converse*:

mark their intonation, their *measure* (sometimes slow, and sometimes rapid, even in the same sentence,) their *pauses*. But especially mark these in good speakers. Delivery, whether of written or extemporaneous discourses, should accord with this, so far as a diversity of subjects will admit of it.—Too great a familiarity does not become the pulpit; but a monotonous, isochronous solemnity is still worse. The former will at least engage the attention; but the latter will put every one to sleep.

Seek particularly to speak always in your *natural* voice. If you have to address two thousand people, you should not rise to a different key, but still preserve your customary pitch. You are generally told to *speak up*; I say rather *speak down*. The only difference you are to make is from the *piano* to the *forte* of the same note. It is by strength, and not by the elevation of your voice, that you are to be heard. You will remember that a whole discourse is to be delivered; and if you get into an unnatural key, you will both injure yourself and weary your audience.

As to the mode of delivering your sermons, speak exactly as you would if you were conversing with an *aged and pious superior*. This will keep you from undue *familiarity* on the one hand, and from improper *familiarity* on the other. [This idea would not be suitable for all sermons.]

But the whole state of your own soul before God, must be the first point to be considered; for if you yourself are not in a truly spiritual state of mind, and actually living upon the truths which you preach to others, you officiate to very little purpose.—*Rev. C. Simeon.*

To this may be added, that especial care should be taken—1. to give the *consonants* their full distinct sound; 2. to give the *final* words of sentences clearly and audibly; 3. to pronounce *every* syllable, and not to read words of *two* syllables as though they were only *one* syllable, words of *three* syllables as though they were words of *two* syllables, &c., except in those very few cases where this rule would produce a strange and awkward effect, and would lessen, rather than add to, the dignity and solemnity of the sentences; 4. not to have the cravat tight nor deep, nor the book placed so low as to require the neck and head to be bent down over it. Persons with deep voices should be particularly careful to form their voice with the lips, and not in the throat or chest, nor the roof of the mouth, else they will produce little more than “haw, waw, waw, waw,” especially if they intone, and in a large church, or where there is the slightest reverberation.

“How shall he that occupieth the room of the unlearned say *Amen* at thy giving of thanks, seeing he understandeth not what thou sayest? . . . I thank God I speak with tongues more than you all: yet *in the church* I had rather *speak five* words with my understanding, than by my voice I might teach others also, than *ten thousand* words in an unknown tongue.”—1 Cor. xiv. [*Ep. Rec.*]

UNITED PRESBYTERIAN SYNOD, SCOTLAND.

This synod met on Monday, the 12th May, and on successive days till Friday evening. There was little business of general interest before the court. The Rev. H. Angus, the retiring moderator, preached from Heb. xii. 22—“The Heavenly Jerusalem;” after which Dr. Lindsay, Glasgow, was called to the chair.

During last year, 6 ministers have died; 16 have demitted, or been loosed from their charges; 4 have been deposed, suspended, or otherwise cut off from the ministry; 9 have been inducted; 1 minister and congregation received into the church; 16 probationers ordained, and 3 missionaries.

In regard to literary *students*, the number attending the Universities at Aberdeen last session was about 20; at Edinburgh, 60 joined Mr. Johnston’s class; at St. Andrew’s there were 18; and at Glasgow the number was not given. At the different university seats, committees and classes were appointed for the benefit of students. At the Divinity Hall the attendance was 151, being 19 above the previous year,—21 were of the fifth year, 28 of the fourth, 31 of the third, 28 of the second, and 43 of the first. For ministers’ libraries, £1,400 had been collected. For scholarships, about £700 had been voted; and that scheme was flourishing in all respects, except in funds. Unless more liberally supported, it must be speedily abandoned.

Support of the ministry.—It was again resolved to aim at £150 as the minimum stipend of every minister, and it was also resolved to institute a fund for the support of aged and infirm ministers.

ESTABLISHED CHURCH ASSEMBLY.

Dr. McLeod of Morven was called to the chair. For the Jewish Mission, the contributions were reported at £2,792. For the India Mission, £2,293. For Colonies, £3,243. For Education, about £3,500. For Home Mission, £3,323. For Endowment Scheme, £6,696. On the subject of Education, the Assembly denounced Lord Melgund's bill, and the other proposed scheme of national education; but, by a majority, declined to disapprove of the Privy Council scheme of supplementary grants. The Assembly petitioned in favour of university tests, and against the papal aggression, and was addressed by a deputation of French protestant ministers.

On the subject of finance, the Assembly was very gloomy. A debt of £312 6s. 10d. on the general church fund seemed to paralyze the members: while that on the *Quoad Sacra* churches appeared still more awful and impracticable.

The chief business before the Assembly consisted of cases of discipline. In the Levern case, the minister was found guilty of poaching, and was deposed: in the case of Kilmodan, the minister was proved to have spent a night in a house of improper character in Glasgow, and deposed; in the Fraserburgh case, Dr. Lockhart was found guilty of drunkenness and lewdness, and was deposed; in the case of Erskine, the minister was found guilty of drunkenness, and deposed: in the case of Kilmaurs, the same; and in the case of Barry, the same.

In the course of these proceedings, Mr. Rose, of Tain, adverted to the unprecedented number of cases of deposition which had come, or were yet to come, before the present Assembly. It was a remarkable fact, he said, that all these cases were cases of new appointments during the last eight years. He would not venture to assign a reason for this, but it is well that the fact should be known.

[Did this intimate some lurking consciousness that all was not right—that tokens of divine displeasure had marked their procedure since the disruption? If such was the feeling, it led to little appropriate fruit; instead of determining to retrace their steps—restore the churches wrested from their proper congregations, and try to shake off the yoke of Erastianism, Dr. Hill proposed that special prayer should be offered, thanking God for his support given to the members of Assembly in dealing with these cases, and praying that they might be enabled to discharge their duty as a church with greater efficiency. “Is it such a fast that I have chosen?”]—*Ecclesiastical and Missionary Record*.

MAGEE PRESBYTERIAN COLLEGE.—The suit between the Trustees named in Mrs. Magee's Will, and the General Assembly, as to the right of fixing upon the site of the College, for the building and endowing of which that lady bequeathed £20,000 has been concluded. And as it is a subject of the greatest importance to the Irish Presbyterian body, and to the country, I think it will be desirable that American brethren should have an accurate account. The Assembly wished to have the money expended in Belfast; taking the Queen's College, and the Assembly's Theological Institute there as the foundation;—to be used for building and endowments, so as to make one perfect establishment for the literary and theological training of the Presbyterian students of Ireland. The trustees wished to have the money employed in founding a College, complete in itself, in Derry,—which might be open to all for the general, classical, literary and scientific course; and which should afford the usual opportunities for the study of theology to presbyterian students; the same as the Scotch universities. The decision has been given by Master Brooke,—after a lengthened and voluminous pleading; and it is now believed that it will be final. The trustees, Rev. Richard Dull, of Dublin, Rev. Dr. John Brown, of Aghadowey, and James Gibson, of Belfast, Esq., Barrister, are declared to have the right of choosing the site; which is, therefore, to be in or near the city of Londonderry; and the college is to be designated “The Magee Presbyterian College.” The sum bequeathed, £20,000, and all interest and dividends accruing, are vested in the said trustees; and upon the decease of any of them, in the survivors; upon trust, for the building and endowing of a College for the education of young men for the Christian ministry, in connexion with the General Assembly of the Presbyterian Church in Ireland. Upon the death of the present Trustees, the number of Trustees shall in all time coming consist of nine,—six ministers of as many congregations; and three ruling elders of as many other congregations. The present trustees nominate a successor to any one dying, till the decease of the last of them; and then the vacancies are to be filled up, in all time coming, by the General Assembly.—*Dublin Cor. N. Y. Observer*.

Children's Department.

LITTLE ALICE, OR KILLING FOLKS IN OUR HEARTS.

Alice was the youngest of a large circle of brothers and sisters. She was the pet; but she was not a spoiled pet, wilful and selfish as pets are apt to be. She had a mother who made her children not only love, but revere and obey her; she was a praying mother, whose heart's desire, both by precept and example, was to lead her little ones to "the Lamb of God, who taketh away the sin of the world." The Holy Spirit owned this mother's efforts, and the eldest four were numbered among the people of God. Her first prayer for the little Alice was that she might have an obedient heart and a tender conscience. Whenever she bathed her beautiful round limbs with pure water, she lifted up her soul to God that her spirit might be cleansed with the pure water of the river of life, which proceedeth out of the throne of God and the Lamb. Alice was now five years old, and could you have seen her in company with her cousin Ruth, her playmate and schoolmate, as they dressed dolls or skipped off to school, you would have said, Surely innocence and love dwell in the bosoms of those little ones.

One night when it came Alice's bed-time, she had no heart to go to bed. Sarah said, "Come, Alice, I will go up with you, for mother is engaged, you know." Alice sat still on the cricket, looking down very sadly. She had scarcely tasted her bread and milk. "I am not a bit hungry," she said, shoving away the bowl. "Are you unwell?" asked Sarah.

"No, I am not sick," she answered. Again Sarah took her hand to lead her up stairs. "I wish mother would," said Alice; "I had a great deal rather mother would, to-night." Sarah told her that her mother had company, and could not be spared; then she was led away, but slowly and unwillingly. As Sarah undressed her, she saw small tears flowing down her cheeks. "What is the matter, Alice? Tell me, child, what ails you?" cried her sister, anxiously. But Alice gave no reason, nor made a complaint; she only sighed. When it was time for her to kneel down by her little bed to pray, as her habit was, Alice knelt down and bowed her head, but no words issued from her lips. Sarah thought this was strange. Then she arose and crept into bed so silent, so sad, so tearful, that Sarah became frightened. When she went down stairs and joined the company below, she watched an opportunity of mentioning the case to her mother. "I will run up directly and see what ails the child," said she. "Why, she is not sick, mother," said Sarah, "only it seemed as if something was preying upon her mind;" nor was it long before the mother escaped from the parlour and went to the chamber of her little one. As she trod the entry softly, lest Alice should have fallen asleep, she listened and heard a low crying. "My child," said the mother, tenderly stooping down to her bed-side, "what troubles you? tell me."

"Oh! mother, I am so glad you have come," cried Alice, uncovering her head and seizing her mother's hand; "I can never go to sleep. Oh, mother, I have killed Ruth in my heart to-day, I did;" and the tears flowed afresh. "She got angry and I wished she was dead. I can't ask God's forgiveness till I have made up with Ruth. He won't hear me, for my heart had hate in it, and not love, which displeases God. Oh, mother!" and the little child seemed broken in heart. Her mother tried to comfort her; but there lay the cold, heavy weight of sin upon her bosom. "Oh, if I could only see Ruth, and we could make up, then I could pray," she cried piteously; "can't I go to Ruth's house?" The mother thought a moment, and then said, "Yes, my child, you shall go;" for she well knew no more important business could claim her attention than helping her child through the thorny passes of the "narrow way." Alice's father was called, who wrapping the weeping Alice in a blanket, carried her to the home of cousin Ruth, whose door was next their own. She was taken to Ruth's bed-side; it was a touching scene, the

confession, the prayer for forgiveness, the kiss of reconciliation: then laying her head upon her father's shoulder, she asked to be carried home. Once more in her chamber, Alice again knelt down and prayed God to forgive her for the sin of hating Ruth.—“Give me love in my heart,” she cried earnestly, “because God is love, and because it was love made Jesus Christ die on the cross for us; give me love, for I want to be like Jesus Christ; keep me from hating and killing any body in my heart.” Thus prayed the little Alice. Oh, what a prayer and conflict is this! Sin and conscience, love and hate, had been fighting in her bosom.—Alas, in the bosoms of how many children does hate conquer love, does sin put out the light of conscience. In Alice, love gained the mastery. Love to God, love to our fellows, love to do right, it is *this love* which makes us children of God; it is hatred and anger and strife which show us to be the children of the devil. How many children who read this can remember hating and killing people in their hearts? Have you been sorry for it and begged to be forgiven? If not, it shows you are far from God and holy things. Think of this.—*Am. Mes.*

HISTORY OF A CLERGYMAN'S DAUGHTER.

ANN H . . . , was born on the 10th of August, 1820. When a very little child, she was so fond of reading, that her parents were obliged frequently to draw her away from her books, lest her constant habit of reading them should injure her health. After having learned the large letters of the alphabet from her mother, with very little assistance in the smaller letters, she taught herself to read.

From the time she was four years old, she was in the habit of reading one or more chapters in the New Testament every day, so that by her fifth birthday, she had gone through the whole of it with her father, excepting the book of Revelation.

It was her parents' wish, that she should repeat one or two verses of Scripture, every morning at the breakfast table, but instead of this, she frequently gratified them by reciting six, seven, or eight verses, especially when going through the gospel of John, which she loved better than any other part of the Bible, excepting the Psalms.

Very often, particularly on the Sabbath, she used to retire with her little brothers and sisters, to pray in secret, and to read the Scriptures and other good books; and more than once, when some of the servants were obliged to be absent from church, they requested that Ann might stay at home with them, because she enabled them to spend the time so profitably.

Her delight in the public worship of God was very great; she was so attentive to the sermons, that she was often able to write down parts of them afterwards, or passages of Scripture, which were quoted in them. In the last of these papers she ever wrote, are these verses: “Whom have I in heaven but thee, and there is none upon earth that I desire beside thee.” “Thou shalt call his name Jesus, for he shall save his people from their sins.” “Ye believe in God, believe also in me:” “In my father's house are many mansions; I go to prepare a place for you.”

A few weeks before her death, her father had been preaching from these beautiful words: “From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.” In speaking of the sermon afterwards, some one of the family remarked, that Christ is constantly spoken of as a Rock, both in the Old and New Testaments; and how delightful it is to the believer to know, that when placed upon this Rock, neither the storms of life nor of death can remove him, for there he is safe. This seemed to give her much comfort, and in reading the Psalms afterwards, whenever the Rock was spoken of, she stopped her mother, saying, “There mamma, is the Rock again.”

Her mother having often observed her engaged in prayer, at those times when she was herself praying, said to her one day, "My dear child, I am pleased to observe that you generally seem to pray when I do." "Yes, mamma," she replied, "I like to pray when you do, because it is so pleasant to feel that we are both praying at the same time for each other." "Will you tell me, my dear, what prayers you say? are they the same you have been taught by me, or do you use other words?" "Why, mamma," she replied, "sometimes I try to pray myself; at others, I use the prayer you have taught me; but I like to use other words, and therefore it is, I am sometimes anxious you should come to bed earlier, for I get tired, and am afraid I shall fall asleep, and then I am obliged to use the words I have learned from you." "And will you tell me, my dear Ann, what you pray for, when you do not use your usual prayer?" "No, mamma, I would rather only tell God what I say then."

At another time, when she had shown much pleasure in listening to the Bible, her mother said, "My dear, if it be so pleasant to read these books now, how delightful it will be to appear in heaven with David, Moses, and the other good men who wrote them." After a little pause she replied, "I used to think, because God was angry with Moses, and would not allow him to enter the land of Canaan, that he was not in heaven; but I do not think so now: indeed I am satisfied he is there."

It pleased the Lord to deal gently with this dear little girl; her sufferings were by no means so great as are often experienced. During the last few weeks of her life, however, she was much distressed by sores in different parts of her body, owing to her having been long confined to her bed; but she never murmured or repined, though her weakness and the approach of death, caused her great restlessness and anxiety; and only on one occasion, during her long illness, did she shed a tear.

The day before she died, when she was told she could not continue long on earth, but might perhaps by the next Sabbath be in heaven, she assured her friends she was happy. When they perceived that her death was very near, her two elder brothers were called into the room, both of whom kissed her, and then with their parents, once more joined with her in prayer, that her Saviour might be with her, and that she might have his everlasting arms beneath her. At the close, her father asked her, if she was happy in Jesus Christ; to which she distinctly answered, "Yes." Thinking from her manner that she was likely to sleep, her father left her in the care of a servant, who had faithfully and affectionately watched over her, during the whole of her illness. He returned in less than five minutes with her mother, when they found that she had that instant fallen asleep in Jesus.—*Blossoms of Childhood.*

A HAPPY HINDOO GIRL.—Elizabeth Ann, a little East Indian girl, attended for a considerable time at the mission day-school, Bellary. She was always very obedient to her teacher, and tried to get on nicely with her lessons. She was remarkable for an amiable and affectionate disposition, and was much loved by all. But at length she fell sick, and for many days was very ill. Amid all the pain, however, which she suffered, she never complained, but bore it with patience, because she knew that it was God who afflicted her. She had no wish to recover, and seemed to think that God was going to take her to heaven; and this thought made her very happy. She knew that she had been a great sinner, but she knew also that the blood of Jesus could take away all sin. At one time she said to her mother, 'Oh, mother, I have been a very wicked girl; but were not Mary Magdalene, and Paul, and Manasseh, pardoned?' Before her mother could answer, she cried out, 'Yes, Lord, I believe it, for thou hast pardoned me.' She then spoke many sweet words

about the Saviour. At another time she said, 'Don't cry for me, mother; I am going to my Father in heaven; Jesus will come, yes, he will come and take me to himself.' To a friend who called to see her, and who directed her mind to the tender love of Jesus in the midst of sorrow and suffering, she said, 'Oh, my Saviour! my Saviour!' She then said, 'Pray for me;' and during the time prayer was being offered, she lifted up her hands and cried, 'Oh, Lord, undertake for me.' A day or two before her death, she said, 'Mother, I am going: God bless you!' her mother replied, 'My poor child!' 'No, mother, rich, rich; I am going to my Father in heaven.' She then turned to her brother, and said, 'God bless you, and you too, sister;' and to several others who were in the room, she said the same thing. She then appeared to be in earnest prayer, that God would bless them all, and repeated these words: 'Ho! every one that thirsteth, come ye to the waters, and he that hath no money come; yea, come, buy wine and milk without money and without price.' The last words which she was heard to say, were, 'My Father! my Father!' and thus her happy spirit took its flight to be for ever with the blessed Saviour, who had redeemed her, and washed her in his own precious blood. Are you not ready to say, 'Let me die the death of the righteous, and let my last end be like *hers*?' She was only in her eleventh year. Some of you are perhaps more than that; and have you still a Saviour to seek? Oh do not delay. Jesus says, 'Come unto me, and I will give you rest.' 'I love them that love me, and they that seek me early shall find me.' 'Seek, then, the Lord while he may be found, call upon him while he is near.'"—*Juv. Miss. Mag.*

THE AUSPICIOUS 'TIME.—We do not for a moment mistake them for signs of incipient conversion. We do not even interpret the most hopeful indication among them into a direct readiness to embrace the truth. The mind may leave one class of errors only to embrace a worse. We infer from the moral aspect of the world, that it is a more promising undertaking to assail a system of error in the season of its age and weakness, than in the hour of its strength; that encouragement is now held out, for that season has arrived. If the time for re-casting the metal is when it has reached a state of fusion, now is the period for employing the mould of the gospel, when the mind is so generally indicative of being in the crucible, and of possessing unusual susceptibility for new impressions. Look in what direction we will, the horizon of hope enlarges and brightens. The practical zeal of the Mohammedan has burnt out. The priestly power of the Brahmin is broken, and his demons wail in vain for their prescribed libations of blood. The altar of Chinese worship, empty but standing, is waiting to welcome the advent of an unknown God. The South African chief comes from the remotest interior, and offers his herds for a Christian teacher: the vast kingdoms and islands beyond the Ganges are ready for the reception of a number of missionaries.

In one quarter idolatry is losing its hold on millions; in another, the savage is awakening from the sleep of centuries; here popery is falling off from a nation, as a snake casts its gaudy and shrivelled skin; there, philosophy is worn out with its ever promising but unsatisfactory illusions; and elsewhere, childish credulity is becoming a man, and putting away childish things. Every where are to be seen an impatience of the present, a deep presentiment that it is hastening to decay, and a spirit of inquiry, anticipation and change, looking out on the future. As it was with Judea and the East generally about the era of the advent of the Son of God, the world is waiting for the advent of some principle or means which shall change its destinies. Now, then, is the time for the Church to proclaim to it, "Behold your God."—*Harris.*

Poetry.

[For the Evangelical Repository.]

THE VOICE OF FUTURITY.

I am coming to meet you, ye children of mirth,
 While ye pour to the dance on the moonlit earth,
 The strength of your spirits,—but well may ye fear,—
 'Tis the sound of my footsteps that falls on your ear!
 I am coming to meet you, and where will you flee,
 For the might of the victor is given to me?
 Gaze on me and tremble!—in Babylon of old,
 A feast for the revellers was spread; and the gold
 Of the diadem shone at the festive board,
 And the lyre awoke, and the wine was poured;
 But ere the revel had ceased, I came,—
 I passed them by, and Belshazzar was slain!
 In the Egyptian clime the oppressor was throned
 In the power of his might, while Israel groaned
 'Neath the sway of his arm; and the children of pride,
 Were loud in their mirth by their river's green side—
 But I came,—o'er their youth my mantle was spread,
 And loud was the wail for the Egyptians' dead!
 Gaze on me and tremble!—in Sodom of yore,
 And Gomorrah, (fair cities that flourished before,)
 The revellers were loud in their midnight mirth,
 Nor ceased they till morn had illumined the earth;
 But I came,—at my presence command was given,
 And fire devoured them, the fire of heaven!
 Yet list,—Herculaneum lay with her temples and towers,
 And Pompeii, amid green Italy's bowers,
 And the children of song and mirth were there,—
 But I came,—dark clouds swept along through the air,
 And Vesuvius woke from the earth's deep caves,
 Then where, oh! where were the revellers' graves?
 Then gaze ye and tremble, ye children of mirth,
 And pour your spirits no more to earth.
 Would ye twine the young wreath?—ah, twine it in fear!
 Remember the future is lingering near,
 Is past, and yet coming, was present to-day,
 And waits but a little to waft ye away!

MARIA.

WINTER MOSSES.

Ye ivory mosses, as o'er old decay
 Ye spread your greenest mantle, when the breath
 Of winter sinks earth's loveliness in death,
 Methinks ye seem like *children of the day*.
 True ye are beautiful 'mid spring's array
 Of flowers and sunbeams, when the shining rill
 Escapes its icy bonds; but brighter still
 When storms above your tufted beds make way.
 Even so the Christian. When the prosperous gales
 Of heaven bid fair to waft him to the shore
 In peace, as o'er time's dubious depths he sails,
 How beautiful he seems; but, oh far more
 To be admired, when wheeling tempests pour
 Their wrath upon his head in evil hour,—
 For his deep reverence of the chastening rod,
 And his meek trustfulness alone in God.

Notices of New Publications.

MY FATHER'S GOD; a Testimony for Religion—addressed especially to the Children of Pious Parents. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut Street.

This work is well calculated to make an impression upon the minds of the impenitent children of pious parents. Here we have presented to the reader the "alienation" of one who had enjoyed the advantages of a religious education "from his father's God"—"the forbearance and mercy of God"—his "hardened rebellion against God"—"increased indifference to God"—"determined rejection of God"—"his father's trials of faith and triumph in his God"—and the "conditions" of the two "contrasted"—concluding with an affecting and solemn "appeal" to the impenitent children of pious parents. This little volume promises to do much good.

UNIVERSALISM FALSE AND UNSCRIPTURAL.—An Essay on the Duration and Intensity of Future Punishment. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut Street.

We hope this very excellent little work will obtain a very extensive circulation. It is every way worthy of it. Let the reader who has an acquaintance that may be already corrupted, or is liable to be led astray by the soul-destroying doctrines of this system—procure a copy and put it into his hand.

CONSIDERATIONS FOR DAYS OF ADVERSITY. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut Street.

We do not know who is the author of this little work; but whoever he may be, he evidently has been taught by experience "how to speak a word in season to him that is weary." The remarks of the author are founded upon Ecc. vii. 14: "In the day of adversity consider." He has adverted to the various days of adversity to which all are liable, and presented those supports and consolations which are adapted to each, and under the influence of which afflictions cannot fail to prove a blessing. It is a tiny volume, and no doubt can be procured for a small sum. If put into the hand of a person in affliction, it might be the means of doing him incalculable good.

STILL HAPPY IN JESUS; or, The Dying Hours of Emily F——, a Kelso Sabbath Scholar, aged 14. By Jane Catherine ———. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut Street.

The title of this little book expresses its object, which is to show that an interest in the Saviour is the source of the purest joy—a joy that will gladden the heart even of a child when travelling through the dark valley.

THE BRAZEN SERPENT; or, Faith in Christ. Illustrated by J. H. Jones, D. D.—Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut Street.

The author of this work has presented much valuable instruction adapted to the minds of children, in the remarks which he has made upon this remarkable institution. Indeed all may read it with profit and interest. The book concludes with the narratives of "Little Eleanor," and "The Basket Boy;" by which the principles exhibited in the exposition of "The Brazen Serpent" are illustrated in a very striking and affecting manner.

Catalogue of the Officers and Students of Franklin College, New Athens, O. 1851.

This handsomely printed Catalogue has reached us just as our num-

ber is going to press. We are happy to find this institution, which is the *Alma Mater* of so many worthy ministers of the Associate Church, exhibiting such encouraging indications of prosperity. It now contains a faculty of four professors, and in addition to these, two tutors. With the most of the faculty we are personally acquainted, and know them to be gentlemen every way worthy of their important trusts. Two of these are respectable ministers of the Associate Church. It is peculiarly gratifying to find so many among the Alumni of the institution who have devoted themselves to the ministry. The senior class embraces 13, the junior 16, the sophomore 18, the freshmen 12, and the preparatory department 31, making in all 90 students. The first term of the collegiate year commences on the first Monday of November. The tuition fee is \$12 per session, in advance. We have not room for a more extended notice.

Obituary.

DIED, Feb. 26, 1851, at the residence of her mother, in Mechanicsburgh, Cumberland co., Pa., Ellen Hannah, aged 13 years 11 months.

Her complaint was an affection of the lungs—its progress was rapid, and her sufferings during the last stages of the disease were severe.

Her short life of suffering is ended; but, we trust, that she, being dead, will yet speak to the hearts of many—speak of the riches of redeeming love, of the preciousness of divine thoughts, and of the blessedness of falling asleep in Jesus, with the certain hope of awaking to a glorious immortality.

For some time previously to her disease giving much evidence of its being deeply seated, or occasioning particular uneasiness in the minds of her friends, the deceased had manifested a thoughtfulness and seriousness unusual for her years—reading the Scriptures—speaking to her mother of spiritual things, and frequently expressing a desire to make a public profession of the Saviour's name—sometimes speaking of it as her duty, at other times intimating her doubts, and finally having them set at rest, by meeting, in her search through the Confession of Faith, with the answer to the 172d question of the Larger Catechism, "May one who doubteth of his being in Christ, or of his due preparation, come to the Lord's supper?" Connected with her inquiry as to the duty of her making a profession, was another question, on which also, it is evident, she had reflected seriously—namely, with what branch of the visible church she should connect herself?

She was not baptized in, or reared under the influence of the Associate Church; but she made it her choice, assigning, as one of her reasons, the mode of administering and receiving the sacrament of the supper. Her words were, "My Saviour sat at the table, and I would wish to do as He did."

She was present, in the fall of 1851, at the celebration of the Supper in the Associate congregation of C—. She afterwards referred to this season as one, the solemnity of which had made a deep impression on her mind, and in her sickness alluded with pleasure to the subject of the lecture on the thanksgiving following the communion, namely, the twenty-third psalm. It was not long after that event, till she evidently began herself to walk through death's dark vale, and learned in her experience what it was to have the Lord her shepherd with her there. During her sickness, the writer of this article was privileged, in the providence of God, to be frequently near her, and always observed in her an earnestness of inquiry after truth, a remarkable readiness in the reception of it, and, what proved the reality of the reception, the evidence which she gave of its influence over her.

On one occasion she proposed the question, "How may we know that we have an interest in the forgiveness of God?" Again, she wished "the nature of the atonement explained;" and at another time, "the nature of justification and sanctification." She appeared to seize with vigour all the truths which were spoken in reply, or uttered in the conversation resulting from her questions, and at every subsequent interview gave evidence of her strong retention of them, amid all the wreck of mind and body that betokened the near approach of death. It was observed, indeed, that although her mind would frequently wander when conversing on ordinary subjects, that she yet appeared to have entire possession of all her faculties to the last, when engaged on subjects of a spiritual nature.

* Too weak to support the ills of life, God was evidently fitting her for that world where she would be made strong to bear up under an exceeding and eternal weight of glory, and she walked through the dark valley leaning upon the strong arm of the Beloved, with the melodies of Zion upon her lips, and her heart made courageous by the possession of a faith that appropriated Christ with all his victories as her own. And now that she is gone, none that knew her doubt but that for her the shadows have for ever fled away.

A widowed mother and many friends feel the absence of the treasure, and the church mourns the loss. She had expressed her determination, if spared, to connect herself with the Associate Church, in which she manifested a lively interest, never omitting, in her audible prayers, an intercession for a blessing on the pastor of the congregation in that connexion in the neighbourhood, and for every member of his church. May her name be cherished in the memory of the church, as of one whose heart was with her little flock! S.

☞ The above was received several months since, but the copy, we regret to say, mislaid, which will account for its late appearance.—Ed.

[For the Evangelical Repository.]

“CORRECTION OF REPORTS,” &c.

In the last number of the Repository an article appeared, by a respected brother, with the above caption, from which it would appear he thinks injustice has been done his congregation; and towards the close of the piece he reflects upon the accuracy of the Chairman of the Board of Home Missions, in such a manner, that although I am sure he did not intend it, it is calculated to produce an unfavourable impression, and in some measure diminish the confidence of people in that Board. It is for this reason that I ask a small space in this number, to give such an explanation as I am certain will remove all such impressions from the mind of the brother, and all others who might be similarly affected by his statements. The account in the statistical table I did not prepare, therefore am not responsible for its statements; but brother Boyd is under a mistake when he says that “the congregation of Pigeon Creek paid \$60 to the funds of Synod between the meetings of New York and Xenia, as will be seen by a reference to the different reports of treasurers.” Now I have Mr. Bell’s book before me, containing the account of Home, Foreign and Oregon Funds, and this congregation is not credited, during that year, with a single dollar, nor is such a credit published in any of the Treasurers’ reports. I can account but in one way for the brother falling into such a mistake. On the 20th May, 1850, Dr. Beveridge, on his way to Synod in New York, paid to the Treasurer \$34 50 from Pigeon Creek congregation to Home Mission fund. He asked me at Synod if I would take his word for it that he had paid it, and include it in the contributions of that year, desirous, I suppose, that the congregation should not appear in the non-contributing list. I replied, certainly; and accordingly it was added up in my account of that year, acknowledged by the Treasurer, and published among congregational contributions, page 104, vol. ix. of Repository. Now, surely it could not be expected that the chairman of the Board, or any one else, should regard that money as paid in the following year, and publish it a second time. If such a course as this were followed, all accuracy in keeping our accounts must be at an end.

But it appears that \$30 45, paid in last year by Mr. Patterson, came from this congregation. I am sorry this was not known sooner, as I am aware of the unfavourable influence it excites in our congregations not to obtain credit for their contributions. But the fault lies with the agent of the congregation, not with us. When the money came, (in a letter, if I remember rightly,) Mr. Bell asked me how he should enter it. I told him to enter it as paid by Mr. Patterson, and I would try to find out the congregation from which it came; but this I was unable to do. I inquired of two of the brethren from Chartiers presbytery; but they could not tell. As I had an impression it came from Muskingum presbytery, I inquired of some of the brethren thence at Synod, so that I might be able to enter it correctly in my report; but they could not tell me. If, then, Pigeon Creek congregation is set down in my report among the non-contributing congregations, it will be seen I was not to blame. I have published a request again and again, that congregations would be particular, when sending money, to give us their name. This was not done in the present case, and therefore all we can now do is to publish that last year Pigeon Creek congregation contributed \$30 45, one half to the Oregon, the other half to the Home Mission

fund; but we cannot consent to publish that the money contributed and credited the year previous was paid in that year.

A word of explanation in regard to what is said by brother Boyd of congregations omitted in our list. We are aware of the omission, and it did not arise from want of accuracy, but design; that design, however, was not what our good brother intimates, "to screen the guilty from the public eye." The congregations omitted may be divided into three classes: 1st. Those which have no existence but in the statistical table; of these, some were never organized, and others have become extinct; such, for example, is Salt River, set down as one of the congregations of Miami presbytery; so Rocky Spring, Tuscaloosa, &c. Would there be any use in publishing these ideal congregations, from year to year, as non-contributing? Will brother Boyd give us no credit for accuracy until we do so?

2d. Some are receiving aid from the Board: if such contribute to our funds, well, but delicacy and tenderness forbid us to publish them as non-contributing.

3d. Some are so small as scarcely to receive any supply during the year, or else are known to be struggling for an existence, and the same reason induces us not to publish them among non-contributors. Will not this explanation satisfy?

And now let us, in conclusion, suggest the propriety of Synod taking this whole matter of publishing into their own hands. Let a committee be appointed at each meeting, whose duty it shall be to compile and publish, from the reports of the different Treasurers, a table of all the congregations, with their contributions to each of Synod's funds, and let delinquents be published in glaring capitals. If there is any congregation which is not ashamed to contribute nothing, they should not be ashamed to see it published. Such an arrangement was much needed at the last meeting of Synod. It is known that a certain apportionment was made the year previous, and it is believed that most of the presbyteries failed in coming up to that apportionment. Why was it not attempted to know where the failure lay? What particular presbyteries or congregations? Let this be done for the future, and we are convinced it will exert a most triumphant influence in turning the attention of the church to the great subject of Christian liberality. JAMES RODGERS.

ERRATA AND ECCLESIASTICAL INTELLIGENCE.

We extract the following from a letter received from Rev. Dr. Beveridge, dated July 2d, 1851. It should have been inserted at an earlier date, but was overlooked.—ED.

MR. EDITOR,—There are one or two errata in the Minutes which I would wish to see noticed. A statistical table for the Presbytery of Chartiers was prepared with a good deal of care, but it would appear that it had been lost, as the published table is widely different in a number of particulars, and especially in the contributions. Chartiers, for instance, contributed somewhere in the neighbourhood of \$150, and is credited as having given nothing. Frankfort, under the pastoral care of Dr. M'Elwee, is set down as a vacancy. But it is needless to specify particulars, as in all probability the table accompanying the presbytery's report was lost.

In the scale of appointments, Mr. Bruce is assigned to Shenango six months, then "optional, Dec. Jan." Instead of this it should have been, "optional the remainder of the year."

At a meeting of the Associate Presbytery of Chartiers, at Miller's Run, June 17th, 1851, Mr. Josiah Alexander, according to the appointment of the Associate Synod, was, after the usual trials, licensed to preach the gospel. At the same meeting, the congregations of Frankfort and Service petitioned for a dissolution of their connexion, as one pastoral charge; and each of them also petitioned for the continuance of Dr. M'Elwee as their pastor. Their petition for a dissolution of their connexion was granted, and it was left to Dr. M'Elwee to make his choice between the congregations. After assigning some reasons for so doing, he made choice of Frankfort. The congregation of Service has by this means become vacant.

At a meeting of the Associate Presbytery of Philadelphia, held in the city of Philadelphia, September 3d, a call from the congregation of Wooster, Ohio, was by order of Synod presented to Rev. Hugh Sturgeon, and by him accepted. May the relation prove most happy to both parties.

UNITY CONGREGATION, RANDOLPH CO., ILLINOIS.

At a meeting of the Associate Presbytery of Iowa, June 10th, a call was received from the congregation of Unity, Randolph Co., Illinois, for Rev. Byron Porter, which was by Presbytery sustained, to him presented, and by him accepted. Thus this congregation, heretofore so destitute, is now happily supplied with a stated dispensation of Gospel ordinances. Perhaps there is not another congregation in the whole Associate Church that has been so much neglected as this, and continues to adhere closely to their profession. For more than twenty years the congregation has been a vacancy, they never have had a fixed pastor, and sometimes have been for two or three years without hearing a sermon; and though they have again and again called ministers who have come their way, they have always till now been disappointed; but under all these discouragements they have continued to increase in number. While many congregations under far less discouraging circumstances have altogether abandoned their profession, this people have adhered most tenaciously to their principles. God at length has answered their petitions, and their eyes behold their teacher. The congregation is now in a flourishing condition, and any persons who may come west will find in that region a very desirable situation. It has the advantage over most of the congregations in the west of being near the St. Louis market, as it is not quite forty miles from that place, and near to Sparta and Chester, Illinois. The country is well timbered, and much more healthy than most parts of the State.

1851.	<i>W. S. Young in account with Oregon Mission Fund.</i>	DR.
Aug. 1,	Balance in hands of Treasurer, see Repository, vol. 10, p. 161,	\$142 25
Aug. 28,	Cash from Clinton congregation, Allegheny co., Pa., Rev. T. B. Hanna, by Mr. Harper,	30 00
Sept. 12,	Cash from Cherokee cong., Logan co., O., by Mr. Jas. Cassill,	8 00
Sept. 22,	Cash from Dalton congregation, Ohio, per Rev. D. W. Collins,	8 50
		188 75
	CR.	
August 22,	By Drexel and Co.'s Draft on Ocean Bank, N. Y., in favour of Isaac Geery, Esq., Treas.,	142 25
	Balance in Treasurer's hands,	46 50

1851.	<i>W. S. Young in account with Home Mission Fund.</i>	DR.
Sept. 12,	Cash from Mr. John Thyne, Johnstown, N. Y.,	5 00
	Deduct first and second items on last report, previously credited,	
	\$7 50, and \$18 30, =	25 80
		30 80
	CR.	
Aug. 1,	Balance due Treasurer, see Repository, vol. 10, p. 164,	36 30
	Sept. 24, Balance due Treasurer,	5 50

1851.	<i>W. S. Young in account with Foreign Mission Fund.</i>	DR.
Aug. 1,	Balance in hands of treasurer, see Repository vol. 10, p. 163,	371 87
Aug. 18,	Cash from Massie's Creek cong., by Mr. David Jackson, Cedarville, Ohio,	15 00
Sept. 3,	Cash from Mahoning cong., Pa., by John Ewing, Esq., P. M.,	6 00
Sept. 20,	Albany cong., N. Y., per Rev. S. F. Morrow,	16 00
Sept. 22,	Cash from Dalton congregation, Ohio, per D. W. Collins,	5 50
		\$414 87
	CR.	

Sept. 8,	By cash paid S. Morris Waln and Co., for Bill of Exchange for \$400, in favour of Rev. Wm. H. Andrew, Port of Spain, payable to order of Cunningham & Co., forwarded,	400 00
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Balance in hands of Treasurer, \$14 37

THE

EVANGELICAL REPOSITORY.

Vol. X.

November, 1851.

No. 6.

[For the Evangelical Repository.]

REMARKS ON PROVERBS XXVIII. 13.

“He that covereth his sine shall not prosper.”

Sin is the transgression of the law of God; and all the human race from the infant of a span long to the man of gray hairs, are chargeable with it. “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” “What the law saith it saith to them that are under the law, that every mouth may be stopped, and that all the world may become guilty before God.” There is, however, in the breast of every child of Adam a strong propensity to justify himself, and palliate the crimes of which he is guilty, in the presence both of God and man. This is discernible in our infancy, our youth, our manhood, and our old age, and not only among the sober, the honest, and the religious, but even among the wicked and abandoned, the thieves, the murderers, and the prostitutes. In this we imitate our first father, from whom we have inherited an evil heart of unbelief, who the moment he sinned and was called to give an account of what he had done, endeavoured to throw the blame off himself upon his wife, and through her to cast it upon God his Maker. “The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.” This, however natural to us and common among all classes, is not the way to obtain relief from sin and its awful consequences. “He that covereth his sin shall not prosper.” If we would expect salvation from sin, we must confess it and forsake it, to the honour of God, in the path of pardon through the merits of Christ. “He that confesseth and forsaketh shall have mercy.” In considering these words we shall mention some of the ways which men try to cover or conceal their sins, and point out the folly and danger of such attempts.

Men endeavour to cover their sins from themselves in shunning the light by which their evil and danger are discovered. That which makes manifest is light; and this light is twofold, the light of conscience, and the superior, unerring light of divine revelation. The natural conscience, though by means of sin it has lost its purity and power to enlighten and guide, and therefore must not be trusted, yet, if listened to, it accuses the sinner for his more flagrant crimes. “For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves, which show the work of the law written upon their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or

else excusing one another." But men left to themselves and void of the grace of God, conceal their sins by stifling their convictions arising from the dictates of conscience, so that no room is left for conscience to exercise its functions, as it is only then man can commune with himself: and to avoid these unpleasant admonitions the sinner often attempts to flee from himself by rushing into such company as tends to harden him in his wickedness, which almost always succeeds, when grace does not prevent. And if this fails to silence the inward monitor, or steel the heart, he endeavours to soothe conscience by many fair promises of repentance and reformation at some future day. But if this also should fail, in order to sear as with a hot iron, he often flees to his cups, becomes a gluttonous man, a wine-bibber, a friend of publicans and sinners, and follows on in other scenes of dissipation in order to drown his convictions in the mire of sensual indulgences, exclaiming—"Let us eat and drink, for to-morrow we die." Alas! that so many examples are found in our land corresponding to this, especially among the young. The other light, which too many shun, in order to cover their sins, and imagine that they will prosper, is the true, steady, searching light of God's word. This blessed word, read or preached, gives a more clear, comprehensive, and convincing discovery of sin and its evil consequences, than an unenlightened, un-sanctified conscience. But, is it attended to, is it sought after? No. It is shunned, it is despised. The reason of this is given by our Saviour, who knows what is in man: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved." If, in the providence of God, he comes under the ministry of a faithful, pointed preacher of the gospel, where his sins have found him out, he soon leaves him:—"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Did ever any prosper that endeavoured to cover their sins from themselves, by shunning the light of conscience, and the light of the word? Let the day of death and the day of judgment declare when the book of conscience, the book of the law, and the book of God's remembrance, will be opened.

Many endeavour to cover their sins from themselves by magnifying the temptations they were under at the time they were committed. This was the way Adam attempted to cover his sin and to palliate his guilt. I was in such circumstances, and under such necessity, that I could not do otherwise; I could not help myself, and therefore the fault was not mine. "The woman whom thou gavest to be with me gave me of the tree, and I did eat." But this reasoning in order to cover sin was no excuse which was sustained for the first sinner, neither will it be any excuse for the last sinner. Instead of his affection operating for his wife in this way, it should have had an opposite tendency. The covenant was not broken until he also partook of the fruit, so that instead of yielding to her request, he ought to have remonstrated; he should have reasoned with her of the dreadful consequences that would follow; but, in taking the fruit out of her hand and eating it, he sealed her condemnation along with his own, and that of all his natural posterity. Others extenuate their sins by pleading con-

stitutional weakness. If that weakness necessarily leads to sin, it is a sinful weakness, and one sin cannot certainly form a valid excuse for another. Nothing can be more absurd than for a man to plead irritation of temper as an excuse for murder, or intoxication as an excuse for swearing and other crimes: for wrath and intemperance are of themselves transgressions of the law. It is no less inconsistent for others to plead as an excuse for their crimes the influence of bad company, for the word of God enjoins us not to follow a multitude to do evil, but to shun every appearance of evil, and not stand in the way of the transgressor. With regard to those weaknesses which arise from bodily temperament or mental disposition, which, though not in themselves sinful, may render them more liable to fall before temptation, every man should study his own infirmities, and be especially on his guard against those sins that do so easily beset him. Such is the weakness and wickedness of the human heart, that it seizes upon all these circumstances to extenuate its crimes, and to hide them from its own consciousness.

Many there are both in the church and out of it who try to cover their sins from themselves, by comparing themselves with others. Instead of bringing their hearts and lives to the touchstone of God's word, to be proved whether they are genuine or not, they compare their crimes with those of others. And because they may not, in some respects, be equally so bad, they infer that theirs are innocent. Than this, nothing is more common. This mode of covering sin is very deceiving, and those who adopt it will not prosper. When they look at the crimes of good men, and find theirs have been similar, or attended with less aggravation, they think they are safe, and take shelter under this false refuge; but they overlook the habitual conduct of good men, neither do they connect their falls and shortcomings with their repentance, and with the corrections with which God visits them when they commit iniquity. Were they to do this, they would find that sin is not less hateful when found in his own people than it is in others. This temptation to cover sin is particularly strong, when many who have a great character for knowledge, for zeal, for piety, are prosecuting the same courses. To bid them in this case look into their Bibles, or to employ other means to discover their error, would be looked upon as an insult. Can all these great and good men be wrong, and can we be wrong in following their example? But this is no valid excuse. We are to call no man upon earth our master, neither are we to follow the multitude to do evil, however much they may be esteemed among mankind. "For we dare not make ourselves of the number; or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

Others try to cover their sins from themselves, by endeavouring to console themselves that they were influenced by good motives in the commission of them. This, we would say, is impossible. That motive cannot be good which leads to evil. A good fountain cannot send forth corrupt streams. In this case a man may think his motives good, but he is in an error. It is still more depraved and wicked for people to excuse themselves in doing evil by saying that it was to shun a greater evil. A man may choose the less of two penal evils. He may also, with the utmost propriety, choose to have a leg or an arm cut off,

in order to save his life. But there is no law of God with which we are acquainted that warrants us to commit one sin, in order to avoid a supposed greater sin. God's law commands us to hate all sin, to shun every appearance of evil. This should be particularly attended to, because it seems now to have become a common maxim—"Let us do evil, that good may come." How often is it offered as an excuse, or justification of evil conduct, that such a person was led into this or the other company or crime by his good natural disposition? This is impossible; for that natural temper cannot be morally good which lays the person open to crime, or leads him into bad company. There is what is termed a sinful, as well as a godly simplicity. "How long, ye simple ones, will ye love simplicity, and ye scorers delight in your scorning?"

Many among mankind hide sins from themselves by trying to exclude God from their minds, and by cherishing erroneous thoughts concerning him. Sin, either in the heart or the life, is contrary to the moral image of God. We cannot, therefore, make small account of sin, if we have scriptural views of his purity and righteousness. But many, to get free from uneasiness arising out of their sins, try to banish God from their thoughts. "There is no fear of God before their eyes;" "The fool has said in his heart, There is no God." Thus they cherish unbecoming thoughts about God, and these give them a false and momentary cover for their sins. But in this they cannot prosper. "These things hast thou done, and I kept silence; thou thoughtest I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." These are some of the ways that many fall upon to cover their sins from themselves. "They feed on ashes, a deceived heart hath turned them aside, so that they cannot deliver their soul, or say is there not a lie in our right hand?"

There are also many others who seek to cover their sins from their fellow-creatures, and think they will prosper. There are cases where it would be highly improper to discover our sins, or confess our faults one to another. This is the case with respect to those sins which are known only to God and our own conscience, which are not likely will ever come to light, with which society has nothing to do, and to reveal which would be the height of imprudence. There are secret sins which are to be confessed to God only, who seeth in secret. The words under consideration do not refer to these sins. They are chargeable, however, in the sense of these words, with trying to cover their sins, which, though secret and unknown for the present, must, in the ordinary course of events, come to light, to the scandal of the religious society to which they belong. The sealing ordinances of the church are not intended for any who live in the habitual love and practice of any known sin; they must, therefore, dishonour God, and greatly injure their own souls, who receive these seals while living in sin, whether it shall ever come to the knowledge of society or not. But, where there is every probability that their sins will find them out, that the crimes of which they have been guilty will be discovered, the evil is greatly aggravated, as thereby a double scandal is brought upon religion. Such persons shall not prosper, evidences of which are expe-

rienced in almost every religious society of any extent. They double their sin by covering their iniquity with deceit.

They are also chargeable with covering their sin and imagining they shall prosper, who look upon it in a trivial light, or who, to screen themselves from civil punishment or church censure, deny it and abscond. This is to cover iniquity with deceit, to add sin to sin. Open sins, if they affect the rights, the liberties, or the peace and safety of others, come under the cognizance of law. Society is injured, and should be satisfied; and confession of guilt is in the person's own power, and should be given. If they only affect society as matters of scandal, still the church has a claim upon the offender for satisfaction, by confession and reformation. Those, therefore, who seek to hide their crime from the church or from society, by denying them, shall not prosper. "Though hand join in hand, the wicked shall not go unpunished." This is also according to experience and observation, that those who think to hide their crimes by leaving the church whose rules they have violated, whose cause they have dishonoured, whose members they have wounded, and who may have entered into another communion whose door was more wide, and afforded them an easy admission, or who may have turned their back upon every religious society, never have prospered. There is a mark set upon such characters wherever they go, either out of the church, or in the church. "There is no peace, saith my God, to the wicked." They are the Cains of our day.

There are also many who, when they commit sin, imagine they can hide it from God, and think they can prosper. Such is the depravity of our nature, that when we do evil, we not only try to justify our conduct and conceal it from ourselves and those around us, but also from Him against whom all sins are committed, and before whom all things are naked and open. This is an evidence of a guilty conscience, of a fallen nature, which belongs to us who have descended from them by ordinary generation who tried to "hide themselves from the presence of the Lord God amongst the trees of the garden." But all who shall try the experiment will have the same question put to them, if not in time, at death and judgment—"What is this that thou hast done?" Though we may seek deep to hide counsel from the Lord, and say, The Lord cannot see, neither can he do good or avenge evil, we shall discover that he has been an attentive observer of every secret thought, word, and deed, when for all these things we shall be brought into judgment. "Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" The greater part of erroneous views which men have of God proceed from their vain and wicked attempts to hide their sins from him. "They proceed from evil to evil, and they know not me, saith the Lord." Just and scriptural notions of God, who is their witness, and will soon be their Judge, give wicked men great uneasiness in sinning; and, to be free of which, they greedily grasp at error. This, we are told, was the case with the Gentiles, who got the knowledge of the true God banished from their minds; they named gods suited to their own erroneous views and corrupt practices. Alas! that there are so many Christians in name found following such practices, and are punished with similar judgments. "And even as they did not like to retain God in their knowledge, God

gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents; without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Now, if it be asked, How, or in what things is it those persons cannot prosper who try to cover their sins in the different ways already noticed? we answer—

That they cannot prosper in so far as the peace of their own mind is concerned. With guilt upon the conscience, they can have no peace. All their attempts to hide sin from themselves, from their fellows, or from their God, by stifling the convictions of conscience, cannot give solid, lasting peace or comfort in the mean time, or prevent the inward, suppressed flame, from breaking out afterwards with tenfold more vehemence. The fire of a guilty conscience is not put out by these endeavours; it is only smothered. And every effort to cover sin, only adds new fuel to increase the fire that never shall be quenched. "His own iniquity shall take the wicked, and he shall be held with the cords of his own sin."

They cannot prosper in so far as their worldly interests are concerned. They may, in the estimation of many, increase in their worldly affairs for a time, by their unlawful gains, under the cloak of pretensions to religion and integrity of conduct; but a moth is found in all they possess, eating and destroying it. Their riches are a curse to them in the mean time; and in the end they must not only lose their gain, but also their souls. This is particularly applicable to those who have left the communion of the church rather than confess the sins of which they had been guilty, and gone into the world, turned their back upon Christ, his people, his day, and his ordinances, in order to conceal their crimes. Have such apostates prospered? Has not God, whose counsel they have refused, whose authority they have despised, often made their table prove a snare to them, and in the midst of their arrangements and prospects, said—"Thou fool! this night thy soul is required of thine hand? And whose are these things which thou hast provided?" "I have seen the wicked in great power, spreading himself like a green bay tree. Yet he passed away, and lo! he was not; yea, I sought him, but he could not be found." "Mark the perfect man, and behold the upright, for the end of that man is peace. But the transgressors shall be destroyed together; the end of the wicked shall be cut off." They only prosper in this life that have peace with God through our Lord Jesus Christ, who, if they pierce him by their sins, instead of covering them, confess them, and look by faith to him and mourn.

They who cover their sin cannot prosper in what relates to the welfare of their precious and immortal souls. The true welfare or prosperity of the soul consists in fellowship and communion with God and conformity to his image. If our souls prosper and are in health, we will be daily dying to the love and practice of sin, and living unto holiness, without which no man can see the Lord. "For me to live is Christ, and to die is gain." "If ye through the Spirit mortify

the deeds of the body, ye shall live." But if we cover our sins, an refuse to turn from them unto God, and endeavour after new obedience, we are despising the very means which God has appointed to bring our souls into true prosperity, and we make it manifest that we are destitute of those principles which are evidences of spiritual prosperity and growth in grace. Thus, let us not fight against God and ourselves, and think we can prosper, either in things temporal, spiritual, or eternal. If we mourn for our sins evangelically, we shall be comforted; if we confess our sins, God is able and willing to forgive us our sins, and the blood of Jesus Christ cleanses from all sin; if we sow in tears, we shall reap in joy. "Our path shall be as the shining light, which shineth more and more unto the perfect day." "The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger." But if we despise God's counsel, and will have none of his reproof, he will laugh at our calamity, and mock when our fear cometh. "The light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him. Terrors shall make him afraid on every side, and shall drive him to his feet. His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors." Let us guard against covering our sins and thinking we can prosper, lest these things may come upon us in an hour when we look not for them.

DELAWARE.

[From Fairbairn's Typology.]

THE LAW CONTINUED—FURTHER EXCEPTIONS—THE APPOINTMENT OF THE SABBATH.

WE pass now from the objections found in the special declarations connected with the decalogue, to such as are drawn from the nature of the things actually required. It is only in reference to the fourth commandment, the law of the Sabbath, that any objection in this respect is made. But the character of universal and permanent obligation, it is argued, which we would ascribe to the decalogue, cannot properly belong to it, since one of its precepts enjoins the observance of a merely ceremonial institution—an institution strictly and rigorously binding on the Jews, but, like other ceremonial and shadowy institutions, done away in Christ. It would be impossible to enumerate the authors, ancient and modern, who in one form or another have adopted this view. There can be no question that they embrace a very large proportion of the more learned and eminent divines of the Christian church, from the fathers to the present time. Much diversity of opinion, however, prevails among those who agree in the same general view, as to the extent to which the law of the Sabbath was ceremonial, and in what sense the obligation to observe it lies upon the followers of Jesus. In the judgment of some, the distinction of days is entirely abolished as a divine arrangement, and no farther obligatory upon the conscience, than as it may be sanctioned by competent ecclesiastical authority for the purposes of social order and religious improvement. By others, the obligation is held to involve the duty of setting apart an adequate portion of time for the due celebra-

tion of divine worship—the greater part leaving that portion of time quite indefinite, while some would insist upon its being at least equal to what was appointed under the law, if possible, even more. Finally, there are still others, who consider the ceremonial and shadowy part of the institution to have more peculiarly stood in the observance of precisely the seventh day of the week as a day of sacred rest, and who conceive the obligation still in force, as requiring another whole day to be consecrated to religious exercises.

It would require a separate treatise, rather than a single chapter, to take up separately such manifold subdivisions of opinion, and investigate the grounds of each. We must for the present view the subject in its general bearings, and endeavour to have some leading principles ascertained and fixed. In doing this, we might press at the outset the consideration of this law being one of those engraved upon tables of stone, as a proof that it, equally with the rest, possessed a peculiarly important and durable character. For the argument is by no means disposed of, as we formerly remarked, by the supposition of Baehr and others, that the ceremonial, as well as the other precepts of the law, were represented in the ten commandments; and still less by the assertion of Paley, that little regard was practically paid in the books of Moses to the distinction between matters of a ceremonial and moral, of a temporary and perpetual kind. It is easy to multiply assertions and suppositions of such a nature; but the fact is still to be accounted for, why the law of the Sabbath should have been deemed of such paramount importance, as to have found a place among those which were “written as with a pen in the rock for ever?” Or why, if in reality nothing more than a ceremonial and shadowy institute, this, in particular, should have been chosen to represent all of a like kind? Why not rather, as the whole of the genius of the economy might have led us in such a case to expect, should the precept have been one respecting the observance of the great annual feasts, or a faithful compliance with the sacrificial services? It is impossible to answer these questions satisfactorily, or to show any valid reason for the introduction of the Sabbath into the law of the two tables, on the supposition of its possessing only a ceremonial character. But we shall not press more at large the argument in question, nor endeavour to explain the futility of the reasons by which it is met, as in itself it is rather a strong presumption, than a conclusive evidence of the permanent obligation of the fourth command.

It deserves more notice, however, than it usually receives in this point of view, and should alone be almost held conclusive, that the ground on which the obligation to keep the Sabbath is based in the command, is the most universal in its bearing that could possibly be conceived. “Thou shalt remember the Sabbath-day to keep it holy, for in six days the Lord made heaven and earth, the sea and all that is in them, and rested on the seventh day.”

* The Roman Catholics have felt the force of this in reference to their own church, which, like the Jewish, deals so much in ceremonies, and therefore have sometimes, in their catechism, presented the fourth commandment thus: Remember the festivals to keep them holy.

There is manifestly nothing Jewish here; nothing connected with individual interests or even national history; the grand fact, out of which the precept is made to grow, is of equal significance to the whole world; and why should not the precept be the same, of which it forms the basis? God's method of procedure in creating the visible heavens and earth, produced as the formal reason for instituting a distinctive, temporary Jewish ordinance! Could it be possible to conceive a more "lame and impotent conclusion?" And this, too, in the most compact piece of legislation in existence! It seems, indeed, as if God in the appointment of this law had taken special precautions against the attempts which he foresaw would be made to get free of the institution, and that on this account he laid its foundations deep in the original framework and constitution of nature. The law as a whole, and certain also of its precepts, he was pleased to enforce by considerations drawn from his dealings toward Israel, and the peculiar relations which he now held to them. But when he comes to impose the obligation of the Sabbath, he rises far beyond any consideration of a special kind, or any passing event of history. He ascends to primeval time, and, standing as on the platform of the newly created world, dates from thence the commencement and the ordination of a perpetually recurring day of rest. Since the Lord has thus honoured the fourth commandment above the others, by laying for it a foundation so singularly broad and deep, is it yet to be held in its obligation and import the narrowest of them all? Shall this, strange to think, be the only one which did not utter a voice for all times and all generations? How much more reasonable is the conclusion of Calvin, who in this expressed substantially the opinion of all the more eminent reformers: "Unquestionably God assumed to himself the seventh day, and consecrated it when he finished the creation of the world, that he might keep his worshippers entirely free from all other cares, while they were employed in meditating on the beauty, excellence, and splendour of his works. It is not proper, indeed, to allow any period to elapse, without our attentively considering the wisdom, power, justice, and goodness of God, as displayed in the admirable workmanship and government of the world. But because our minds are unsuitable, and are thence liable to wander and be distracted, God in his own mercy, consulting our infirmities, sets apart one day from the rest, and commands it to be kept free from all earthly cares and employments, lest any thing should interrupt that holy exercise.... In this respect the necessity of a Sabbath is common to us with the people of old, that we may be free on one day (of the week,) and so, may be better prepared both for learning and for giving testimony to our faith."*

* Comm. on Ex. xx. 11. The same view is taken in his notes on Gen. ii. 3: "God, therefore, first rested, then he blessed that rest, that it might be sacred among men through all coming ages; he consecrated each seventh day to rest, that his own example might continually serve as a rule," &c. To the same effect, Luther on that passage, who holds, that "if Adam had continued in innocence, he would yet have kept the seventh day sacred," and concludes, "Therefore the Sabbath was, from the beginning of the world, appointed to the worship of God." In my tract on the real opinions of the Reformers on the Sabbath, I have given the views of all the other leading divines of the Reformation. They are of one mind on this branch of the sub-

But then, it is argued, that whatever may have been the reason for admitting the law of the Sabbath into the ten commandments, and engraving it on the tables of stone, it still is in its own nature different from all the rest. They are moral, and because moral, of universal force and obligation, while this is ceremonial, owing its existence to positive enactment, and therefore binding only so far as the enactment itself might be extended. The duties enjoined in the former are founded in the nature of things, and the essential relations in which men stand to God, or to their fellow-men; hence they do not depend on any positive enactment, but are co-extensive in their obligation with reason and conscience. But the law of the Sabbath prescribing one day in seven to be a day of sacred rest, has its foundation simply in the absolute appointment of God, and hence, unlike the rest, is not fixed and universal, but special and mutable.

There is unquestionably an element of truth in this, but the application made of it, in the present instance, is unwarranted and fallacious. It is true that the Sabbath is a positive institution, though intimately connected with God's work in creation; and apart from his command, it could not have been ascertained by the light of reason, that one entire day should at regular intervals be consecrated for bodily and spiritual rest, and especially that one in seven was the proper period to be fixed upon. In this respect we can easily recognise a distinction between the law of the Sabbath, and the laws which prohibit such crimes as lying, theft, or murder. But it does not therefore follow, that the Sabbath is in such a sense a positive, as to be a merely partial, temporary, ceremonial institution, and like others of this description done away in Christ. For a law may be positive in its origin, and yet neither local nor transitory in its destination; it may be positive in its origin, and yet equally needed and designed for all nations and ages of the world.

For of what nature, I ask, is the institution of marriage? The seventh commandment bears respect to that institution, and is thrown as a sacred fence around its sanctity. But is not marriage in its origin a positive institution? Has it any other foundation than the original act of God in making one man and one woman, and positively ordaining, that the man should cleave to the woman, and the two be one flesh? * Wherever this is not recognised, as it

ject. The idea, that the Sabbath was first given to the Israelites in the wilderness, and that the words in Gen. ii. only proleptically refer to that future circumstance, is an after thought—originating in the fond conceit of some Jewish Rabbins, who sought thereby to magnify their nation, and adopted only by such Christian divines as had already made up their minds on the temporary obligation of the Sabbath. The passage, Heb. iv. 3, &c., is also a clear authority in the New Testament scriptures for the primeval institution of the Sabbath. The inspired writer is there speaking of the successive rests of God, into which men have been invited by faith and obedience to enter; and his mentioning the seventh-day rest, in this connexion, as having taken place at the finishing of the works of creation, must imply the appointment of the day for man from that period.

* Gen. ii. 23, 24. This has a great deal more the look of a proleptical statement, than what is written at the beginning of the chapter about the Sabbath, for it speaks of leaving father and mother, while still Adam and Eve alone existed. Yet our Lord regards it as a statement fairly and naturally drawn from the facts of creation, and as applicable to the earlier as to the later periods of the world's history (Matth. xix. 4, 5.)

is not in part at least, in Mahomedan and heathen lands, and by certain infidels of the baser sort in Christendom, there also the moral and binding obligation of the ordinance is also disowned. But can any humble believer disown it? Would he not indignantly reject the thought of its being only a temporary ordinance, because standing, as to its first foundation, in God's method of creation and his ordination thereupon ensuing? Or does he feel himself warranted to assume, that because, after Christ's appearing, the marriage-union was treated as an emblem of Christ's union to the Church, the literal ordinance is thereby changed or impaired? Assuredly not. And why should any deal otherwise with the Sabbath? This too, in its origin, is a positive institution, and was also, it may be, from the first designed to serve as an emblem of spiritual things—an emblem of the blessed rest which man was called to enjoy in God. But in both respects it stands most nearly on a footing with the ordinance of marriage; both alike owed their institution to the formal act and appointment of God; both also took their commencement at the birth of time—in a world unfallen, when, as there was no need for the antitypes of redemption, so no ceremonial types or shadows of these could properly have a place; and both are destined to last till the songs of the redeemed shall have ushered in the glories of a world restored.

The distinction, we apprehend, is often too broadly drawn in discussions on this subject, between the positive and the moral; as if the two belonged entirely to different regions, and but incidentally touched upon each other. As if also the strictly moral part of the world's machinery were in itself so complete and independent, that its movements might proceed of themselves in a course of lofty isolation from all positive enactments and institutions. This was not the case even in paradise, and much less could it be so afterwards. A certain amount of what is positive in appointment is absolutely necessary to settle the relations in connexion with which the moral sentiments are to work and develop themselves. The banks which confine and regulate the current of a river, are not less essential to its existence than the waters that flow within them; for the one mark out and fix the channel which keeps the other in their course. And, in like manner, the moral feelings and affections of our nature must have something outward and positive, determining the kind of landmarks which they are to observe, and the channels through which they are to flow. There may, no doubt, be many things of this nature at different times appointed by God, that are variable and temporary, to suit the present condition of his church and the immediate ends he has in view. But there may also be some coeval with the existence of the world, founded in the very nature and constitution of things, so that the love, which is the fulfilment of all obligation, cannot operate steadfastly or beneficially without them.

The real question, then, in regard to the Sabbath, is, whether such love can exist in the heart, without disposing it to observe the rest there enjoined. Is not the present constitution of nature such, as to render this necessary for securing the purposes which God contemplated in creation? Could mankind, as one great fa-

mily, properly thrive and prosper even in their lower interests, as we may suppose their beneficent Creator intended, without such a day of rest perpetually coming round to refresh their wearied natures? Could they otherwise command sufficient time, amid the busy cares and occupations of life, to mind the higher interests of themselves and their households? Without such a salutary monitor ever and anon returning, and bringing with it time and opportunity for all to attend to its admonitions, would not the spiritual and eternal be lost sight of amid the seen and temporal? Or, to mount higher still, how, without this ordinance, could any proper and adequate testimony be kept up throughout the world in honour of the God that made it? Must not reason herself own it to be a suitable and becoming homage rendered to His sole and supreme lordship of creation, for men on every returning seventh day to cease from their own works, and take a breathing-time to realize their dependence upon him, and give a more special application to the things which concern his glory? In short, abolish this wise and blessed institution, and must not love both to God and man be deprived of one of its best safeguards and most important channels of working—God himself become practically dishonoured and forgotten, and man be worn down with deadening and oppressive toil?

Experience has but one answer to give to these questions. Hence, where the true religion has been unknown, it has always been found necessary to appoint, by some constituted authority, a certain number of holydays, which have often, even in heathen countries, exceeded, rarely any where have fallen short of, the number of God's instituted Sabbaths. The animal and mental, the bodily and spiritual nature of man alike demand them. Even Plato deemed the appointment of such days of so benign and gracious a tendency, that he ascribed them to that pity which "the gods have for mankind, born to painful labour, that they might have an ease and cessation from their toils."* And what is this but an experimental testimony to the truth of God's having ordered his work of creation with a view to the appointment of such an institution in providence? and to his wisdom and goodness in having done so? It is manifest, besides, that while men may of themselves provide substitutes to a certain extent for the Sabbath, yet these never can secure more than a portion of the ends for which it has been appointed, nor could any thing short of the clear sanction and authority of the living God, command for it general respect and attention. The inferior benefits which it carries in its train are not sufficient, as experience has also too amply testified, to maintain its observance, if it loses its hold upon men's minds in a religious point of view. So that there can scarcely be a plainer departure from the duty of love we owe alike to God and man, than to attempt to weaken the foundations of such an ordinance, or to encourage its violation.

If the broad and general view of the subject which has now been given, were fairly considered, the other and minuter objections, which are commonly urged in support of the strictly Jewish character of the Sabbatical institution, would be easily disposed of.

* De Leg. II. p. 787, as quoted by Barrow, vol. V. p. 561.

Even taken apart, there is none of them which, if due account is made of special circumstances, may not be satisfactorily removed.

1. No notice is taken of the institution during the antediluvian and early patriarchal periods of sacred history; the profanation of it is not mentioned among the crimes for which the flood was sent, or fire and brimstone rained upon Sodom and Gomorrah; it never rises distinctly into view as a divine institution till the time of Moses; whence, it is inferred, it only had its commencement then. But how many duties of undoubtedly perpetual and universal obligation might be cut off on similar grounds? And how few comparatively of the sins which we may infer with the utmost certainty to have been practised are noticed in those brief records of the world's history? It is rather, as we might have expected, the general principles that were acted upon—or, in regard to heinous transgressors, the more flagrant misdeeds into which their extreme depravity ran out, that find a place in the earliest portions of sacred history. Besides, even in the later and fuller accounts, it is usual, through very long periods of time, to omit any reference to institutions which were known to have had a settled existence. There is no notice, for example, of circumcision from the time of Joshua to the Babylonish exile; but how fallacious would be the conclusion, from such silence, that the rite itself was not observed? Even the Sabbath, notwithstanding the prominent place it holds in the decalogue and the institutions of Moses, is never mentioned again till the days of Elisha (nearly seven hundred years later,) when we meet with an incidental and passing allusion to it (2 Kings iv. 23.) Need we wonder, then, that in such peculiarly brief compends of history as are given from the creation to Moses, there should be a similar silence?

And yet it can by no means be affirmed, that they are without manifest indications of the existence of a seventh day of sacred rest. The record of its appointment at the close of the creation-period, as we have already noticed, is of the most explicit kind, and is afterwards confirmed by the not less explicit reference in the fourth commandment, of its origin and commencement to the same period. Nor can any reason be assigned one-half so natural and probable as this, for the division of time into weeks of seven days, which meets us in the history of Noah and the later patriarchal times, and of which also very early traces occur in profane history.* Then, finally, the manner in which it first presents itself on the field of Israelitish history; as an existing ordinance, which God himself respected, in the giving of the manna, before the law had been promulgated (Ex. xvi.) is a clear proof of its prior institution. True,

* Gen. viii. 10, 12; xxix. 27. A large portion of the Jewish writers hold, that the Sabbath was instituted at the creation, and was observed by the patriarchs, although some thought differently. References to various of their more eminent writers are given in Meyer, *De Temporibus Sacris et Festis Diebus Hebræorum*, P. ii. c. 9. Selden (*De Jure Nat. et Gent.* L. iii. 12,) has endeavoured to prove that the older Jewish writers all held the first institution of the Sabbath to have been in the wilderness, though by special revelation made known previously to Abraham, and that the notice taken of the subject at the creation is by prolepsis. This, however, does not appear to have been the general opinion among them, certainly not that of some of their leading writers; and as Meyer remarks, it by no means follows from their having sometimes held the proleptical reference in Genesis to the institution of the

indeed, the Israelites themselves seem then to have been in a great measure ignorant of such an institution—not altogether ignorant, as is too commonly taken for granted, but ignorant of its proper observance, so far as to wonder that God should have bestowed a double provision on the sixth day, to relieve them from any labour in gathering and preparing it on the seventh. Habituated as they had become to the manners, and bowed down by the oppression of Egypt, it had been strange, indeed, if any other result should have occurred. Hence, it is mentioned by Moses, and by Nehemiah, as a distinguished token of the Lord's goodness to them, that in consequence of bringing them out of Egypt, he made them to know or gave them his Sabbaths. (Ex. xvi. 29; Deut. v. 15; Neh. ix. 14.)

2. But the institution of the Sabbath was declared to be a sign between God and the Israelites, that they might know that he was the Lord who sanctified them. (Ex. xxxi. 18.) And if a sign or token of God's covenant with Israel, then it must have been a new and positive institution, and one which they alone were bound to observe, since it must separate between them and others. So Warburton,* and a host of others. We say nothing against its having been as to its formal institution of a positive nature, for there, we think, many defenders of the Sabbath have lost themselves.† But its being constituted a sign between God and Israel, neither inferred its entire novelty, nor its special and exclusive obligation upon them. Warburton himself has contended that the bow in the cloud was not rendered less fit for being a sign of the covenant with Noah, that it had existed in the antediluvian period. And still less might the Sabbath's being a primeval institution have rendered it unfit to stand as a sign of the Israelitish covenant, as this had respect not so much to its appointment on the part of God, as to its observance on the part of the people. He wished them simply to regard it as one of the chosen means by which he intended them to become, not only a comfortable and blessed, but also a holy nation. Nor could its being destined for such a use among them, in the least interfere with its obligation or its observance among others. Circumcision was thus also made the sign of the Abrahamic covenant, although it had been observed from time immemorial by various surrounding tribes and nations, from whom still the members of the covenant were to remain separate. And with perfect propriety in both cases. For, it was not the merely external rite or custom which God regarded, but its spiritual mean-

Sabbath in the wilderness, that they therefore denied its prior institution in Paradise. See also Owen's Preliminary Dissertations to his Com. on Heb. Ex. 36; where, further, the notices are gathered which are to be found in ancient heathen sources regarding the primitive division of time into sevens, and the sacredness of the seventh day. As to the ancient nations of the world not observing it, or not being specially charged with neglecting it, the same may be said in reference to the third commandment, the fifth, many of the sins of the seventh, eighth, and ninth. Besides, when they forsook God himself, of how little importance was it how they spent his Sabbaths!

* Divine Leg. B. iv., Note R. R. R. R.

† It has been called a moral-positive command—partly moral and partly positive; in itself a positive enactment, but with moral grounds to recommend or enforce it. See, for example, Ridgely's Body of Divinity, ii. p. 267, who expresses the view of almost all evangelical divines of the period in this country. The distinction, however, is not happy, as the same substantially may be said of all the ceremonial institutions. Moral reasons were connected with them all, and yet they are abolished.

ing and design. When connected with his covenant, or embodied in his law, it was stamped as a religious institution, it acquired a strictly religious use, and only in so far as it was observed with a reference to this, could it fitly serve as a sign of God's covenant.

Indeed, a conclusion precisely the reverse of the one just referred to, should rather be drawn from the circumstance of the Sabbath having been taken for a sign that God sanctified Israel. There can be no question that holiness in heart and conduct was the grand sign of their being his people. In so far as they fulfilled the exhortation, "Be ye holy, for I am holy," they possessed the mark of his children. And the proper observance of the Sabbathical rest, being so distinctly put as a sign of the same, was a proof of its singular importance to the life of religion and morality. This, it virtually implied, would thrive and flourish if the Sabbath was duly observed, but languish and die if it fell into desuetude. Hence, at the close of a long expostulation with the people regarding their sins, and such especially as indicated only a hypocritical love to God, and a palpable hatred or indifference to their fellow-men, the prophet Isaiah presses the due observance of the Sabbath as in itself a sufficient remedy for the evil: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it,"—(Isa. lviii. 13, 14.)

This passage may fitly be regarded as an explanation of the sense in which the Lord meant them to regard the Sabbath as a sign between them and him. And it is clear, on a moment's reflection, that the prophet could never have attached the importance he did to the Sabbath, nor so peculiarly connected it with the blessing of the covenant, if the mere outward rest had been all that the institution contemplated. This is what the objectors we now argue with seem uniformly to take for granted; as if the people were really sanctified when they simply rested every Sabbath day from their labours. The command had a far deeper import, and much more was involved in such a compliance with it, as was to prove a sign between them and God. It was designed at once to carry the heart up in holy affections to its Creator, and outwards in acts of good-will and kindness to man on earth. Hence, its proper observance is so often put, both in the law and the prophets, for the sum of religion. This is frankly admitted by some who urge the objection (for example Barrow,) while they still hold it to have been a ceremonial institution. But we would ask if any other ceremonial institution can be pointed to as having been thus honoured? Are they not often rather comparatively dishonoured, by being placed in a relation of inferiority to the weightier matters of the law? And we might also ask if precisely the same practical value is not attached to the strict religious observance of the Lord's day now, by all writers of piety, and even by those who, with strange perversion

or inconsistency, labour to establish the freedom of Christians from the obligation of the Sabbath? It is one of the burdens, says Barrow, which the law of liberty has taken off us, and yet he has no sooner said it, than he tells us in regard to the very highest and most spiritual duties of this law, that we are much more obliged to discharge them than the Jews could be.* Paley, too, has no sooner tried to get rid of the binding obligation of the Sabbath, than he proceeds to show the necessity of dedicating the Sunday to religious exercises, to the exclusion of all ordinary works and recreations; and still more expressly, in his first sermon, written at a more advanced stage of life, when he knew more personally of the power of religion, he speaks of "keeping holy the Lord's day regularly and most particularly," as an essential mark of a Christian.† The leading reformers were unanimous on this point, as I have shown elsewhere, "holding it to be the duty of all sound Christians to use the Lord's day as one of holy rest to him, and that, by withdrawing themselves, not only from sin and vanity, but also from those worldly employments and recreations which belong only to a present life, and by yielding themselves wholly to the public exercises of God's worship, and to the private duties of devotion, excepting only in cases of necessity or mercy." The learned Rivet, also, who unhappily argued (in his work on the Decalogue) against the obligation of keeping the Sabbath as imposed in the fourth commandment, yet deplored the prevailing disregard of the Lord's day, as one of the crying evils of the times; and Vitranga raised the same lamentation in his day (on Isa. lviii. 13.)

What, then, should induce such men to contend against the strict and literal obligation of the fourth command? They must be influenced by one of two reasons: either they dislike the spirit of holiness that breathes in it, or, loving this, they somehow mistake the real nature of the obligation there imposed. There can be no doubt, that the former is the cause which prompts such as are mere formalists in religion to decry this obligation; and as little doubt, we think, in regard to the Reformers and pious divines of later times, that the latter cause was what influenced them. This we shall find occasion to explain under the next form of objection, to which we now proceed.

3. It is objected, that the Sabbath, as imposed on the Jews, had a rigour and severity in it, quite incompatible with the genius of the gospel: the person who violated its sacredness, by doing ordinary work on that day, was to be punished with death; and so far was the cessation from work carried, that even the kindling of a fire or going out of one's place was interdicted (Ex. xvi. 29; xxxv. 3.) It looks as if men were determined to get rid of the Sabbath by any means, when the capital punishment inflicted on the violators of it, in the Jewish state, is held up as a proof of its transitory and merely national character. For there is nothing of this in the fourth commandment itself; and it was afterwards added to this, in common with many other statutes, as a check on the pre-

* Works, V. p. 565, 568.

† Moral and Polit. Philosophy, B. V. c. 7 and 8, comp. with 1st of the Sermons on several subjects.

sumptuous violation of what God wished them to regard as the fundamental laws of the kingdom. A similar violation of the first, the second, the third, the fifth, the sixth, the seventh commandments, had the same punishment annexed to it; but who would thence argue, that the obligation to practise the duties they required, was binding only during the Old Testament dispensation?

The other part of the objection demands a longer answer; in which we must first distinctly mark what is the precise point to be determined. The real question is, Did the fourth commandment oblige the Jews to any thing which the people of God are under no obligation now to perform? Did it simply enjoin a rigid cessation from all ordinary labour, every seventh day, and did such cessation constitute the kind of sanctification it required? Such unquestionably was the opinion entertained by Calvin and most of the Reformers; who consequently held the Sabbath exacted of the Israelites under this precept, to be chiefly of a ceremonial nature, foreshadowing, through its outward repose, the state of peaceful and blessed rest, which believers were to enjoy in Christ, and like other shadows vanishing when he appeared. There is certainly a colour of truth in this idea, as we shall have occasion to notice under the next objection, but not in the sense understood by them. Their opinion of what the Jewish Sabbath *should* have been, almost entirely coincided with what it actually *was*, after a cold and dead formalism had taken the place of a living piety. But, so far from being justified by the law itself, it is the very notion which our Lord sought repeatedly to expose, by showing the practical impossibility of carrying it out under the former dispensation itself. Parents performed on the Sabbath the operation of circumcising their children; priests did the work connected with the temple-service; persons of all sorts went through the labours necessary to preserve or sustain life in themselves or their cattle; and yet they were blameless—the command stood unimpaired, notwithstanding the performance of such works on the seventh day, for they were not inconsistent with its real design. In regard to all such cases, Christ announced the maxim: “The Sabbath was made for man, not man for the Sabbath,”—the Sabbath, of course, in its original purport and existing obligation—not under any change or modification now to be introduced, for if there had been any intention of that sort, it would manifestly have been out of place then to speak of it—but the Sabbath as imposed in the fourth commandment upon the Israelites:—this Sabbath was made for man, as a means to promote his real interests and well-being, and not as a remorseless idol, to which these were to be sacrificed: “To work in the way of doing good to a fellow-creature, or entering into the employments of God’s worship, is not now, never was, any interference with the proper duties of the Sabbath, but rather a fulfilment of them. ‘Therefore the Son of man is Lord also of the Sabbath,’—He, who is Lord of man must needs also be Lord of that which was made for man’s good—but its Lord, not to turn it to any other purpose than that for which it was originally given, merely to use it myself, and teach you how to use it for the same. You do, therefore, grievously err in supposing it possible for me to do any thing in-

consistent with the design of this institution; for though, as the Father worketh hitherto, I also must work on this day (John v. 17,) so far as the ends of the divine government may require, yet nothing is or can be done by me, which is not in the strictest sense a divine work, and as such suitable to the day of God."*

It is to wrest our Lord's words quite beside the purpose for which they were spoken, to regard him in those declarations he made respecting the Sabbath, as intending to relax the existing law, and bring in some new modification of it. His discourse was clearly aimed at convincing the Jews that this law did not, as they erroneously conceived, absolutely prohibit all work, but work only in so far as the higher ends of God's glory and man's best interests might render needful. Precisely as in the second commandment, the prohibition regarding the making of any graven image or similitude, was not intended simply to denounce all pictures and statues—both, in fact, had a place in the temple itself—but to interdict their employment in the worship of God, so that his worshippers might be free to serve him in spirit and in truth. And as men might have abstained from using these, while still far from yielding the spiritual worship which the second command really required, so they might equally have ceased from ordinary labour on the seventh day, and yet been far from sanctifying it according to the fourth command.

This was distinctly enough perceived by some of the more thinking portion of the Jews themselves. Hence, not only does Philo speak of "the custom of philosophizing," as he calls it, on the seventh day, but we find Abenezra expressly stating, that "the Sabbath was given to man, that he might consider the works of God, and meditate in his law." To the same effect Abarbanel: "The seventh day has been sequestered for learning the divine law, and for remembering well the explanations and inquiries regarding it." As is taught in Gemara Hierosol: "Sabbaths and holidays were only appointed for meditating in the law of God; and therefore it is said, in Medrash Schamoth Rabba, that the Sabbath is to be prized as the whole law." Another of their leading authorities, R. Menasse Ben Isr. even characterizes it as a notable error, to imagine the Sabbath to have been instituted for idleness; for as idleness is the mother of all vice, it would then have been the occasion of more evil than good.†

These comments, wonderfully good to come from such a quarter,

* No texts have been more perverted from their obvious meaning, by the opponents of the Sabbath, than those referred to in Mark ii. 27, 28, about the Son of Man being Lord of the Sabbath, and the Sabbath being made for man, as if the Lord had been there bringing in something new, instead of explaining what was old. The latter is also held "as manifestly implying, that the observance of the Sabbath was not a duty of an essential and unchangeable nature, such as those for which man is especially constituted and ordained," (Bib. Cyclop. art. Sabbath.) But the same may be said of marriage—it was made for man, and not man for it—and seeing, if there be no marriage there can be no adultery, is therefore the seventh command only of temporary obligation? Or, since where there is no property, there can be no theft, and man was not made for property, is the eighth command also out of date? The main point is, Were not they all alike coeval with man's introduction into his present state, and needful to abide with him till its close?

† See Meyer de Temp. Sacris et Festis Diebus Heb., p. 197–199, where the authorities are given at length.

are in perfect accordance with the import of the fourth commandment; that is, if this commandment is to be dealt with by the same mode of interpretation which is made to rule the meaning of the rest—if it is to be regarded simply as prohibiting one kind of works, that those of an opposite kind may be performed. Yet, in strange oversight of this, perhaps also unwittingly influenced by the mistaken views and absurd practices of the Jews, such men even as Calvin and Vitringa held, that in the Jewish law of the Sabbath, there was only inculcated a cessation from bodily labour, and that the observance of this cessation formed the substance of Sabbatical duty.* Their holding this, however, did not, we must remember, lead them to deny the fact of God's having set apart, and men's being in all ages bound to observe, one day in every seven to be especially devoted to the worship and service of God. This, with one voice, they held; but they conceived the primeval and lasting institution of the Sabbath to have been so far accommodated to the symbolical character of the Jewish religion, as to demand almost nothing from the Jews, but a day of bodily rest. And this rest they farther conceived to have been required, not as valuable in itself, but as the legal shadow of better things to come in Christ:—So that they might at once affirm the Jewish Sabbath to be abolished, and yet hold the obligation binding upon Christians to keep, by another mode of observance, one day in seven sacred to the Lord. This is just what they did. And therefore Gualter, in his summary of the views of the divines of the Reformation upon this subject, has brought distinctly out these two features in their opinions—what they parted with and what they retained: “The Sabbath properly signifies rest and leisure from servile work, and at the same time is used to denote the seventh day, which God at the beginning of the world consecrated to holy rest, and afterwards in the law confirmed by a special precept. And although the primitive church abrogated the Sabbath, in so far as it was a legal shadow, lest it should savour of Judaism; yet it did not abolish that sacred rest and repose, but transferred the keeping of it to the following day, which was called the Lord's day, because on it Christ rose from the dead. The use of this day, therefore, is the same with what the Sabbath formerly was among the true worshippers of God.” Only, the particular way, or kind of service, in which it is now to be turned to this sacred use, is different from what it was in Judaism, and he goes on to describe how the Reformers thought the day should be spent: viz. in a total withdrawing from worldly cares and pleasures, as far as practicable, and laying out the time in the public and private exercises of worship.†

* Calvin. Inst. II. c. 8. Vitringa Synagog. vet. II. c. 2, and com. on Isa. c. lvi.

† I have entered so fully into the views of the Reformers, because their sentiments on this subject are almost universally misunderstood, even by theologians, and their names have often been abused, and indeed still are so, to support views which they would themselves have most strongly reprobated. The ground of the whole error lay in their not rightly understanding—what, indeed, is only now coming to be properly understood—the symbolical character of the Jewish worship. They viewed it too exclusively in a typical aspect, in its reference to gospel things, and saw but very dimly and imperfectly its design and fitness to give a present expression to the faith and holiness of the worshipper. Hence, *positive* institutions were considered as altogether the same with *ceremonial*, and the services connected with them as all

It does not offer the least contrariety to the interpretation we have given of the fourth commandment, as affecting the Jews, that Moses on one occasion enjoined the people not to go out of their place or tents on the Sabbath-day. For that manifestly had respect to the gathering of the manna, and was simply a prohibition against their going out, as on other days, to obtain food. Neither is the order against kindling a fire on the Sabbath any argument for an opposite view; for it was not less evidently a temporary appointment, suitable to their condition in a wilderness of burning sand, necessary there perhaps to ensure even a decent conformity to the rest of the Sabbath, but palpably unsuitable to the general condition of the people, when settled in a land which is subject to great vicissitudes, and much diversity as to heat and cold. It was in fact plainly impracticable as a national regulation; and was not considered by the people at large binding on them in their settled state, as may be gathered from Josephus noticing it as a peculiarity of the Essenes, that they would not kindle a fire on the Sabbath. (Wars, B. II. c. 8, § 9.) Indeed, it is no part of the fourth commandment, fairly interpreted, to prohibit ordinary labour, excepting in so far as it tends to interfere with the proper sanctification of the time to God, and this in most cases would rather be promoted, than hindered, by the kindling of a fire for purposes of comfort and refreshment. So we judge, for example, in regard to the sixth commandment, which, being intended to guard and protect the sacredness of man's life, does not absolutely prevent all manner of killing, nay, may sometimes rather be said to require this, that life may be preserved. In like manner, it was not work in the abstract that was forbidden in the fourth commandment, but work only in so far as it interfered with the sanctified use of the day. And the endless restrictions and limitations of the Jews, in our Lord's time

of necessity, bolily, typical, shadowy, therefore done away in Christ. In this way superficial readers, who glance only at occasional passages in their writings, and do not take these in connexion with the whole state of theological opinion then prevalent regarding the old and new dispensations, find no difficulty in exhibiting the Reformers as against all Sabbatical observances; while, if it suited their purpose to look a little farther, another set of passages might be found, which seem to conclude the very reverse. Archbishop Whately says, (Second Series of Essays, p. 206,) that the English Reformers were almost unanimous in disconnecting the obligation regarding the keeping of the Lord's day among Christians, from the fourth commandment, and resting it simply on the practice of the apostles and the early church—thus making the Christian Lord's day an essentially different institution from the Jewish Sabbath. We don't need to investigate the subject separately as it affects them, for their opinions, as the Archbishop indeed asserts, agreed with those of the Continental Reformers. But we affirm, that the Reformers, as a body, *did* hold the divine authority and binding obligation of the fourth command, as requiring one day in seven to be employed in the worship and service of God, admitting only of works of necessity and of mercy to the poor and afflicted. The release from legal bondage, of which they speak, included simply the obligation to keep precisely the seventh day of the week, and the external rest, which they conceived to be so rigorously binding on the Jews, that even the doing of charitable works was a breach of it—the very mistake of the Pharisees. In its results, however, the doctrinal error regarding the fourth commandment has been very disastrous even in England, but still more so on the Continent. However strict the Reformers were personally, as to the practical observance of the Lord's day—so strict, especially in Geneva, that they were charged by some with Judaizing—the separation they made here between the law and the gospel soon wrought most injuriously upon the life of religion; and the saying of Owen was lamentably verified: "Take this day off from the basis wherupon God hath fixed it, and all human substitutions of any thing in the like kind, will quickly discover their own vanity."

and since, about the Sabbath day's journey, and the particular acts that were, or were not lawful on that day, are only to be regarded as the wretched puerilities of men, in whose hands the spirit of the precept had already evaporated, and for whom nothing more remained than to dispute about the bounds and lineaments of its dead body.

4. But then, there is an express abolition of Sabbath-days in the gospel, as the mere shadows of gospel realities; and the apostle expressly discharges believers from judging one another regarding their observance, and even mourns over the Galatians, as bringing their Christian condition into doubt, by observing days and months and years. We shall not waste time by considering the unsatisfactory attempts, which have frequently been made to account for such statements, by many who hold the still abiding obligation of the fourth commandment. But supposing this commandment simply to require, as we have endeavoured to show it does, the withdrawal of men's minds from worldly cares and occupations, that they might be free to give themselves to the spiritual service of God, is it conceivable from all we know of the apostle's feelings, that he would have warned the disciples against such a practice as a dangerous snare to their souls, or raised a note of lamentation over those who had adopted it, as if all were nearly gone with them? Is there a single unbiassed reader of his epistles, who would not rather have expected him to rejoice in the thought of such a practical ascendency being won for the spiritual and eternal world, over the temporal and earthly? It is the less possible for any one to doubt this, when it is so manifest from his history, that he *did* make a distinction of days in this sense, by every where establishing the practice of religious meetings on the first day of the week, and exhorting the disciples to observe them aright. When he, therefore, writes against the observing of days, it must plainly be something of a different kind he has in view. And what could that be, but just the lazy, corporeal, outward observance of them, which the Jews had now come to regard as composing much of the very substance of religion, and by which they largely fed their self-righteous pride? Sabbath-days in this sense, it is certainly no part of the gospel to enforce; but neither was it any part of the law to do so; Moses, had he been alive, would have denounced them, as well as the ambassador of Christ.

But this, it may, perhaps, be thought scarcely reaches the point at issue; for the apostle discharges Christians from the observance of Sabbath-days, not in a false and improper sense, but in that very sense in which they were shadows of good things to come—placing them on a footing in this respect with distinctions of meat and drink. It is needless to say here, that all the feast days of the Jews, being withdrawn from a common to a sacred use, were called Sabbaths, and that the apostle alludes exclusively to these.* There can be no doubt, indeed, that they were so called, and are

* This is Haldane's explanation in his appendix to his Com. on Romans, as it had also been that of Ridgely's and others in former times. But if that explanation were right—if the apostle really intended to except what the world at large pre-eminently understood by Sabbath-days it would be impossible to acquit him of using language almost sure to be misunderstood.

also included here; but not to the exclusion of the seventh-day Sabbath, which, from the very nature of the case, was the one most likely to be thought of by the Colossians. Unless it had been expressly excepted, we must in fairness suppose it to have been at least equally intended with the others. But the truth is simply this: what the observance of the seventh-day Sabbath was not necessarily, or in itself, it came to acquire in the general apprehension from the connexion it had so long held with the symbolical services of Judaism. In its original institution there was nothing in it properly shadowy or typical of redemption; for it commenced before sin had entered, and while yet there was no need for a Redeemer. Nor was there any thing properly typical in the observance of it imposed in the fourth commandment; for this was just a substantial re-enforcement of the primary institution, only with a reference in the letter of the precept to the circumstances of Israel, as the destined possessors of Canaan. But becoming then associated with a symbolical religion, in which spiritual and divine things were constantly represented and taught by means of outward and bodily transactions, the bodily rest enjoined in it, came to partake of the common typical character of all their symbolical services. The same thing happened here, as with circumcision, which was the sign and seal of the Abrahamic covenant of grace, and had no immediate connexion with the law of Moses: while yet it became so identified with this law, that it required to be supplanted by another ordinance of precisely similar import, when the seed of blessing arrived, which the Abrahamic covenant chiefly respected. So great was the necessity for the abolition of the one ordinance, and the introduction of the other, that the apostle virtually declares it to have been indispensable, when he affirms those, who would still be circumcised, to be debtors to the whole law. At the same time, the original design and spiritual import of circumcision, he testifies to have been one and the same with baptism—calls baptism, indeed, the circumcision of Christ (Col. ii. 11,)—and, consequently, apart from the peculiar circumstances arising out of the general character of the Jewish religion, the one ordinance might have served the purpose contemplated as well as the other.

So with the Sabbath. Having been engrafted into a religion so peculiarly symbolical as the Mosaic, it was unavoidable, that the bodily rest enjoined in it should acquire, like all the other outward things belonging to the religion, a symbolical and typical value. For that rest, though by no means the whole duty required, was yet the substratum and groundwork of the whole: the heart, when properly imbued with the religious spirit, feeling in this very rest a call to go forth and employ itself on God. To aid it in doing so, suitable exercises of various kinds would, doubtless, be commonly resorted to;* but not as a matter of distinct obligation, rather as a supplementary help to that quiet rest in God, and imitation of his doings, to which the day itself invited. This end is

* 2 Kings iv. 23, where the Shunamite woman's husband expressed his wonder that she should go to the prophet, when it was neither new moon nor Sabbath, implies, that it was customary to meet for social exercises on these days.

the same also which the gospel has in view, but which it seeks to accomplish by means of more active services and direct instruction. The end under both dispensations was substantially the same, with a characteristic difference as to the manner of attaining it, corresponding to the genius of the respective dispensations—the one making more of the outward, the other addressing itself to the inward man. Hence the mere outward, bodily rest of the Sabbath came, by a kind of unavoidable necessity, to acquire of itself a sacred character—although ultimately carried to an improper and unjustifiable excess, by the carnality of the Jewish mind. And hence too, when another state of things was introduced, it became necessary to assign to such Sabbaths a place among the things that were done away, and so far to change the ordinance itself as to transfer it to a different day, and even call it by a new name. But as baptism is Christ's circumcision, so the Lord's day is his Sabbath, and to be in the Spirit on that day, worshipping and serving him in the spirit of his gospel, is to take up the yoke of the fourth commandment.

5. This touches on, and partly answers, another objection—the only one of any moment that still remains to be adverted to—that derived from the change of day, from the last to the first day of the week. This was necessary, not only, as Horsley says,* to distinguish Christian from Jew, but also to distinguish Sabbath from Sabbath—a Sabbath growing up amid symbolical institutions, which deeply imbued it with a spirit of quiet repose, and a Sabbath not less marked, indeed, by a withdrawal from the cares and occupations of worldly business, but much more distinguished by spiritual employment and active energy, both in doing and receiving good. Such a change in its character was clearly indicated by our Lord, in those miracles of healing which he purposely performed on the Sabbath, that his followers might now see their calling, to use the opportunities presented to them on the day of bodily rest, to minister to the temporal or the spiritual necessities of those around them. And in fitting correspondence with this, the day chosen for the Christian Sabbath was the first day of the week—the day on which Christ rose from the dead—that he might enter into the rest of God, after having finished the glorious work of redemption. But that rest, how to be employed? Not in vacant repose, but in an incessant, holy activity, in directing the affairs of his mediatorial kingdom, and diffusing the inestimable blessings he had purchased for men. A new era then dawned upon the world, which was to give an impulse, hitherto unknown, to all the springs of benevolent and holy working; and it was meet that this should communicate its impress to the day, through which the gospel was specially to develop its peculiar genius and proper tendency. But pre-eminent as this gospel stands above all earlier revelations of God, for the ascendancy it gives to the unseen and eternal, over the seen and temporal, it would surely be a palpable contrariety to the whole spirit it breathes, and the ends it has in view, if now, on the Lord's day, the things of the world were to

* Works, vol. i. p. 356. The greater part of his three Sermons is excellent, though he does not altogether avoid, we think, some of the misapprehensions referred to above.

have more, and the things of God less, of men's regard than formerly on the Jewish Sabbath. Least of all could any change have been intended in this direction; and the only change in the manner of its observance, which the gospel itself warrants us to think of, is the greater amount of spiritual activity to be put forth on it, flowing out in suitable exercises of love to God, and acts of kindness and blessing toward our fellow-men.

What though the Gospel does not expressly enact this change of day, and in so many words enjoin the disciples to hallow the ordinances after the manner now described? It affords ample materials for every one gathering the mind of God in this respect, who is really anxious to learn it; and what more is done by it in regard to the ordinances of worship generally, or to any thing in God's service connected with external arrangements? It is the characteristic of the Gospel to unfold great truths and principles, and only briefly to indicate the proper manner of their development and exercise in the world. But can any one in reality have imbibed these, without cordially embracing, and to the utmost of his power improving, the advantages of such a wise and beneficent institution? Or, does the Christian world now not need its help, as much as the Jewish did of old? Even Tholuck, though he still does not see how to give the Christian Sabbath the right hold upon the conscience, yet deplors the prevailing neglect of it as destructive to the life of piety, and proclaims the necessity of a stricter observance. "Spirit, spirit! we cry out: but should the prophets of God come again, as they came of old, and should they look upon our works—Flesh, flesh! they would cry out in response. Of a truth, the most spiritual among us cannot dispense with a rule, a prescribed form, in his morality and piety, without allowing the flesh to resume its predominance. The sway of the Spirit of God in your minds is weak; carry, then, holy ordinances into your life."*

It is not unimportant to state farther in regard to the change of day from the last to the first day of the week, that while strong reasons existed for it in the mighty change that had been introduced by the perfected redemption of Christ, no special stress appears, even in the Old Testament scripture, to have been laid on the precise day. Manifestly the succession of six days of worldly occupation, and one of sacred rest, is the point chiefly contemplated there. So little depended upon the exact day, that on the occasion of renewing the Sabbatical institution in the wilderness, the Lord seems to have made the weekly series run from the first

* Sermons, Bib. Cab. vol. xxviii. p. 13. The absolute necessity of a strict observance of the Lord's day to the life of religion, is well noted in a comparison between Scotland and Germany, by a shrewd and intelligent observer—Mr. Laing, in his notes on the Pilgrimage to Treves, ch. x. He does not profess to state the theological view of the subject, and even admits there may be some truth in what is sometimes pleaded for a looser observance of the day, especially in regard to those situated in large towns—but still holds the necessity of a well-spent Sabbath to produce and maintain a due sense of religion, and attributes the low state of religion in Germany very much to their neglect of the Sabbath. He justly says, the strict observance of Sunday "is the application of principle to practice by a whole people; it is the working of their religious sense and knowledge upon their habits; it is the sacrifice of pleasures, in themselves innocent, and these are the most difficult to be sacrificed, to a higher principle than self-indulgence; such a population stands on a much higher moral and intellectual step than the population of the Continent," &c.

giving of the manna. His example, therefore, in the work of creation, was intended merely to fix the relative proportion between the days of ordinary labour and those of sacred rest—and with that view is appealed to in the law. Nor, since redemption is to man a still more important work than creation, can it seem otherwise than befitting, to a sanctified mind, that such an alteration should have taken place in the relative position of the days, as might serve for a perpetual memorial, that this work also was now finished. How much more, when the alteration is known to have been made under the eye, and, doubtless, with the sanction of inspired authority!*

In conclusion, we deem the law of the Sabbath, as interpreted in this chapter, to have been fully entitled to a place in the standing revelation of God's will concerning man's duty, and to have formed no exception to the perfection and completeness of the law:—

(1.) Because, first, there is in such an institution, when properly observed, a sublime act of holiness. The whole rational creation standing still, as it were, on every seventh day as it returns, and looking up to its God—what could more strikingly proclaim, in all men's ears, that they have a common Lord and Master in heaven? It reminds the rich, that what they have is not properly their own—that they hold all of a superior—a superior who demands that on this day the meanest slave shall be as his master—nay, that the very beast of the field shall be loosed from its yoke of service, and stand free to its Creator. No wonder that proud man, who loves to do what he will with his own, and that the busy world, which is bent on prosecuting with restless activity the concerns of time, would fain break asunder the bands of this holy institution. For it speaks aloud of the overruling dominion and rightful supremacy of God, which they would willingly cast behind their backs. But the heart that is indeed charged with the principles of the gospel, how can it fail to call such a day the holy of the Lord and honourable? Loving God, it cannot but love what gives it the opportunity of holding such near communion with him.

(2.) Secondly, because it is an institution of mercy. In perfect harmony with the gospel it breathes good-will and kindness to men. It brings, as Coleridge well expressed it, fifty-two spring days every year to this toilsome world; and may justly be regarded as a sweet remnant of Paradise, mitigating the now inevitable burdens of life, and connecting the region of bliss that has been lost, with the still brighter glory that is to come. As in the former aspect there is love to God, so here there is love to man.

(3.) Lastly, we uphold its title to a place in the permanent re-

* Professor Lee of Cambridge, in his *Dissertations* (i. s. 11), enters into some statements to show that the Sabbath appointed to the Israelites was in reality the sixth day of the week, and not the seventh, which the patriarchs had observed, and that when again changed to the first at Christ's resurrection, the primitive and patriarchal institution was literally restored. We are not satisfied with the proof adduced; and we should attach no importance to the point if it were proved. It is plain, scripture does not, otherwise more would have been said on it; and, indeed, the main argument is weakened rather than strengthened, by going into such minuteness, and pressing the exact day.

velation of God's will to man, because of its eminent use, and absolute necessity to promote men's higher interests. Religion cannot properly exist without it, and is always found to thrive as the spiritual duties of the day of God are attended to and discharged. It is, when duly improved, the parent and the guardian of every virtue. In this practical aspect of it, all men of serious piety substantially concur; and as a specimen of thousands, which might be produced, we conclude with simply giving the impressive testimony of Owen: "For my part, I must not only say, but plead, whilst I live in this world, and leave this testimony to the present and future ages, that if ever I have seen any thing of the ways and worship of God, wherein the power of religion or godliness hath been expressed; any thing that hath represented the holiness of the gospel and the Author of it; any thing that looked like a prelude to the everlasting Sabbath and rest with God, which we aim, through grace, to come unto, it hath been there, and with them, where, and among whom, the Lord's day hath been held in highest esteem, and a strict observation of it attended to, as an ordinance of our Lord Jesus Christ. The remembrance of their ministry, their walk and conversation, their faith and love, who in this nation have most zealously pleaded for, and have been in their persons, families, parishes, or churches, the most strict observers of this day—will be precious to them that fear the Lord, whilst the sun and moon endure. Let these things be despised by those who are otherwise minded; to me they are of great weight and importance."

SKETCHES OF SCOTTISH CHURCH HISTORY.

[Continued from page 41.]

As a final resource to support their sinking credit, the priests contrived once more to get up a miracle, the last they attempted in Scotland. Public notice was given, that on a certain day, at the chapel of our Lady of Loretto, near Musselburgh, they intended to put the truth of their religion to the test, by curing a young man who had been born blind. A great multitude collected to witness the miracle; and there, sure enough, was the young man, apparently stone blind, accompanied by a procession of monks, who, after solemnly invoking the assistance of the Virgin, made him open his eyes, to the astonishment of the beholders. But among the crowd there was one Colville of Cleish, a brave gentleman and a good protestant, who immediately suspected the trick. He took the young man home to his lodgings, and locking the door, prevailed upon him, partly by threats and partly by promises, to reveal the whole secret. It appeared that while in the service of the nuns of Sciennes, near Edinburgh, the boy had acquired the faculty of turning up the white of his eyes, and keeping them in that position so as to appear blind. The monks having come to the knowledge of this, thought of turning it to some account, and having kept him for some years concealed, so as not to be easily recognised by his old acquaintances, they had first sent him out to beg as a blind pauper, and now produced him to act his part on the occasion referred to. To confirm his narrative, the lad "played his paivie" before Colville, by "flying up the lid of his eyes, and casting up the white," to perfection. Upon this, Colville exposed the whole story, and made the young man repeat his exhibition at the cross of Edinburgh, to the confusion of the whole fraternity of monks and friars, who would, no doubt, have wreaked their vengeance on their former tool, and made him blind enough, had not

Cleish stood beside him with his drawn sword, while he made his confession, and placing him, when he had done, on his own horse, carried him off to Fife.*

It is a great mistake to suppose that the Scottish reformation originated with the common people, or in the spirit of rebellion. It would be much nearer the truth to say that Scotland was reformed by her noblemen and gentlemen. At both the periods of her reformation, the flower of her nobility took the lead; her principal reformers were men of superior education as well as high rank; and many of the first protestant preachers were converted ecclesiastics, who continued to officiate in the church, after having abandoned the mummeries of popery, and become genuine pastors of Christ's flock. And though, unfortunately, the crown was unfavourable to the reformation, it was not until every other method had been tried, and tried ineffectually, that the protestant noblemen and gentry found it necessary to bind themselves by solemn oaths for mutual defence, and to hazard their lives in the cause of religion.

The first *band* of this description was formed in December, 1557, and was subscribed by the leading nobles and gentlemen of the land. The demands of these reformers were at first exceedingly few and simple; but it is remarkable that, among these, even at this early stage of the reformation, the most prominent place was given to the popular election of ministers. They requested "that public prayers, and the administration of the sacraments, should be celebrated by ministers in their mother tongue, that all the people might understand them; that the election of ministers, *according to the custom of the primitive church, should be made by the people*; and that they who presided over that election should inquire diligently into the lives and doctrines of all that were to be admitted."† The principal persons among the nobility and landed gentry, "into whose hearts the Lord God of our fathers did put such a thing as this, to beautify the house of the Lord," and whose names deserve to be held by all Scotsmen in everlasting remembrance, were—Archibald, Earl of Argyle; Lord James Stewart, afterwards Earl of Murray, and commonly called the Good Regent, the Earl of Glencairne, the Earl of Morton, the Earl of Rothes, Archibald Lord of Lorne, Lords Ochiltree, Yester, and Boyd; Sir James Sandilands of Calder, John Erskine of Dun, and a large proportion of the lesser barons. The feudal system, which then prevailed in Scotland, gave these noblemen and gentlemen the virtual command of the whole community; they reigned on their estates like so many princes. These were not the men, when once enlightened by the truth, tamely to submit to priestly domination. They had long been disgusted by the manners of the higher clergy, who, though in general mean or base-born persons, had claimed precedence of the ancient nobility, thrust themselves into places of power, and appropriated to themselves the greater share of the national wealth. On the other hand, they saw that the reformed preachers, who were in general the sons or relatives of persons of rank, were men of principle and self-denial, mainly bent on the promotion of the spiritual interests of their countrymen. For some time they contented themselves with protecting these good men from the vengeance of the prelates; and providing, by an act of council, that "it should be lawful for every one that could read, to use the English version of the Bible, until the prelates should publish a more correct one,"—an act which, by giving "free course to the word of the Lord," had great influence in promoting the reformation.

Hamilton, archbishop of St. Andrew's, hearing that Argyle kept one of these ministers, Mr. John Douglas, in his castle as his chaplain, sent the earl a coaxing letter, in which, after declaring he felt "bound in conscience" to

* Row's Hist. MS., p. 356; Life of Knox, i. 321.

† Spotswoode, p. 169; Knox, p. 120.

inquire into this matter, and representing the danger to which he exposed himself and his honourable family, by defection from the church, he exhorted his lordship to rid himself, "in some honest fashion," of Douglas, that perjured apostate who had seduced him, offering to provide him with a learned preacher, who, he would "lay his soul in pawn," would teach him no other than true doctrine. The earl's answer is respectful but spirited, and contains some shrewd hints which the archbishop could not fail to apply to himself! "Your lordship declares that there are delations of sundry points of heresy, upon that man called Douglas. I have heard him teach no articles of heresy, but that which agrees with God's word. Your lordship regards your conscience; I pray God that ye do so, and examine your conscience well. He preaches against idolatrie; I remit to your lordship's conscience gif that be heresie or not. He preaches against adulterie and fornication; I refer that to your lordship's conscience. He preaches against hypocrisie; I refer that to your lordship's conscience. He preaches against all manner of abuses of Christ's sincere religion; I refer that to your lordship's conscience. My lord, I exhort you, in Christ's name, to weigh all these affairs in your conscience, and consider if it be your dutie, not only to thole this, but in like manner to do the same. Your lordship says you would take the labour to get me a man to instruct me in your catholick faith. God Almightie send us mony of that sort, that will preache trewly, and naething but ane catholick universal Christian faith; for we Hieland rude people has *mister of them* (much need of them.) And if your lordship wald get me sic a man, I sould provide him a corporal living, with great thanks to your lordship. And because I am able to sustain more than ane of them, I will request your lordship to provyde me as many as you can: for *the harvest is grit, and the labouraris are few.*"

We beg to make a remark here, once for all, on the style of these extracts and anecdotes. Since the introduction of the English dialect into our country the Scottish has been disused by almost all except the humbler classes of society, and hence has become associated in some minds with rudeness and vulgarity. But at the present era of our history, and for many years after, the language of the court, the bench, and the pulpit, of our kings and queens, and the finest ladies and gentlemen of the day, though differing materially in its pronunciation from the coarse dialect or *patois* which now prevails, was universally Scottish. This very obvious statement seems called for, when we find such sentiments as those we have now given actually stigmatized as "vulgar scurrility!" There can be no question that much of the disgust which some profess to feel at the sayings of our worthy ancestors, may be traced to the mere circumstance that their thoughts and feelings, truly noble and refined as they were in themselves, and as they might have appeared in an English dress, were unfortunately uttered in their own mother-tongue.

But to proceed. The nobility and gentry resolved to do every thing in their power to suppress idolatry, and advance "the preaching of the evangel," as they well termed the reformation; and yet, anxious to proceed in the most orderly manner, presented supplications to the queen regent, humbly craving the reform of some of the most glaring abuses of the church. The queen, however, who was a determined papist, a Frenchwoman, and acting under foreign influence, instead of listening to these petitions, had concurred with the bishops to summon the reformed ministers to Edinburgh; and in order to get the gentry out of the way, had issued an order for them to march to the border. The gentlemen of the west, on their way through Edinburgh, discovered the plot, and were so indignant, that they went resolutely in a body to the palace, entered the queen's chamber, where they found her surrounded with her priests, and bitterly complained of the deception. Her majesty attempted to soothe them with fair speeches; but Chalmers of Gathgirth, a gruff old baron, who was very zealous in the cause, cut her short by saying,

"Madam, we know that this is the malicious device of those jaivels (the bishops,) and of that bastard (Hamilton, the archbishop) that standeth by you; but we vow to God we shall make a day of it! They oppress us and our tenants, to feed their idle bellies; they trouble our preachers, and would murder them and us! Shall we suffer this any longer? No, madam, it shall not be!" So saying, he clapt on his steel bonnet, and the rest of the gentlemen followed his example. Alarmed for the bodily safety of the bishops, who were trembling from head to foot, the queen interfered, and sent the unceremonious gentlemen away, with fair promises of protection to the ministers.

These promises were not long kept. The queen, after dissembling awhile with the reformers, at length threw off the mask, and avowed her determination to suppress the reformation by force. It is often seen that, on the eve of some great deliverance to the church, her enemies are permitted, before their final overthrow, to gain a temporary advantage; and so it was now. The queen's brothers, the princes of Lorraine, who were the most ambitious of men, and the most bigoted of papists, had formed a gigantic conspiracy for dethroning Elizabeth, and recovering England and Scotland to the dominion of Rome. For this purpose it was deemed necessary to despatch French troops into our country, to subdue the refractory Scots, and extinguish the heresy which had sprung up among them. Our fathers, it may be easily supposed, viewed these foreign allies with no small jealousy. The lords and gentlemen, taking the alarm, began to prepare for self-defence; but not till they had used every expedient, without success, to prevent matters from coming to an extremity. The queen declared that, "in spite of them, all their preachers should be banished from Scotland, though they should preach as well as St. Paul:" and when reminded of her former promises, she replied, that "it became not subjects to burden their princes with promises, further than they pleased to keep them." A proclamation was issued, prohibiting any person from preaching without authority from the bishops; and on hearing that this proclamation was disregarded, she summoned four of the preachers, Paul Methven, John Christison, William Harlow, and John Willock, to stand trial at the justiciary court of Stirling, for usurping the ministerial office, and exciting sedition among the people. The trial was appointed to take place on the 10th of May, 1559.

Such was the critical state of affairs, when an individual suddenly appeared on the stage, the report of whose arrival in Scotland spread a panic among the Popish clergy from which they never recovered, and who was destined to do more for the cause of the reformation than all the nobles of Scotland, with their armed followers, could have effected;—need I say, that individual was John Knox?

As the life of this reformer forms the subject of a work with which many of the readers of these pages may be familiar, we need not dwell on his previous history. Suffice it to say, that John Knox was born at Gifford, a village near Haddington, in the year 1505; that he was a fellow-student of the famous George Buchanan, who was classical tutor to James VI., and one of the most learned men of his age; and that it was not long before both Buchanan and Knox embraced the reformed religion, with all the ardour of youth, and all the firmness of strong and cultivated minds. Knox had formed a strong attachment to George Wishart, and waited constantly on his person, bearing the two-handed sword which was carried before him, from the time that the attempt was made to assassinate him at Dundee. When Wishart was apprehended, Knox insisted for liberty to accompany him; but the martyr dismissed him with this reply, "Nay, return to your bairns (meaning his pupils,) and God bless you; *ane is sufficient for a sacrifice*." After the assassination of Beaton, he retreated for safety to the castle of St. Andrew's, which was then held by the conspirators. Knox had, before his conversion, entered into priest's orders; and while he remained in the castle, he was unexpectedly

called upon to officiate to the Protestants who had there sought refuge. But the castle having surrendered, he was sent, with other prisoners, to the galleys. Upon regaining his liberty, he repaired to England, where he remained till the death of that good prince, Edward VI., when the fires of persecution, kindled by the bloody Mary, compelled him to flee to Geneva, and he accepted the charge of the English congregation in that city. But during all his wanderings, his heart was fixed on his native country. With the friends of the reformation there he kept up a constant correspondence; and he at last resolved to devote himself, at all hazards, to the work of emancipating Scotland from the darkness and thralldom of Popery. He arrived, as we have already seen, at a period when his presence was much required, and at a crisis for which his character was admirably adapted. Possessing firm and high-toned principle, the foundations of which were deeply laid in sincere piety and profound acquaintance with the Scriptures; endowed with talents of no common order, and an eloquence popular and overwhelming; ardent in his feelings, indefatigable in his exertions, daring and dauntless in his resolutions, John Knox was the man, and almost the only man of his time, who seemed to be expressly designed by the hand of Providence for achieving the lofty and adventurous enterprise to which he now consecrated himself, spirit, and soul, and body.

His arrival in Scotland was not long concealed from the clergy. On the morning after he landed at Leith, a person came to the monastery of the gray friars, where the provincial council was sitting, with the information that John Knox was come from France, and had slept the last night in Edinburgh. The priests were panic-struck with the intelligence, the council was dismissed in confusion, a messenger was despatched to the queen, and within a few days Knox was proclaimed an outlaw and a rebel. Undismayed by this sentence, he did not hesitate a moment on the course he should pursue. He determined to present himself voluntarily at Stirling, where the Protestant ministers had been summoned to stand their trial. Having remained only a single day in Edinburgh, he hurried to Dundee, where he found the principal Protestants already assembled, with the intention of accompanying their ministers to the place of trial, and avowing their adherence to the doctrines for which they were accused. Accompanying them to Perth, Knox preached a sermon in that town, in which he exposed the idolatry of the mass and image-worship. The audience had peaceably dismissed, when one of the priests, as if in contempt of the doctrine just delivered, began to celebrate mass. A boy uttered some mark of disapprobation, and was struck by the priest; the boy retaliated by throwing a stone at his aggressor, which happened to break one of the images. This, in the excited state of the public mind, operated as a signal to some of the people who lingered on the spot; and in a few minutes the altar, images, and all the ornaments of the church, were torn down and trampled under foot. The noise soon collected a mob, who flew, by a sudden and irresistible impulse, on the monasteries; and notwithstanding the interposition of the magistrates, and the entreaties of Knox and the other ministers, the fury of the people could not be restrained till these costly edifices were reduced to a heap of smoking ruins. This tumult was quite unpremeditated, and confined to the lowest of the inhabitants, or, as Knox calls them, "the rascal multitude." The queen-regent, however, glad of a pretext to crush the reformation, magnified this accidental riot into a designed rebellion, and, imputing the whole blame to the Protestants, assembled an army to avenge the insult.

Nothing was farther at this time from the minds of the reformers than to excite rebellion, or to gain their purpose by violent and unconstitutional means. "Cursed be they," was their language to her majesty, "that seek effusion of blood, war, or dissension. Let us possess Christ Jesus, and the benefit of his evangel, and none within Scotland shall be more obedient subjects than

we shall be." They soon discovered, however, that the pledge of their allegiance was to be the renunciation of their religion; and that nothing would satisfy the queen and her advisers, but the suppression of the reformation by fire and sword. This brought matters to a crisis. When lord Ruthven, who was sheriff and provost of Perth, was commanded by her majesty to go home and suppress the reformed opinions in his jurisdiction, he told her very plainly, "that in what concerned their bodies his charge was to keep them in order, but what concerned their souls was neither in his commission, nor would he meddle with it." And lord James Stewart, having been severely blamed by Francis, the husband of Mary queen of Scots, for taking part with the reformed, and charged "upon his allegiance" to leave them, boldly replied, "that he had done nothing against his allegiance, but what was lawful for maintenance of the liberties of the country, and propagation of the gospel, which it was no more lawful for him to abandon than to deny Jesus Christ."* If, therefore, any confusion ensued, if our reformers were compelled to assume a hostile attitude, the blame must rest with those who reduced them to the alternative of either resisting their sovereign, or submitting to have themselves and their country enslaved. Finding all their endeavours to obtain the peaceable enjoyment of their religion to be fruitless; perceiving that the queen, who had so often deceived and disappointed them, had now become their declared enemy—the leading Protestants, who now began to be called the *lords of the congregation*, saw the necessity of arming and combining in self-defence. For this purpose, they drew up another engagement or bond, in which they renounced Popery, and pledged themselves to mutual support in the defence and promotion of the true religion. This bond received numerous subscriptions. And now, having taken their ground, and finding their numbers daily increasing, they saw that the only effectual method to prevent the odious chains of ecclesiastical tyranny from being riveted on themselves and their posterity, was to make a united and determined effort to shake them off for ever. They demanded the reformation of the church, and each of them engaged, in his own sphere, to take immediate steps for abolishing the Popish service, and setting up the reformed religion in those places where their authority extended, and where the people were friendly to their design.

St. Andrew's was the place fixed on for commencing these operations. In the beginning of June 1559, the earl of Argyle and lord James Stewart, afterwards earl of Murray, who was prior of the abbey of St. Andrew's, made an appointment with Knox to meet him on a certain day in that city. Travelling along the east coast of Fife, the reformer preached at Anstruther and Crail, setting before the people the danger in which the civil and religious liberties of the nation were placed by the invasion of foreign and mercenary troops, sent to enslave them by a Popish faction in France, and bidding them prepare themselves either to die like men, or live as freemen. Such was the effect of his exhortation, that altars, images, and all monuments of idolatry in these places, were immediately pulled down and destroyed. The Archbishop of St. Andrew's, apprized of his design to preach in that town, and apprehending similar consequences, assembled an armed force, and sent information to the lords, that if John Knox dared to present himself in the pulpit of his cathedral, "he should gar him be saluted with a dozen of culverings,† whereof the most part should light on his nose." The noblemen having met to consult what thong to be done, considering that the queen, with her French troops, was lying at Falkland, only twelve miles from St. Andrew's, while they "were only accompanied with their quiet households," and fearing lest his appearance in the pulpit should lead to the sacrifice of his life, and the lives of those who were determined to defend him, agreed that Knox should desist from preaching at this time, and urged him very strenuously to comply

* Lord Herries' Hist. Memoirs, pp. 37, 42.

† A species of fire-arms.

with their advice. The intrepid reformer, however, disdained all such fears, and would not listen to their solicitations. "God is my witness," said he, "that I never preached Christ Jesus in contempt of any man, or to the worldly hurt of any creature. But to delay to preach to-morrow (unless the body be violently withholden) I cannot of conscience; for in this town and kirk began God first to call me to the dignity of a preacher, from the which I was reft by the tyranny of France, and procurement of the bishops, as ye all well enough know, and it is no time now to recite. This only I cannot conceal, which more than ane has heard me say, when the body was far absent fra Scotland, that my assured hope was, in open audience, to preach in Sanct Androis, before I departed this life. And therefore, my lords, seeing that God, above the expectation of many, has brought the body to the same place, I beseech your honours not to stop me to present myself unto my brethren. And as for the fear of danger that may come to me, let no man be solicitous; for my life is in the custody of Him whose glory I seek; and therefore I cannot so fear their boast nor tyranny, that I will cease from doing my duty, when God of his mercy offereth the occasion. I desire the hand nor weapon of no man to defend me; only I crave audience, which if it be denied here unto me at this time, I must seek farther where I may have it."

This bold reply silenced all remonstrance; and the next day, being the Sabbath, 10th June, 1559, Knox appeared in the pulpit, and preached before the lords of the congregation, and a numerous assembly, without experiencing the slightest interruption. He discoursed on the subject of our Saviour's ejecting the buyers and sellers from the temple, and overthrowing the tables of the money-changers: "Take these things hence: it is written, My Father's house shall be a house of prayer; but ye have made it a den of thieves." From this he took occasion to expose the enormous corruptions introduced into the church under the Papacy, and to point out what was incumbent on Christians, in their different spheres, for removing them. On the three following days he preached in the same place; and such was the influence of his doctrine, that the provost, bailies, and inhabitants harmoniously agreed to set up the reformed worship in the town; the church was stripped of images and pictures, and the monasteries were pulled down.

The demolition of the monasteries and other religious houses, which marked the commencement of our reformation, has furnished a rich topic for declamation to many, who refer to it as a proof of the bigotry and barbarism of our reformers. We allow they may have gone too far, under the excitement of the moment; and "can any man think," says honest Row, "that in such a great alteration in a kingdom, every man did every thing rightly?" But let us do them justice. Had the queen-regent, instead of resorting to violent measures to suppress the reformation, listened to the petitions of her noblemen for inquiry into the abuses of the church, or even allowed her subjects liberty to profess the gospel, these excesses would never have occurred. It was only when this liberty was denied them, and they were required to submit unconditionally to the will of the Popish clergy, that the people had recourse to this method of redress. "After which answer," says Sir James Balfour, "the congregation goes to the stately monastery of Scone, and pulls it down, and solemnly burns all the Roman trash, as images, altars, and the lyke. Then proceed they forward to Stirling, Cambuskenneth, and Linlithgow, and there demolish and pull down all whatsoever carried any symbol of the Roman harlot."* The churches and cathedrals, be it observed, were generally spared; it was only the monasteries, and places identified with the reigning superstition, that fell a sacrifice to the popular fury. And when we consider that these formed the strongholds of Popery, against which the nation was now at war, and the receptacles of a lazy, corrupt,

* *Annals of Scotland*, i. 316.

and tyrannical priesthood, who had so long fattened on the substance of a deluded people, there appears more good policy than some are willing to admit in the advice which John Knox is said to have inculcated: "Down with those crow-nests, else the crows will big in them again."* Another view of the matter, equally capable of defence, is suggested by an anecdote which he relates of a woman, who, when the flames of the monasteries in Perth were ascending to heaven, and some were lamenting their destruction, exclaimed, that if they knew the scenes of villany and debauchery that had passed within these walls, they would "admire the judgments of heaven, in bringing these haunts of pollution to such an end."†

THE WITCH OF ENDOR.

1 Samuel xxviii. 1—20.

We propose, with the consent of our readers, to consider, at some length, the question, whether the soul of Samuel actually appeared in human form to Saul.

There is no question, perhaps, on which there has been a more decided diversity of opinion than the one we have just stated, and it must be confessed that any interpretation which may be put upon it seems to be attended with some difficulty. In calling attention to it, we would earnestly request the reader to exercise his own judgment,—to weigh the arguments which may be advanced in favour of any of the views which may be presented. We have been astonished to find mere stripplings in theology speaking with as much confidence in favour of their peculiar views, as if an opposite view had no arguments whatever to support it, and as if it had not its supporters among men of learning and piety,—men, compared with whom, they are, perhaps, but babes. Now, such a spirit as this we would desire to avoid in the discussion of this confessedly difficult question, and we would desire to cherish a spirit of dependence upon Him who alone can "open our understanding, that we may understand the Scriptures."

We know of only three opinions which, in our judgment, are deserving of any consideration whatever.

There are those who maintain that the whole thing here described was nothing but a cheat practised by this witch upon Saul; that it was simply a piece of legerdemain, similar to what is occasionally done at the present time by those who are skilled in the art. They suppose that Saul was in another apartment,—that he did not actually see Samuel, but supposed it to be him, from the description given by the woman. They suppose that this woman possessed the powers of ventriloquism, by which she imitated the voice of Samuel. This opinion has had its advocates among the learned.‡

Another opinion is, that this apparition was the devil personating Samuel.

A third opinion is, that it was Samuel himself.

These are the only opinions on this subject, which have any claims to our attention. We are disposed to adopt the last of these, namely, that it was Samuel himself who appeared to Saul at this time. In adopting this opinion we are supported by the able and judicious

* Knox, Hist.

† Row's MS. Hist., p. 6.

‡ We lately heard a lecture from Rev. Mr. Tustin, late Chaplain of Congress, on the subject of Apparitions, in which this doctrine was avowed and advocated.

commentator, Dr. Scott. We hope that this fact will lead the reader to treat this view, even if he may not be prepared to adopt it, with some degree of respect and attention. In support of this view, we shall, first, offer some arguments, and, in the second place, remove, as well as we can, some of the objections which have been urged against it.

1. We urge in favour of it the important consideration that it is the view which a person would naturally take of the passage. Read this chapter to a person who has never heard the matter controverted, and we are satisfied that you will find that the impression which has been made upon his mind is, that Samuel really appeared and spoke to Saul. We do not believe that, among our readers, there is one out of a dozen who would come to any other conclusion, or who would entertain the least doubt upon the matter. Now, we admit that this is not of itself a conclusive argument in favour of our view of the subject. There are perhaps other passages from which they would be most likely, by a simple reading of them, to draw an erroneous conclusion. But if it be not conclusive evidence, it is at least strongly presumptive. The Bible, dear reader, was not made for learned men and critics alone,—it was made for all men. That view which most naturally suggests itself to the unsophisticated mind commends itself to us, as having, in virtue of this fact, the greater share of probability in its favour.

2. We argue in favour of this view the express language of the text. If you refer to the 12th verse, you will find that it is expressly stated that the woman saw Samuel,—“and when the woman saw Samuel.” It is not said, when she *thought* she saw Samuel, but *when she saw*. It is not said when she saw that it was Samuel. It does not appear that she actually knew that it was Samuel who presented himself, although this is probable. We are, however, to bear in mind that it is *the historian* who is speaking here, and her seeing Samuel is mentioned as a fact with as much plainness and distinctness as if Samuel had been alive, and presented himself to her, whether she knew him to be Samuel or not. We cannot resist the force of this express declaration of the divine word. Again, if you refer to the 14th verse, you will find it expressly declared that “Saul perceived that it was Samuel.” True, we are not told that Saul saw Samuel; but still it is declared that he perceived that it was Samuel.* Now, supposing it was Satan personating Samuel, or a mere trick of the juggler, we think it altogether likely that the inspired penman would here have given us some intimation of this fact. He would have said, And Saul thinking it was Samuel, “stooped with his face to the ground and bowed himself.” In the next verse, the inspired historian says, “And Samuel said,” &c. It is not, observe, the apparition said, or a person said, but “Samuel said,” and in the 16th verse, this form of expression is repeated. And in the 20th verse, it is declared, “Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel.” We know not what others may think, but, my dear reader, we cannot reconcile this language with the supposition that it was Satan who appeared, or that the whole thing was the trick of a juggler or a ventriloquist. Such a mode of interpretation does not accord with that simplicity which every where characterizes the sacred writings.

* The original is, “And Saul perceived that it was Samuel himself,” which increases to a considerable degree the force of the argument.

3. We adduce in favour of this view, the unanimous opinion of the ancient Jewish writers. It is well known that there has been and still is but one opinion among the Jews on this subject, and that accords with the one which we have given. If you have a Bible to which is appended the Apocrypha, you will find, by referring to Ecclesiasticus xlv. last verse, that it is there declared that "Samuel, after his death prophesied, and showed the king his end—that he lifted up his voice from the earth in prophecy to blot out the wickedness of the people." We do not of course refer to this book as having any claims to inspiration, but simply as an ancient Jewish writing, and viewed in this light, it is certainly worthy our respect. It shows the belief prevailing among the Jews on this subject. This fact, we cannot but think, strengthens in no small degree the force of the arguments advanced by us.

4. We argue in favour of this view, in the next place, the circumstances introduced into the narrative. (1.) We think that the fact that Saul was permitted by God to resort to this woman for the purpose of inquiring of Samuel, affords some degree of presumptive evidence that Samuel really appeared. It was the design of God that this prophet, who had, when alive, often warned him, should, after death, raise once more the voice of warning in his ears, and to accomplish this purpose Saul is so far left to himself as to resort to this woman. Saul here sinned against God, and the prophet came to him in the very act of his transgression. Unless we recognise the hand of God at work here, it is no easy matter to account for the fact that Saul should apply to a witch, especially after he had endeavoured to exterminate them. There appears to be in this something so extraordinary, that we are led to contemplate the Almighty as at work in the accomplishment of something out of his ordinary course of procedure. Let it not be objected to this that it would involve God in the sin of Saul in the matter. We see nothing more here than we see in numerous instances presented to our view in the Scriptures, of the co-operation of Divine Providence with the sinful actions of men, but in such a way as to leave man to the freedom of his own will, and as consequently responsible for the sinfulness of his conduct.

(2.) The probability that it was the real Samuel that appeared, increases when we consider the effect which his appearance produced upon the mind of the witch herself. In the 12th verse it is said, "When the woman saw Samuel, she cried with a loud voice." In the original, it is, "And the woman saw Samuel; and she cried with a loud voice." Now, the circumstance of her seeing Samuel seems to be declared as the reason for her crying with a loud voice. She was terrified at the sight of him. It was something which was not expected by her. We think that the historian designs by this to present her to us as one who had been unexpectedly thrown into a great fright. Now, it is no easy matter to account for this fright, if it were only a trick which she was playing on the credulity of Saul.

(3.) The supposition that it was the real Samuel gathers strength when we take into consideration the reproof that was administered to Saul. The very first words that were uttered were those of reproof. In the first place he reproves him for bringing him up from the dead, and then for asking of him; and then after declaring the punishment which God had visited upon him, he charges his sins upon him as the

cause of his punishment;—the same sins which Samuel had charged upon him when alive. Reader, we cannot recognise here the voice of Satan. It is true that he may sometimes endeavour to cast the soul into despair, but in doing so, he will present things in a false light to the mind. We see, however, nothing of this in the case before us. This person declared the truth, and declared just what we would have expected to hear Samuel declaring had he been alive—indeed, it was the same thing in substance which he had declared, and there was the most abundant ground in fact for this declaration. It is not the business of Satan to convince of sin; this is the work of the Spirit. Nor can we account for this language, on the supposition that it was all a cheat of the woman herself. It is altogether unlikely that she would have thus addressed her king. We all know that those who live by fortune-telling are not likely to reprove people for their sins, or distinctly charge their sins upon them as the procuring cause of their present calamity. Much less would this witch be likely to address such language to Saul, the chief magistrate of the nation, and one on whom her life depended. No; she would be far more likely to represent this person as speaking to Saul in the language of encouragement.

(4.) Another circumstance in the language of this person, which goes, we think, to show that it was Samuel who appeared to Saul, is the prediction delivered by him at this time. This prediction was such as brought terror to the heart of Saul, as may be seen by referring to the 20th verse: "Then Saul fell straightway all along on the earth, and was sore afraid because of the words of Samuel; and there was no strength in him, for he had eaten no bread all the day and all the night." There are two serious difficulties which meet us here on the supposition that it was Satan personating Samuel, or that it was a cheat of this witch. In the first place, had it been either Satan or a trick of the woman, his death would not have been predicted, even on the supposition that they could have attained to the knowledge of it—that they could have foreseen the result of this battle. Satan would surely have had cunning enough to see that such a prediction would be most likely to prevent this result, which he could only foretell as probable from the circumstances of the case. The effect would be to make Saul hesitate at least in engaging in the battle, and, if he wished the destruction of Saul, as we must suppose he did, to frustrate his wish. But how can we account for such a prediction, on the supposition that it was the device of the woman herself, even on the supposition that the circumstances were such as to enable her to anticipate this result? A person who would engage in business of this kind would have no regard for the truth; the very business itself was founded upon falsehood. We cannot therefore ascribe her prediction to this cause. How then can we account for it, that she did not flatter Saul with the hope of success, especially as she knew herself to be addressing her king? But another difficulty presents itself. How could Satan or the woman be able to make such a prediction as this? It will not be contended that the power of foretelling future events belongs either to man or devil. Henry remarks, "Had this been the real Samuel, he could not have foretold it, unless God had revealed it to him; and though it were an evil spirit, God might by him foretell it, as we read of the evil spirit that foresaw Ahab's fall at Ramoth-Gilead, and was instrumental in it, 1 Kings xxii. 20." We think there is no parallel between these cases;

because the lying spirit was to persuade Ahab to go, and he lied to him for the purpose of persuading him to go; but here there was no persuading Saul to engage in this battle, but on the contrary, such language is used as was calculated to deter him from engaging in it.— Besides, we are to bear in mind that the account respecting Ahab is not to be understood according to its strictly literal import. The matter, as Mr. Henry himself says, “is represented after the manner of men.” The account, however, respecting Samuel occurs in plain history or narrative of facts as they actually occurred. We ask again, how could the witch or Satan know the events which are here so definitely and exactly predicted? It may be thought, as it has been by some, that the result might have been inferred from the present posture of affairs. But there is little or no foundation for such a supposition as this. How could any one tell that Saul would engage in the battle, especially after he had been foretold that the result would be disastrous? How could any one tell for a certainty that the result would be disastrous? The Israelites were not sure of it, or they would not have engaged in the battle. They had won many unlikely victories, and why might they not win a victory here? But supposing that the superior forces of the Philistines, and discouragements into which Saul and his men were thrown, would afford some grounds for the conjecture that the result would be disastrous to the Israelites, how could it be known that Saul and his sons would be killed? Why might they not escape by flight? Indeed, it appears to us impossible to account for this prediction, unless we suppose that it was the real Samuel speaking, as he had been wont to do, by the inspiration and direction of God Almighty. The supposition that God would reveal it to the witch or to the devil, to communicate it to Saul, is certainly, in our apprehension, as liable to as serious objections as if he directed Samuel to present himself. He would be more likely, one would suppose, to employ a pure spirit to make known his will, than either a witch or a devil.

But here two difficulties have been urged, with some force, against our argument, founded upon the prediction here recorded. It is alleged that it contains two falsities, on the supposition that it was the real Samuel. 1. He says, “To-morrow shalt thou and thy sons be *with me*.” This, it is affirmed, was not correct, on the supposition that it was Samuel; for Saul, at least, whatever might be said of his sons, being a very wicked man, would not be with Samuel after death among the spirits of just men made perfect. The whole of Saul’s life is against this presumption. This is thought to be one fallacy. 2. The other is, that there was a mistake as to the time. It is declared that Saul and his sons should be with Samuel *on the morrow*, whereas the battle was not fought on the morrow. These are the objections to our argument in favour of its being Samuel, in so far as this argument is founded on the prediction. We acknowledge that these objections have some force, and we would have the reader to attach to them all the importance which they merit. But after attentively weighing them, we do not think that they materially impair the strength of our argument, and for two considerations, (1.) Let us admit that these are real falsehoods or mistakes. This very admission, it will be seen, takes away all ground for the supposition of Mr. Henry, that a knowledge of the result had been communicated by God to the person who predicted it. If God communicated this knowledge, we are not permitted to suppose

any mistake whatever, whether the medium of its revelation was the woman or an angel. We are therefore driven by this very objection to the position that these events were foretold by the devil or the witch through their own sagacity, and then we are left to account for the admitted facts that Satan or the woman, knew that there would be an engagement, and that Saul and his sons would lose their lives in that engagement, and we are left to account for the reason why an unfavourable result was predicted at all, seeing the very prediction would have a tendency to prevent its realization, and thus bring discredit upon the business in which the woman was engaged, and in which Satan may be supposed to have felt no little interest. But this is not all; the presumption here is that the prediction must be correct. This presumption rests upon two considerations. In the first place, we find that the rest of the prediction was literally true. The Lord did deliver Israel with Saul into the hand of the Philistines. Saul and his sons were slain, and He did this too because Saul had not obeyed the voice of the Lord, nor executed his fierce wrath upon Amalek. Seeing, therefore, the main and most important part of the prediction was unquestionably true, it affords a presumption that the rest of it was also true, if we had the correct view of it. But this leads us to observe, in the second place, that we think the difficulty lies in taking an erroneous view of the meaning of this part of the prediction. As regards the expression, "Thou and thy sons shall be with me," it may mean simply, with me in the state of the dead. That Saul understood it in this sense would seem not improbable, from the effect which the prediction produced upon him. Nor do we regard this a forced interpretation, because it is not an uncommon expression to say of a person when he dies, that he is with the dead. In the third chapter of the book of Job, this afflicted servant of God, when lamenting that he had ever seen the light, cries out, "Now should I have lain still and be quiet, I should have slept; then had I been at rest with kings and counsellors of the earth, which built desolate places for themselves, or with princes that had gold, who filled their houses with silver. . There the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor." It is evident Job is here speaking of that state into which all are brought, both good and evil, namely, that of the dead. In this sense, Saul and his sons were with Samuel when they died; they were with him as inhabitants of the mansions of the dead. As it regards the other alleged falsity, we would remark, that it is perfectly reconcilable with truth. Henry, who opposes the idea that it was Samuel who was raised, says, "We see not but it (that is, the word translated to-morrow,) may be taken strictly for the very next day, supposing that it was now not after midnight." That it was at night when these events occurred, is obvious from the 20th verse, in which it is said that "he had eaten no bread all the day nor all the night," and in the 25th verse, it is said, "They rose up, and went away that night." That it was after midnight is not at all improbable. But suppose we admit that it did not take place on the next day, there is still no necessity for supposing a falsity, for the word *machar*, here translated to-morrow, does not always mean the next day. It sometimes simply signifies a future time. An instance of its being used in that sense we have in Deut. vi. 20, where the very same word is translated, the time to come. Other instances

of this use of the word may be seen by referring to Gen. xxx. 33, Ex. xiii. 14, Joshua iv. 6, 21. That this word cannot mean to-morrow in a strict sense in those passages is evident from the passages themselves. May it not then be used, in this indefinite sense, in the passage before us, on the supposition that the event predicted did not occur on the next day? Having, as we think, removed these two difficulties, in reference to the exact fulfilment of this prediction, we would urge this exact fulfilment as an unanswerable argument in support of our position, that it was none other than Samuel who appeared on this occasion.

These, reader, are the principal reasons which have led us to adopt this view. We submit them to your judgment. In our next number we shall resume this subject, and consider the various objections that have been brought to bear against our view of it.—ED.

[From the Preacher.]

LETTER FROM OREGON.

Union Point, Linn county, O. T., July 5, 1851.

REV. AND DEAR SIR,—I hope I shall now be able to communicate a few items of intelligence which may be interesting to your readers. We have at length completed the organization of the Associate Reformed Congregation in this place. We have only fourteen persons in actual membership. There were, however, some other persons prevented from coming forward by various providences. Our whole strength is about eighteen or twenty. Josiah Osborn and John Findley are the elders of the church. The prospects of the congregation are encouraging.

I am frequently receiving information of the settlement of individuals of our church in various parts of the territory, but the multiplicity of my cares here prevents my visiting them. I understand that two members of the Mansfield (Ohio) congregation, by the name of Laughbridge, have located in the Umpqua Valley, which is some 80 miles south of this place. It is a delightful country, and this may be the commencement of an important congregation.

After numerous disappointments, we have commenced our school. It sets out in the enjoyment of fair prospects. And here I may take occasion to say, that the books forwarded to me were received in good condition, not having received the slightest damage; and if those generous friends who contributed to their purchase could only realize the amount of good they are doing here, they would feel a glow of pleasure warm their hearts. The school is yet literally in its alphabet, but with proper cultivation it may yet be made to wield a mighty influence on the educational destiny of this territory. As it is harvest time with us, our school is small at present, but there is no doubt but the tuition fees will be amply sufficient to sustain a teacher.

The Rev. J. P. Miller, of the Associate Church, has arrived with his family. He will locate at Albany, the shire-town of this county, and some 25 miles from my place. The Rev. Mr. Kendall resides with the main body of the Associate Church midway between this and Albany; thus it will be seen that this county is destined to become the centre of orthodox Presbyterianism in this territory. I will add, that an Associate Reformed minister might be advantageously located twelve miles from us in this county, where I have at present a preaching station. Mingled as these two churches are in this district of country, it is not to be wondered at that we wait with solicitude the action of the churches at home on the subject of union. We have held no conferences on the subject, but I think I may safely say that all parties, lay and clerical, are ready for union here, if the mother churches would lead the way.

I write, even at this advanced period of the season, in total ignorance as to

the help we may expect by the coming immigration. Whether we are to have another minister or any members we know not.

There is a subject of great interest to us, and of untold importance to the cause of Christ in Oregon, to which I would direct the attention of the Associate Reformed Church. I noticed, some time since, that it was proposed by the Associate Synod to send with their mission a printing establishment. Now, as the press may be used here as a powerful engine for good in the common cause of the two churches, would it not be proper for the Associate Reformed Church to assist in the enterprise? If we could be furnished with a press and other materials for publishing a small paper, such as would be adapted to the wants of this territory, the establishment could be so conducted as to make it defray its own expenses. There is not in the whole territory a paper that can claim more than the most ordinary morality. Nor is there a press in Oregon that will dare to publish a word against Popery. We must and will have a paper devoted to the advocacy of religion, Protestantism, temperance, morals, education, &c. And if the orthodox churches will forward the press, to be conducted under the supervision of the associated ministry of the Associate and Associate Reformed Churches, it will at once place this important means of influence and usefulness in our hands; but if this is not done, the enterprise will soon pass into the hands of some other denominations. The cost of the enterprise would really be less than nothing, compared with the advantage it would be to sound religious principle in this territory. Let us have a press at the earliest possible period. The advantages and importance of this enterprise are so manifest that they need but to be mentioned to be appreciated. Your friend, truly, WILSON BLAIN.

NEWSPAPER STATISTICS.—Great Britain.—In Great Britain there are about 600 papers published. In London 160; in the provincial towns of England 232; in Scotland and Ireland 211. United States.—It is estimated that in the United States there are about 250 daily papers published, and about 2,500 tri-weeklies, semi-weeklies, and weeklies, and that the aggregate number of copies of newspapers annually distributed through the United States is the enormous figure of 412,880,000. Russia.—The number of newspapers and periodicals now published in Russia is 154, of which 64 are published in St. Petersburg, 12 at Moscow, 5 at Odessa, 22 in the Province of the Baltic, and 50 in the rest of the Empire. Of those 154 publications 108 are in the Russian Language, 29 in the German, 8 in the French, 5 in the Polish, 3 in the Latin, and 1 in Italian. Belgium.—The number of periodicals—daily, weekly, and monthly—now published in the kingdom of Belgium is 180. Prussia.—From a statistical report of the periodical press in Prussia, it appears that up to June last year, there existed within the Prussian monarchy, 809 periodical publications of different kinds, political and non-political. Of newspapers there were 159 Conservative and Governmental, 201 oppositional, and 167 neutral, undecided, and wavering. There were 282 scientific, technical, and literary periodicals. Of the above number, 93 were published in Prussia, 21 in Posen, 82 in Brandenburg, 77 in Berlin, 55 in Pomerania, 131 in Silesia, 114 in the province of Saxony, 67 in Westphalia, 159 in the Rhine provinces. United States, 2,700; Great Britain, 603; Russia, 254; Belgium, 180; Prussia, 809; total, 4,440. In Prussia many journals have ceased to exist since the new Government decrees. In the United States, supposing the present population to be 25,000,000, our estimate gives 19 newspapers a year for every man, woman or child. In the British Empire proper a newspaper is published for every 12,000 of the inhabitants. In Belgium 1 to every 25,000 inhabitants. In Russia about three newspapers to each million.

RELIGIOUS STATISTICS OF AMERICA.

We find in the London Christian Times a valuable document, by Dr. Baird, presented to the Evangelical Alliance at its recent meeting. It embodies so much important information that we have concluded to publish it in the Repository. It is long, but will amply repay a perusal.—Ed.

Dr. Baird introduced his report by alluding to a large map of the United States, twenty-two feet long, by ten wide, on which all the great political divisions were given on a scale sufficiently large to be seen distinctly by all in the room, and said, that it had been sent for to Liverpool, and hung up, at the request of several English and Continental friends, and not from any motives of national vanity. He had heard the wish often expressed during the Conference, that there had been large maps of all the countries about which remarks had been made, and information imparted, during the meeting. Dr. Baird next proceeded to speak of the apparently trivial circumstance, which led De Soto, one of the Spanish discoverers, to turn his prow to the west instead of the east, when he proceeded from Cuba to explore the continent of North America, by which he reached the western coast of Florida, instead of the eastern. Had he taken the other course, what is now the United States would have fallen under the government of Spain by right of discovery, and been overspread, as Mexico and South America are, by Papal superstitions. But God had designed that the great country of which he was about to speak should be the home of Protestantism and truth, and an asylum for those who, in the Old World, might be called to endure persecution for righteousness' sake, and therefore De Soto was made to run up the western and not the eastern side of the peninsula of Florida. Not long afterwards the Cabots, John and Sebastian, discovered a portion of the coast of what is now the United States, and gained for England, under whose flag they sailed, the claim of a portion of the coast, and the ultimate possession of the whole of it. Spain had to be contented with Florida. France, however, got possession of the whole valley of the Mississippi, or Central Region, by right of discovery, effected by Le Salle, and other adventurers from Canada, which country France discovered and took possession of. Dr. Baird remarked that the present state of Europe, and the signs of coming trouble, gave interest and importance to the country of which he was about to speak. After these preliminary remarks, Dr. Baird proceeded to read a report, which occupied an hour and a half, and went over a great deal of ground. We give in our present number the middle portion of it—that which is almost entirely statistical. We understand that the whole report, together with Dr. Baird's address before the Alliance, as corrected from his own notes, and some other things, will be issued in a pamphlet form in the course of a few days. It will be read with great interest. From 1815 to 1851—a length of thirty-six years—has been, in many respects, the most prosperous era in our history; it has been especially so in regard to religion. Within this period the last ligament which united the Church and the State was sundered; in Connecticut, in 1816, and Massachusetts in 1833. With the exception of two or three commercial crises, one or two of which were very severe, the country has enjoyed great temporal, or material prosperity. There were no wars that greatly troubled the country. There were a few Indian wars of no great importance; a war of a few months with one of the Barbary powers, and one with Mexico of some two years' duration. The last named war, although it produced some excitement, cannot be said to have agitated the country very greatly, because the scene of it was remote. It was greatly deplored by many of our best people. During this period the area and the population of the country have greatly increased. In the year 1819 Florida was purchased from Spain. This gave 57,750 square miles to the territory of the United States. By the annexation of Texas, that territory received a further enlargement of 325,500 square miles. And finally, in 1848, Mexico ceded to the United States, for the sum of 12,000,000 dollars, and other considerations (making the entire sum equivalent to 15,000,000 dollars,) the provinces of New Mexico and Upper California, containing 526,075 square miles. By this accession of territory the area of the United States was made to reach the extent of about three millions and a quarter of square miles; of which not one half is in the occupancy of civilized men, and no part of it is densely settled. The population, which was 3,929,327 in 1790; 5,305,925 in 1800; 7,239,814 in 1810; was 9,638,131 in 1820; 12,866,920 in 1830; 17,100,572 in 1840; had reached 23,225,000 in 1850. At the end of each

of the six decades which have passed since 1790 (and there was no census of the whole country taken before that epoch) the increase of the population has been ascertained. In the first, that increase was 1,376,598; in the second, 1,933,829; in the third, 2,398,317; in the fourth, 3,228,789; in the fifth, 4,233,652; and in the sixth, 6,124,428. Even at the ratio of the last decade, the increase of the next—from 1860 to 1860—will be 8,346,872; and that of the decade from 1860 to 1870, will be 11,341,700. This calculation gives us some idea of the rapid growth of the population of the country, and of the greatness of the Church's responsibility, and of the work to be done in that country. At the ratio above stated, the population will be 50,712,999 in the year 1875, and far more than 100,000,000 in the year 1900. The period under notice, from 1815 to 1851, was one of great spiritual as well as material progress. During that time, the increase of our churches and means of religious instruction was wonderfully augmented. There were many instances of the outpouring of the Spirit in all parts of the country. It was the era of the formation, or of the principal growth of our societies for spreading the Gospel at home and abroad, for increasing the staff of the ministry, for the promotion of temperance, for the reforming of the criminal—in a word, of great progress in all that concerns the moral and religious, as well as the material, interests of the nation. The immigration from foreign lands increased within this period, from some twelve or fifteen thousand per annum, up to 315,000. During the present year, it is expected that it will far exceed 400,000—probably come but little, if at all, short of half a million! And whilst, on the one hand, the immigration from the Old World has been steadily and rapidly advancing, on the other, the tide of our population has been rolling in immense volume into the valley of the Mississippi, and is even now spreading along the coast of the Pacific Ocean. Since 1815 no less than nine States have been formed in that great central region; namely Indiana, Michigan, Illinois, Wisconsin, Missouri, Arkansas, Iowa, Mississippi, and Alabama; besides Florida, bordering on the Atlantic and the Gulf of Mexico; Texas, which borders on the same gulf; and California, which borders on the Pacific. Before many years pass away, several new States will be organized out of the territories of Minnesota, Nebraska, New Mexico, Utah, and Oregon. The entire population of the States and territories west of the Allegheny mountains now exceeds ten and a half millions; in 1775 it did not exceed 100,000; and was not half a million in the year 1800. These figures show the wonderful increase of the population of the United States, and the rapidity with which it is expanding itself over the immense central and western regions. In proof of the material prosperity of the country, it may be stated, that the tonnage employed in the foreign and coasting commerce of the country (including the fishing and whaling vessels) was, in June, 1850, 3,681,469. That of the lakes was 167,137 tons. The exports were 136,946,912 dollars, and the imports 173,380,010 dollars. The number of steam-vessels of all descriptions was estimated, at the commencement of this present year, to be 2,000, and their tonnage 500,000; and it is calculated that on the 1st of January, 1852, the aggregate length of railroads will be 10,618 miles, built at the cost of about 350,000,000 dollars. These facts may be taken as indices of the advance of the United States in what concerns its material interests. In connexion with this topic, we may state that the cause of education has made great progress, particularly within the last forty or fifty years. Public school systems have been established by law, securing the advantages of education for all classes in at least twelve of the States in the northern and north-western portion of the country, and the subject is waking up much interest in almost all the others. There are now 120 colleges and universities, most of which are in the hands and under the direction of religious men, and a solid instruction is imparted in the principles of a Protestant Christianity. There are thirteen Roman Catholic Colleges, and two or three may be said not to have any decided religious character, although I know of none that have an infidel character. In the year 1801, there were but twenty-five colleges in the country. There are thirty-seven medical schools, and twelve law schools. Many of the colleges are new and very imperfectly endowed; but many of the old ones may be said to be well established and supplied with efficient teachers. In founding these institutions, the State Governments have usually given more or less aid; but their greatest assistance, in the way of endowments, has come from the benevolence of individuals. We come now to the consideration of the Progress and Present State of Religion in the United States, so far as it can be ascertained and determined by

statistical inquiry. On this subject it is very difficult to obtain all the data which are desirable, but I think I shall be able to reach a reasonable approximation to the truth. The oldest branch of the Protestant Church in the United States is the Protestant Episcopal. Its history commences with the planting of the colony of Virginia, in the year 1607. For a very long period this Church laboured under many disadvantages. One of these has been alluded to—the difficulty of obtaining ministers from England, where all had to be consecrated. Another and very serious difficulty arose from the disputes which occurred in relation to the manner of their support. And, to complete the catalogue of hinderances, at the commencement of the Revolution, a large number of the ministers of this body being Englishmen, felt constrained, by their views of duty, to return to the mother country. It was not till years after the Revolution that the real prosperity of this Church commenced. From the most authentic accounts which I have been able to find, I think that there were in the year 1800, 320 Churches, 16,000 communicants, 260 ministers, with — bishops. In 1819 there were 17 bishops, about 500 churches, and 25,000 members. In 1850, there were 28 bishops, 3 missionary bishops, 1,504 ministers, 1,550 Churches, and about 73,000 members. During the first half of this century, the Episcopal Church in the United States has, therefore, more than quintupled its clergy and Churches, and nearly quintupled its members. The population of the United States has increased during the same period something less than fourfold and a half, it being relatively, at the epochs of 1850 and 1800, as 439 6-10th to 100. The Congregational branch of the one true Church of Christ may be taken next; for though the Reformed Dutch Church may have had some preachers on the ground before 1620, it is not certain that there were any Churches of this body before 1624. The increase of this body has been steady, almost from the first. I have no means of knowing what were its statistics in the year 1800. But, in the year 1850, there were 1,971 Churches, of which nearly 1,400 were in the six New England States, and the rest in the other States, chiefly Ohio, Illinois, Michigan, Wisconsin, and Iowa. The number of ministers was 1,687, and of the communicants, or members, 197,196. In this statement no Churches are included but those which are now called Congregational in America. The Baptist branch of the Church of Christ comes next in order of time. For a long time, the Baptist ministers encountered much opposition, owing to the intolerance which prevailed both north and south—an intolerance which was a vice of the age. They often suffered imprisonment in Virginia, from the hands of the civil Government, and they were banished from Massachusetts, and compelled to found the colony of Rhode Island. At length, however, better views prevailed in both portions of the country. In Pennsylvania and New Jersey, they never experienced opposition, so far as I know. In the year 1791, there were 1,150 Churches, 891 ministers, 65,345 members. In 1850, what are called the "Regular," or "Associated" Baptist Churches were believed to be 10,441, the number of ordained ministers 6,049, and that of the members 754,652. If we add to these the Seventh-Day Baptists (Sabbatarians,) with their 60 Churches, 46 ministers, and 7,000 members; the Free-will Baptists (who are Arminian in their theological views,) 1,154 Churches, 823 ordained ministers, and 49,215 members; the Six Principle Baptists, and one or two other small branches, who have about 200 Churches, 100 ministers, and 11,000 members; and the "Disciples of Christ," or "Reformers," as they call themselves—a large body embracing, in 1850, about 1,600 Churches, 1,000 ministers, and 127,000 members—who have adopted the sentiments of the Rev. Dr. Alexander Campbell, which have been considered too speculative and cold, and not sufficiently operative to the renovation of the heart and life; we shall have an aggregate of 13,455 Baptist Churches, 8,018 ministers, and 948,867 members. This is an immense increase since the year 1791—sixty years ago. In the year 1750, one hundred years ago, there were only 58 Baptist Churches in the whole of what is now the United States; and in the year 1768, there were but 137. It appears that in sixty years the Baptist Churches have increased tenfold, their ministers ninefold, and their members more than thirteenfold! The next of the large Christian bodies which arose in the United States was the Presbyterian. The first ministers of that body were from Scotland and the North of Ireland, and were joined by ministers from New England, who came into the Middle and Southern States, where Presbyterianism first gained a foothold. In the year 1705, a presbytery, consisting of seven ministers, was formed: from this beginning the body has steadily grown, until it now ranks among the most numerous and powerful in the land. In the year 1800, it is be-

lied, the number of ministers of what is now called the Presbyterian Church, was about 300, Churches 500, and communicants 40,000. That is, at all events, as exact as we can make the statement, and it cannot be far from the truth. The two great branches in which it now appears—for a division took place in the year 1838—stand thus: The Old School General Assembly has 23 synods, 134 presbyteries, 2,027 ministers, 618 licentiates and students, 2,675 Churches, 210,306 members. The New School Assembly has 21 synods, 104 presbyteries, 1,489 ministers, 204 students (in theological schools only) and licentiates, 1,579 Churches, and 140,060 communicants. Taken together the two branches of the Presbyterian Church name 44 synods, 238 presbyteries, 3,516 ministers, 822 licentiates and students, 4,254 Churches, and 350,366 communicants. From this it appears that this body increased nearly twelvefold so far as the ministry is concerned, eight and a half fold as to the Churches, and nearly ninefold as regards the members. But if we add the smaller branches, none of which amounted to much in the year 1800, and the largest of which did not exist at all, the increase of the Presbyterian body becomes still more striking. They are as follows: 1. The Associate Presbyterian Church, which had, in 1850, 1 synod, 16 presbyteries, 120 ministers, 214 churches, and 18,000 communicants. 2. The Associate Reformed Presbyterian Church, with 4 synods, 20 presbyteries, 219 ministers, 332 Churches, and 26,340 members. 3. The Reformed Presbyterian Church, with 2 synods, 7 presbyteries, about 80 ordained ministers, 100 organized Churches, and 12,000 communicants. These three bodies have at least 160 students and licentiates. 4. Reformed Dutch Church, which is only Dutch in name at present, for the English is used in all their pulpits, and spoken by all their people. This body had, in 1784, only 82 Churches, and 30 ministers. In 1850, it had a general synod, 2 particular synods, 24 classes (or presbyteries,) 293 ministers, 292 Churches, and 33,553 communicants. It had also 32 students in theology. 5. The Cumberland Presbyterian Church. This body arose in 1810, in the State of Kentucky. In polity it is Presbyterian, with the addition of the itinerating system of the Methodist Church. In doctrine it holds a sort of medium ground between Calvinism and Arminianism. It has a General Assembly, 12 synods, 45 presbyteries, 350 ministers, 480 Churches, and more than 50,000 members. This body is most numerous in the South-Western and Western States. It has but few Churches eastward of the Allegheny Mountains. From this it appears the Presbyterian family of Churches, speaking the English language and having a British origin, except the Dutch Reformed, consists of 4 General Assemblies, 65 synods, 360 presbyteries, 4,578 ministers, 1,014 students and licentiates, 5,672 Churches, and 490,259 communicants. And almost all this is the growth of 50 years, or the era from 1800 to 1850. During that period the Presbyterian Church may be said to have increased nearly elevenfold. The last, in order of time, of the larger religious bodies that arose in the United States, was the Methodist Episcopal Church. It was not till the year 1784 that this Church was organized—under the superintendence of the Rev. Messrs. Coke and Asbury. Up to that time those who followed the doctrines and measures of Mr. Wesley remained in connexion with the Protestant Episcopal Church. At the date of its organization the new body had 83 ministers, and 14,966 members. In the year 1800, it had 40,000 members. Its subsequent increase has been immense. It now spreads over all the country, and its “conferences,” “districts,” “circuits,” cover the whole land. Its itinerating system is admirably adapted to the extent and wants of so vast and so new a field. In the year 1844, a division took place in this body, occasioned by the subject of slavery. In the year 1850, the Northern branch, called the “Methodist Episcopal Church,” had 4,004 ministers on its regular service, and 666,310 members. The “Methodist Episcopal Church South,” had 1,643 ministers, and 504,520 members; making in all, 5,646 regular ministers, or those on the circuit, besides a large number of local ministers, and 1,170,830 members. There are several small Methodist bodies. 1. In the year 1828 there was a secession from the Methodist Episcopal Church, on account mainly of the exclusion of the lay representatives from the annual and general conferences; and the Protestant Methodist Church was organized. This body had, in 1850, a general conference, 22 annual conferences, 1,200 travelling and local preachers, and 62,000 communicants. 2. There is what is called the Wesleyan Methodist Church, which was another secession on the ground of slavery and the episcopacy, in the year 1842. It has several conferences, and 20,000 members. 3. There are some Primitive Methodists in America, but their societies are neither large nor numerous. 4. There is a small Christian

body of coloured people called the African Methodist Church, which has about 20 circuits, 30 preachers, and nearly 3,000 members. And 5. There are some 20 Congregations of Welsh Calvinistic Methodists. By combining all the Churches above mentioned, it will be found that there are quite 6,000 regular preachers, more than 8,000 local preachers, and more than a million and a quarter of members! There is reason to believe that the membership of this communion has increased much more than six times as fast as the population of the country has done, since the year 1784. We come now to a group of Churches of continental origin, and which still employ more or less the German language. Hitherto we have been speaking of Churches which have been founded by emigrants from the British Isles, and which speak the English language, and employ it, with few exceptions, in their public services. These exceptions are some Welsh Churches—probably not short of 100 in all—which are mostly Congregational, Methodist, or Presbyterian; a few Gaelic Churches, that are Presbyterian; some Swedish and Norwegian Churches, chiefly Lutheran; and some German Churches, which belong to the Methodists, Presbyterian, Dutch Reformed, Baptist, &c. Whilst all the earlier emigrants from other parts of the Continent—such as the Dutch, the Huguenots, the Waldenses, the Swedes, &c.,—have long since lost their language, and become merged in the Anglo-American population, those from Germany being much more numerous, and constantly sustained in the use of their maternal tongue by the never-ceasing flow of the immigration from Germany, have retained, in many places, their old language, and employ it in their religious services. 1. The largest of these bodies is the Lutheran, which, in 1850, consisted of a general synod, 19 district synods, 663 ministers, 1,603 congregations, and 163,000 members. The increase of this Church since the year 1800 has been very great, but I have no means of measuring it in a statistical manner. Not only have its numbers greatly augmented, but there has been a great resuscitation of true piety and spiritual life. 2. The next German communion, in point of size and influence, is the German Reformed Church. This body, like the Lutheran, has received great enlargement in the United States within the present century, though both existed long before in portions of Pennsylvania, Maryland, and Virginia. It had last year about 260 ministers, 600 congregations, and 70,000 communicants. This body has been troubled of late years by some speculations, which have been pronounced to be kindred to those of Dr. Pusey, but it contains many excellent men, and is rapidly increasing in numbers. 3. The United Brethren in Christ. This denomination arose in the latter part of the last century, from the union of some excellent people who had belonged to the Reformed, Lutheran, and Mennonist Churches. Their first conference was held in the year 1800. They had last year 9 annual conferences, 4 bishops or superintendents, 250 itinerant ministers, 350 local preachers, 1,800 churches and other places of worship, and about 67,000 communicants. Their doctrines and modes of worship are essentially the same as those of the Methodist Episcopal Church. 4. The Evangelical Association, founded in 1800. This is another sect of German Methodists, and is similar to the Methodist Episcopal Church in doctrine and Church polity. It has 2 bishops, a general conference, 4 annual conferences, 112 travelling ministers, 200 local preachers, about 900 places of preaching, and 17,000 communicants. 5. The United Brethren, or "Moravian Brethren," as they are often called. They have several settlements, chiefly in Pennsylvania, 1 bishop, 23 Churches, 27 ministers, and 3,000 communicants. 6. The Evangelical Church, of quite recent origin, an offshoot of the Evangelical Church of Germany. They have a synod of some 25 or 30 Churches in Missouri, and are increasing. 7. The Mennonists, a small body, who are often classed with the Baptists; but they rather pour, than either sprinkle or immerse. They worship chiefly in private houses, and their congregations, estimated at 400, are small. They have about 240 ministers. They can hardly have more than 30,000 communicants. 8. The Tunkers, or Dunkers. A small sect of German Baptists that appeared in America more than 130 years ago. They retain some customs which are quite oriental and primitive, such as washing the feet, and giving the kiss of charity. But little is known of their numbers, as they publish no statistics. It is believed that they have as many as 250 preachers, and 8,000 or 10,000 members. They are generally farmers, and are most numerous in Pennsylvania and Virginia. They have lately had a great religious meeting in the latter, to which they came in great numbers, and from afar, in their wagons. They are a simple-hearted, industrious, quiet, worthy people. 9. The Winebrennerians, a growing sect, in Pennsylvania chiefly, of good people, founded

by Mr. Winebrenner, of Harrisburg, in that State; I know not their numbers. 10, and lastly, there is a small German Seventh-day Baptist Church, much attached to monastic life, but of their statistics I have nothing that can be depended on. They are not believed to exceed a few hundred in number, and their ministers may be as many as ten or twelve. It appears from this statement that there are no less than ten German branches of the Protestant Church in America, almost all of them offshoots of German bodies in Europe, and that they have about 1,827 regular ministers, 550 local preachers, 5,356 congregations, many of which are very small, and 333,000 members. It only remains that I speak of the Society of Friends, whose "meetings," or congregations, are estimated at about 500, of which 300 are supposed to be orthodox, and 200 "Hicksite," from one Elias Hicks, who was a celebrated preacher in that body some twenty years since, and taught doctrines of a very deistical character, which, in process of time, led to a complete disruption of the body. Whilst it is not doubted that there are many excellent and truly pious people in the orthodox portion of this denomination, it is thought that the society is not increasing, at least, not perceptibly. Many of the Hicksite branch, especially of the young people, are falling into infidelity, in which some will probably continue to wander; whilst many, it is believed, will ultimately be merged in the other Protestant Churches. The result of all the investigation which we have been able to bestow on the subject is, that there were last year in the United States, in the several branches of the Protestant Church, which may be termed Evangelical—first, 23,614 ministers (besides the "local preachers" of the several branches of the Methodist Churches, who are not less than 9,000 in number;) second, 58,304 congregations or assemblies; third, 3,292,322 communicants. Given in a condensed tabular view, they stand thus:—

Denomination.	Ministers.	Congregations.	Members of Churches.
Protestant Episcopal Church,	1,504	1,550	73,000
Congregational body,	1,618	1,971	197,196
Baptist body,	8,018	13,455	948,867
Presbyterian body,	4,578	5,672	490,257
Methodist body,	6,000	30,000	1,250,000
German Churches,	1,827	5,346	333,000
Friends or Quakers,	—	300	—
Total,	23,614	58,304	3,292,322

A few remarks are needed by way of explanation: 1. When we pronounce all these Churches to be Evangelical, we do not affirm that they are equally so. There are some of the small German denominations, about which we are not so well satisfied as we could wish to be, and there may be two or three others, all of whose members are not as sound in their religious belief as they should be. What we affirm is that, to the best of our belief, not only are their symbols of faith orthodox, but that the ministers and people hold the great doctrines of salvation; such as the Trinity, the Divinity of Christ, and of the Holy Spirit, &c., that "repentance towards God," and "faith towards the Lord Jesus Christ," are held by them to be the only terms of salvation. 2. Although we cannot doubt that there are many who are self-deceived—some even that are hypocrites, though the motives for a hypocritical profession of religion, since no special honour, or temporal advantage, presents itself, cannot be considered great—yet taken as a body, the members of our Churches give as credible evidence of being Christians as can reasonably be expected. With all their deficiencies, they will compare well, I think, in point of intelligence, proper walk and conversation, liberality and zeal, with an equal number taken in the same way in any other country. Almost all our churches endeavour to maintain discipline among their people, and require a good "reason for the hope that is in them." Still we must acknowledge that there is much to be desired in regard to the spiritual life of our Churches. But where is this not the case? 3. It is very difficult to ascertain the exact number of those who are preaching the Gospel. We have given the number reported, on the best authority that we can find in each religious body. And although it is certain that a considerable deduction should be made from the numbers given, for superannuated ministers, professors and teachers, missionaries, &c., yet all this is far more than made up in the great number of licentiates, or young ministers, who are not settled, many not having finished

their theological studies—of whom there are not less than two or three thousand. Besides all this, there are at least 9,000 local preachers in the several Methodist Churches, all of whom do less or more in the way of preaching and holding meetings for prayer, conducting Bible-classes, superintending Sabbath-schools, &c., as well as various forms of pastoral labour. This would make the number of Evangelical preachers more than 32,000. 4. There has been no portion of this investigation attended with more difficulty than that relating to the number of individual Churches. I have found it to be impossible to attain entire accuracy. The number given is rather that of the congregations or assemblies. Large as it is, it is certainly much under the mark. The several branches of the Methodist Church, and also the Cumberland Presbyterians, have their circuits, each comprehending, for the most part, several places of worship. They may be church-edifices, school-houses, court-houses, or private houses. If all the places where the Gospel is occasionally preached by pastors and others, but where there is no Church organized—because not necessary—were to be added to those in which a Church or body of believers is organized, the entire number of places where the Gospel is preached would, it is believed, be found to exceed one hundred thousand. 5. There are various ways of measuring the progress of religion in a country. One of these is statistical, and this we may legitimately apply, at this point, to the country of which we are speaking. It is impossible to ascertain with entire precision the number of Evangelical ministers, Churches, and communicants in the United States at the epoch of the Revolution, seventy-five years ago. We cannot ascertain the number for the year 1800 with strict accuracy; but we can ascertain enough, and I have already given the data, to show that while the population of the United States increased something less than fourfold and a half, from 1800 to 1850, the number of Evangelical ministers of the Gospel, Churches, and members of the Churches, has increased nearly, if not quite, tenfold! As to other modes of measuring the advance of the truth in the United States I shall speak of them presently. Let us next speak of the Resources of the Gospel for Self-sustentation in the United States. The general Government pays the salaries of two chaplains every session of Congress for opening each house daily with prayer, and for preaching to that body on the Sabbath; it also pays the salaries of ten chaplains in the navy, and fifteen in the army. It helps to civilize and Christianize some of the Indian tribes, by paying annuities to missionary societies for the promotion of education, and a knowledge of the mechanic arts among them. This it does according to treaties made with those tribes. Besides this, it does nothing. Several of the State Governments pay the salaries of chaplains to their prisons, and a very few pay the ministers who open the daily session of their legislative bodies with prayer. This is all that the State does with us, or has done, for many years, for the support of public worship. This duty, therefore, devolves upon the people; and after an experiment which may well be pronounced to be sufficient, the sentiment is universal with us, that we would on no account have this task placed in other hands. Let a few facts confirm our confidence in the resources of the Church, or of the Gospel rather, under God's blessing, for this work. First. After the most careful inquiry which I have been able to make, I have come to the conclusion, that our congregations paid, last year, to their ministers, in the shape of salaries, parsonages, or glebes, and other perquisites, at least 7,670,150 dollars. Second. There is, probably, nothing that tries the voluntary principle with us more effectually than the building of churches to meet the demands of the country. Last year the population increased nearly, if not quite, 800,000 souls. This would require the building of churches to accommodate at least 400,000 persons; for room is not needed for more than half the population in places of worship, in any country. Dr. Chalmers once told the writer that he should not think any country adequately supplied with church accommodation, if it had not sufficient room in its places of worship for one-third part of the population. I think that I cannot be mistaken in my estimate, that more than one thousand edifices were erected last year in the United States, by all the bodies of Christians, Protestants and Romanists, Evangelical and non-Evangelical. Indeed the Evangelical denominations alone certainly built 950. And although some of these were erected to replace old ones, yet there is reason to believe, that the rest quite came up to, and even exceeded, Dr. Chalmers' demand. It must also be kept in mind that in very many places (especially in the newer districts,) religious worship is kept up, for a time at least, in school-houses, court-houses, and private houses. The cost of the church edifices built by the Evan-

gelical Churches, including the entire of the expenses for the *matériel* of public worship, such as fuel, light, sexton's wages, &c., &c., must have been great; for although such houses can be built with us in the interior villages and rural districts, for 1,000 dollars, 500 dollars, and even less, yet in the large towns they often cost three, four, five, or more thousand; whilst in the large cities they often cost twenty-five, thirty, forty, fifty, and sometimes one hundred thousand dollars, and even more. We may fairly put this item of annual expenditure at the sum of 3,000,000 dollars. Third. Large sums are raised every year to build and endow colleges, of which there are now 120; all of them under Protestant influence, save thirteen. (the Baptists have thirteen, Episcopalians ten, the Methodists thirteen, Roman Catholics thirteen, the Presbyterians and Congregationalists seventy-one,) and theological seminaries, of which there are forty-two Protestant ones, with 120 professors, and 1,537 students. But I can make nothing more than a conjecture as to the amount. It may be put down at 200,000 dollars.

THE RELIGIOUS SOCIETIES.

BIBLE SOCIETIES.

	Founded.	No. of Bibles & Test's from beginning.	Last year.	Receipts. dol. c.
Amer. Bible Soc., . . .	1816	6,980,535	633,395	284,614 0
Amer and For. Bible Soc.,	1837	794,398	—	41,625 0
Amer. Bible Union, . . .	1850	—	—	13,300 0

TRACT SOCIETY.

		No. of Pub's.	No. of pp. from beginning.	
Amer. Tract Society, . .	1824	1,528	2,483,793,562	308,266 0

HOME MISSIONARY SOCIETIES.

		No. of Miss.	Places of wor- ship supplied.	
Amer. H. Miss. Soc., . .	1826	1,032	1,575	157,160 0
Presb. Brd. of Dom. Miss.,	—	570	1,461	79,049 0
Protestant Episcopal, . .	—	96	—	30,657 0
Methodist, (North,) . .	—	464	437	58,070 0
Methodist, (South,) . .	—	273	—	60,871 0
Baptist H. Miss. Society,	—	118	—	30,369 0
Baptist Board of Dom. Miss. (South,)	—	50	—	10,692 0
Evan. Luth. H. M. Society,	1845	22	—	697 0
Free-Will Baptists, . .	—	50	—	5,525 0

SUNDAY-SCHOOL SOCIETIES.

		Puba.	No of Schls.	Scholars.	
Amer. S. S. Union, . . .	1824	2,000	—	157,000	259,915 0
Methodist Episcopal, . .	—	1,885	7,334	400,000	*5,150 0
Protestant,	1826	300	—	—	—
Massachusetts, more than	—	3,000	—	—	25,732 0

EDUCATION SOCIETIES.

American Education Society, founded 1816.—436 young men received aid in 1849–50,	30,181 53
Society for the Promotion of Collegiate and Theological Education—6 Colleges, aided, . . .	44,663 31
Board of Education of Presbyterian Church.—373 young men, &c., 100 parochial schools, 32 academies, 11 colleges (7 assisted,) . .	35,975 00

MISSIONARY SOCIETIES.

	Miss.	Asst.	Stat.	Com.	Scholars.	
Amer. Board C. F. M.,	157	360	134	25,875	22,824	251,339 35
Amer. Baptist Union,	56	250	155	12,500	2,772	87,587 90
Presb. Board of Miss.,	55	43	28	282	1,709	126,075 40
Episcopal,	10	9	8	96	656	86,114 11

* From donations only.

	Miss.	Asst.	Stat.	Com.	Scholars.	
Methodist Missions, .	34	several	8	1,611	—	38,193 14
Amer. Miss. Associat.,	12	31	10	380	—	26,849 66
Lutheran Missions, .	5	—	2	—	263	4,230 42
Assoc. Presb. Church,	5	—	2	—	—	3,182 32
M. E. Church (South),	5	—	2	—	—	6,000 00
Baptist Church, .	12	24	12	—	320	28,697 70
Baptist Free Mission,	2	5	2	—	—	6,571 81
Free-Will Baptists, .	3	7	2	—	130	4,433 05
Seventh Day, .	2	—	1	—	—	1,200 00
Amer. & For. Ch. Un.,	100	—	—	—	—	45,942 64
				40,744	28,674	2,128,939 45
						or £439,863 10s.

The receipts of these religious societies last year amounted to 2,128,939 dollars, or 439,863 $\frac{1}{2}$. There are some of them that deserve a passing remark or two, as showing what can be done to meet the demands of our rapidly-increasing and widely-spreading population. 1. The American Home Missionary Society, supported by Congregational Churches and the New School Presbyterians, employed 1,032 missionaries in the home field; the Old School Presbyterians, through their Board, 570; the Baptists, 168; the Episcopalians, 96; the Methodists, 737; in all, 2,603, at the cost of 426,868 dollars. 2. The American Bible Society distributed 633,395 Bibles and Testaments; that Society and the American and Foreign Bible Society have circulated 7,774,933 since the commencement of their operations. 3. The American Tract Society circulated last year 269,984,615 pages of tracts, 886,662 volumes, and employed 508 colporteurs during the whole or part of the year, who visited 428,000 families, of whom 44,800 were Roman Catholic. Its monthly paper, the *Messenger*, has a circulation of 200,000 in English, and 10,000 in German. 4. The American Education Society and the General Assembly's Board, supported, last year, 809 young men, who were preparing for the ministry. 5. The American Sunday-School Union has issued 2,000 different publications, mostly books for Sunday-school libraries; the Methodist Sunday-School, 1,885; the Massachusetts Sunday-School Union, 3,000; and the Episcopal, 300. It is estimated that there are now not far from 3,000,000 of children, youth, and adults, in Sunday-schools in the United States, taught by 300,000 teachers; among whom are to be found many of the best of our young people, and even members of Congress and of our State Legislatures, judges, lawyers, mayors of our cities and other magistrates, and of our "honourable women" not a few. 6. The several Foreign Missionary Societies and Boards sustained in the foreign field 358 missionaries, 729 assistant missionaries at 366 stations, and have 40,744 communicants in their Churches, and 28,674 pupils in their schools. In this notice of the receipts of religious societies we have not included those of the Colonization Societies, Anti-Slavery Societies, and several others of that class. It results from this statement that the sum of 12,999,139 dollars, or 2,599,827 $\frac{1}{2}$, was contributed in the year 1850, by the Evangelical Churches of the United States, for the support of the Gospel at home, and its propagation abroad. The sum that was expended abroad was about 675,000 dollars, or 135,000 $\frac{1}{2}$. If we add the amount contributed by the non-Evangelical bodies for the support of their Churches, &c., the entire amount will not fall short of 15,000,000 dollars, or more than 3,000,000 $\frac{1}{2}$. All this is given voluntarily for the promotion of religion. It is really a privilege and blessing to those who give this sum to be permitted to do it. The non-Evangelical bodies are the following:—1. The Roman Catholics. This body had in 1850, 4 archbishops, 30 bishops, 1,073 Churches, 1,081 priests, and a population of 1,500,000; according to the Roman Catholic Almanac. 2. The Unitarians, chiefly in New England. They count about 300 Churches, 250 ministers, and 30,000 members. There are two parties among them: the serious and inquiring portion, who have still a deep reverence for the Scriptures; and the party of progress, rationalistic, pantheistic, transcendental—headed by Theodore Parker, Ralph Waldo Emerson, and men of like views. Among the former there are many worthy and excellent men. 3. Christians, or *Christians*, as they are commonly called. They were at the outset a warm-hearted, zealous, rather fanatical sect, which arose at various points almost simultaneously, some forty years ago and more. These deny the Trinity, but hold to salvation by Christ, "by whose sufferings, death, and resurrection," they

say, "a way has been provided by which sinners may obtain salvation." They report 1,500 Churches, as many ministers, and 150,000 members. 4. Universalists. This is a sect of English origin. Its first apostles and propagators were Murray and Winchester. They were serious men, and held the doctrine of Restoration. At present there are very few among them who believe in any future punishment. They have 540 preachers, 550 Churches, and 875 societies. 5. Swedenborgians. Of this well-known sect there are about 40 small Churches, 35 ministers, and 10,000 people. 6. There are some German Lutheran Churches in Eastern Pennsylvania, and in other parts, that are Socinian, but I have not been able to ascertain their number. A portion of the Friends, or Quakers, must be placed in this same category. Of all these non-Evangelical bodies, the Roman Catholics and Unitarians are alone of much account. The former have their perfect organization and consummate tact; the latter their cultivated intellect, minds, and taste. The Christians and Universalists have no elements of cohesion and life, and these cannot resist long when the truth makes a vigorous onset. None of these systems satisfy the demands of the soul. Unitarianism is scarcely maintaining its ground at present; or if it increases, it is doing so at a slower rate relatively than the orthodox denominations.

KIRWAN IN IRELAND.

A correspondent of the New York Observer gives the following report of some remarks of Dr. Murray, at a meeting of the Irish General Assembly. He has been following in the track of Archbishop Hughes, "taking notes," and doubtless we shall hear from him when he returns.

DR. MURRAY IN THE ASSEMBLY.

Dr. Murray could not help contrasting our "Far West" with the "Far West" of America; ours being distant one hundred and fifty or two hundred miles, and that of America five or six thousand. "The far West," said he, "when the Assembly could, in twenty-four hours, transfer its sittings to the remotest point of it! Why, I wonder that some of the ladies who feel an interest in your missions do not start on a Saturday, look at the Connaught missions in the Far West, and return to their domestic duties on the Monday; and that a dozen of your students do not set out to Connaught when they have finished their studies on a Friday, and return from the Far West to resume their exertions on Monday." The Doctor then spoke of the five or six hundred missionaries employed by his Assembly in America; and urged his Irish brethren to increase the number, so as to be in some degree adequate to the wants of Ireland. Many ministers, he said, come to America; and we are glad to see them. But why leave such a field at home? God, in his providence, has placed a most interesting field just at your own door; he has given to you millions of poor Roman Catholic Irishmen; and I can say of these Irishmen, judging by the experience I have had of them in my own country, that when they are converted and brought to the love of the truth; when they have the love of God shed abroad in their hearts; they may not reason very well, they may not be the most accomplished, but they will, with minds and hearts actuated with love, make some of the finest and best missionaries on the face of the earth. God, in his providence, is causing many to come over from the hills and wilds of Connaught to the Far West of our country: there is a call for you to instruct these men before they go; to make these men free in the liberty of the gospel of Christ; and so to disappoint the efforts of the priests to keep them in the bondage of ignorance and sin."

WOMAN-WHIPPING PRIESTS.

Some of the speakers, in giving details of the opposition of the Connaught priests to the schools, had mentioned the case of priests whipping boys and girls for going to the schools, and their mothers for letting them. "If," said Doctor Murray, "priests were to do such a thing in my country, I should like just to know the history of that priest, one week after he had laid the whip on the back of either mother or child. I am amazed that such vagabonds are permitted to live in Ireland. I am perfectly amazed that there should not be found a band of Irishmen, every man with a whip in his hand, to flagellate the rascals round the land. Why, sir, if in our country, a priest were to whip a woman or a child, the women would take their broomsticks and chase him from among them." Dr. Murray then gave an example of the way they do such things in America.

DR. MURRAY IN ROME.

Dr. Murray said he had just come from Rome; and he told them some very striking facts, partly illustrating the mode in which "model Romanism" is conducted, as to liberty, religion and morality. He told a fact to show how, in the Papal States, the property of a man becomes the property of the priests. A man in Rome had married a Spanish lady; he had a large family by her. By his will he left all his property to his wife and children. But, though during life he had paid little attention to the priests, he sent for one just before his death, to "fix" him for his journey into the next world. The priest confessed him, anointed him, gave him the wafer, and the man died, leaving his property settled by his will as above stated. A few days after the burial, the priest who had "fixed" him went to an ecclesiastical court, said the victim had committed a great sin, and that he wished a distribution of his property different from that he had made by will; and the entire property of that man, on the oath of that priest, was swept from his family into the coffers of the church. This is what they do in the Papal States.

ROMAN LIBERTY. *

"During all the time I was in Rome," says Dr. M., "I did not see a single newspaper except those that came from England. The liberty of the press is not known there; and the liberty of speech just as little. I saw there a placard about Pietro Ersoli—a man thirty-five years of age—a merchant of good character, and with a large family, who had been brought before an ecclesiastical court and condemned to the galleys for twenty years. For what do you think he was condemned? For stepping into a coffee-room, and endeavouring to persuade a man who was smoking not to use cigars! But why punish him so severely for bidding a man not to smoke cigars? Because the church gets a revenue from tobacco. The conduct of this man was represented as an interference with the revenues of the church; and because he had asked a man not to smoke a cigar, he was condemned to the galleys for twenty years. Such is political liberty under priestly rule."

MORALITY AND RELIGION AT THE FOUNTAIN HEAD.

It would seem that even attachment to the ceremonial of their religion is gone in Rome. "There is neither morality nor religion in Rome," says Dr. M. "I went into the Pantheon, of which you have all heard, and the figure of which must be before all your eyes. It is a building, the foundation of which was laid during the reign of Paganism. It is the temple where all the heathen gods were worshipped; and at the present time it is the temple of Popish idolatry. It is a circular building, and here and there, and all around, are altars, at which mass is said probably once a day; one priest at this altar, another at another. I was at that temple looking round me, when I perceived a dirty-looking priest, and a dirty-looking lad—whose head seemed as if it had not been combed for a week—waiting upon him at an altar, and giving out the responses. That priest, that lad, myself, and my *valet de place*, were the only persons present at the ceremony.

I was in St. Peter's in the morning when mass was said. St. Peter's, which is the most magnificent building of the kind in the world, ought to be dedicated to the arts, not to God. When one sees it, he cannot expect to see anything like it again; just as when one sees Mont Blanc, you do not want to see any other mountain. In that magnificent building, capable of holding some twenty or thirty thousand, there were not more than three hundred present at mass. I have no doubt one half were strangers; and among all present I do not believe there were ten Romans. I went among the churches of Rome, gorgeous beyond description. I went in at all hours of the day; I may say, at all hours of the night; as both day and night I went to see what I could see, and hear what I could hear; and I am here able to say that I never saw an individual man or woman, who wore a decent garb, attending at the confessionals. I never saw a solitary woman bow the knee at the confessional, except a beggar woman. I never saw a solitary man go on his knee to receive the wafer, except a pauper. Men and women of character and rank keep away from these churches; and the churches themselves are given up to boys and beggars. It is amazing in the magnificent St. Peter's, to see boys in rags playing hide and seek; and beggars standing here and there saying, 'Give me a penny.' Go where you will, you see nothing like devotion; you hear nothing like preaching."

Dr. Murray gave much striking description of the aspects under which religion shows itself, not only in Rome, but in Naples, and all over Italy; adding after each, "And such would Ireland be if Protestantism were banished." But he added, "I dare not describe the immorality of the priests and people."

RELIGIOUS TOLERATION IN TURKEY.

Athens, Greece, July 30th, 1851.

DEAR BRETHREN,—I transmit you a Document for publication in your useful paper, which I think will be interesting to your readers.

I am aware that it is already known in the United States that the Sultan issued such a Decree, but I do not know that a copy of it has reached our country. At all events, it has just come to my hands, and I lose no time in sending it to you. The copy I send you is an exact transcript, made by myself, of an authentic copy in *Turkish* and *English*, obtained from Sir Stratford Canning, Her Britannic Majesty's Ambassador at the Sublime Porte. It is evidently intended to meet the case of the Armenians who left their National Church, and formed themselves into Religious Societies, independent of their Ecclesiastical Head, and who were subsequently exposed to "*inconveniences and difficulties*," as the Sultan's Rescript quaintly styles the persecutions they endured. Although this Firman would equally apply to the case of *Romanists* or *Greeks* who had embraced the Protestant faith, I am not aware of any cases of this kind, sufficiently numerous at least to render such an important measure necessary in their behalf. As respects *Protestants* residing in Turkey, who have always been such, this Firman has no application to them, as they have all their privileges guaranteed to them by Treaties or Conventions, and the Decree itself expressly states that it is out of solicitude for his Christian subjects, that the Sultan adopted this measure.

I am, dear Brethren, yours, very faithfully, JOHN H. HILL.

Translation of the Firman of His Imperial Majesty, Sultan Abdul Medjid, granted in favour of his Protestant Subjects.

Most Honoured Vizier, Illustrious Counsellor, Maintainer of the good order of the world, Director of public affairs with wisdom and judgment, Accomplisher of the important transactions of mankind with intelligence and good sense, Consolidator of the Edifice of Empire and Glory, Endowed by the Most High with abundant gifts, and Moushir at this time of my Gate of Felicity, my Vizier Mehmed Pasha! May God be pleased to preserve him long in exalted dignity!—

Let it be known, on the receipt of this, my Noble Rescript, that

Whereas, Those of my Christian subjects who have embraced the Protestant faith, have suffered inconveniences and difficulties in consequence of their not having been hitherto placed under a separate and special jurisdiction, and in consequence of the Patriarchs and Primates of their old creeds which they have abandoned not being naturally able to administer their affairs,

Whereas, In necessary accordance with my Imperial solicitude and benevolence towards all classes of my subjects, it is contrary to my Imperial pleasure that any class of them should be exposed to trouble, and

Whereas, By reason of their faith, the aforesaid Protestants form a separate community, it is my Royal pleasure that measures be taken for the sole purpose of facilitating the administration of their affairs, so that they may live in peace, quiet, and security. Let, then, a respectable and trust-worthy person, chosen by themselves from among their own number, be appointed, with the title of "Agent of the Protestants," to be attached to the Department of the Minister of Police. It shall be the duty of the Agent to take charge of the Register of the Members of the Community, and which is to be kept at the Police Department. The agent is to register therein all births and deaths. All applications for passports and marriage licenses, and on those special affairs of the Community which are to come before the Sublime Porte, or any other Department, are to be made under the official seal of the Agent. The present Royal and August Edict has been especially granted and issued from my Imperial Chancery for carrying my pleasure into execution. *Hena*, Thou, the above indicated Moushir, shalt carry the preceding Ordinance into scrupulous execution, conformably with the explanations given. As, however, the assessment of taxes and the delivery of passports are subject to specific regulations, thou shalt not permit any thing to be done in contravention thereto. Thou shalt not suffer any Tax or Haratch to be required of the Protestants for marriage licenses, or for registration. Thou shalt be careful that like unto the other communities of the Empire, every facility and required assistance be afforded to them in all their affairs, and in all matters concerning their cemeteries and places of worship. Thou shalt not permit any interference whatsoever, on the part of any other community, with their rites, or with their religious concerns, nor in short with any of their affairs, either secular or religious, in any manner whatsoever, in order that they may be enabled to exercise the usages of their faith in security.

Thou shalt not suffer them to be molested *one iota* in these or in any other matters; and thou shalt be careful and attentive to maintain them in the desired quiet and security. They are to be permitted to make those representations to the Sublime Porte, which it may be necessary to make concerning their affairs through their Agent.

After thou hast taken due cognizance of these matters, thou shalt cause the present Noble Rescript to be registered in the proper quarter, and shalt cause it to be confirmed in the possession of the aforesaid subjects, and thou shalt be careful that the high provisions thereof be always carried into due execution.

Thus be it known unto thee, giving full credence to the Imperial Signet.

Done in the 2d Decade of the Sacred Month of Moharrem in the year of the Hegira, 1267, at Constantinople, The Well-Guarded.—*Epis. Rec.*

RESOLUTIONS OF THE ASSOCIATE CONGREGATION OF ALLEGHENY.

At the monthly missionary meeting of the Allegheny Congregation, (Associate Church,) held on the evening of Monday, 6th October, 1851, the following Resolutions having been moved and seconded by members of the Congregation, were adopted unanimously:

1. That this Congregation having heard read a recent letter from Rev. W. H. Andrew, Missionary at the Associate Synod's Mission Station, Trinidad, addressed to the Chairman of the Board of Foreign Missions, in which he expresses a resolution to return home, and so abandon the mission, after having just entered on its duties, take occasion to express their deep grief and disappointment at such a result, while they cordially approve of the action of the Board in giving Mr. Andrew permission to return.

2. That the Congregation recognise the Divine hand in the present distressing position of the Trinidad Mission; and consider that the Lord of Missions is calling the Associate Church by affliction, to inquire wherefore He is contending with her.

3. That this Congregation express their earnest hope that neither the Board of Foreign Missions, nor the Church in general, shall suffer themselves to be discouraged by the present disappointment. And further, this Congregation pledge themselves to continue to sustain the Trinidad, or any other foreign mission, which the Board or Synod may engage in, and to endeavour to increase their contributions to the same.

4. That these resolutions be published in the "Friend of Missions."

Wm. S. RENTOUL, *Secretary*.

JAMES RODGERS.

CONTRIBUTIONS OF ALLEGHENY PRESBYTERY.

The following report was designed for a preceding number:—

Congregations.	Com's.	For. M.	Home M.	Oregon M.	Ed. F.	Syn. F.	Basfield.	Total.
Pittsburgh,	275	\$100 00	\$100 50	\$80 00	\$80 00	\$20 00	\$5 00	\$305 50
Allegheny,	430	50 00	125 00	100 00	38 00	20 00	0 00	331 00
Fairfield, {	120	14 75	30 00	109 08	00 00	00 00	0 00	153 83
Dougal, {	100							
Indiana, {	230	20 00	00 00	17 50	00 00	00 00	0 00	37 50
Union, {	263							
Turtle Creek, {	50	10 00						
Freeport, {	80	27 50	00 00	00 00	00 00	00 00	0 00	45 81
Buffalo, {	50	8 31						
Coatsburgh,	162	30 00	12 15	93 00	00 00	00 00	0 00	135 15
Warren,	30							
	1790							\$1008 79

CORRECTION.

WILLIAM S. YOUNG:

ALLEGHENY, Sept. 25th, 1851.

Dear sir,—If the E. Repository is not yet gone to press, there is a mistake in an article relating to contributions of Mr. Boyd's congregation, which I would be very desirous to have corrected. After: "I have the Treasurer's books before me, &c.," instead of "not one dollar," read *but* \$10,00, and then add this \$10 to contribution to Oregon Mission towards the end of the article. If the article should be set up in type,* if you could insert a note at the close making the correction, I would feel under obligation to you.

Sincerely yours,

J. ROGERS.

* The October No. was printed before this note reached us.—*PUB.*

STRICTURES.

The following communication was but a few days ago put into our hands, although bearing date of Sept. 5th, 1850. The person to whose care it was directed mislaid it, and it is only a few days since it was discovered. This will account for its late appearance.

We have only to say as an apology for the publication of the short article upon which our correspondent animadverts, that to the best of our recollection we had not noticed the objectionable expression. Two publications of the Reformed Presbyterian Church are printed in the same office, and it was likely transferred without special notice.

Our readers, however, are not to make us accountable for every expression which they may find in the pages of our periodical. Articles are sometimes selected for their general excellence.—ED.

COMMON BENEFITS.

To the Editor of the Evangelical Repository:

DEAR BROTHER,—In the August number of the Repository, under the heading “Little Boys and Girls,” the following expression is sent down to little boys and girls as something important to be believed: “Do we consider duly that every mouthful of food received is a gift of Heaven—the purchase of blood, even the blood of God’s dear Son?” Our people, in reading this, are stumbled; or rather, they say, Shall we put this sentiment into the hands of our children, while we take pains to teach them our Testimony, which “rejects the opinion of those who teach, that Christ did, by his death, purchase the benefits of this life which are common to all men, and that God’s children receive these “free from that curse which is upon the basket and store of the wicked?” See Test., Art. ix., Sec. 5. This is the sum of the doctrine contained in the article of our Testimony on common benefits; and this we believe to be the Scripture doctrine, “profitable for instruction” to our children. The opposite error must, therefore, be *hurtful*. Now, with your permission, I will offer a brief illustration of the Scripture doctrine on this point as it presents itself to my mind.

To ascertain what Christ has purchased as respects the temporal provision made for our bodies, we have to consider—First, what provision God made for man in innocence. He gave to man, innocent, paradise, with all its bounty and delights, fully to enjoy, except the tree of knowledge of good and evil. He also enjoyed full communion with God. Here was happiness. Here was true life. Now, paradise was just a miniature representation of what the whole earth would have been to mankind had not sin entered into the world. It was also a foretaste and figure of heavenly felicity. But Adam transgressed the covenant, and in him we all have sinned.

We shall then inquire, what effect sin has produced with respect to this temporal provision. Thus we read, Gen. iii. 16: “Unto the woman he said, I will greatly multiply thy sorrow and conception. (Ver. 17)—And unto Adam he said, Because,” &c., “cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee.—In the sweat of thy face shalt thou eat bread, till thou return to the ground.” Now this is the announcement and exposition of the curse threatened, (ch. ii. 17,) “For in the day thou eatest thereof thou shalt surely die,” (or

dying thou shalt die,) or it is a revelation of the new covenant in Christ, the seed of the woman. But is there a shadow of a promise of mercy, or of any good, in all these words? Who will say that these *bitter* things belong to the Gospel? God therefore announces, in the passage quoted, the curse inflicted on mankind respecting the temporal provision of this life. It is this: man is driven from paradise, deprived of its enjoyments and the communion of God, and the sword of divine wrath is suspended to guard the way of life. (Is he instantly deprived of all the means of life, and his breath taken from him? This would make void the covenant of works, and nullify his federal headship. The curse *must* extend to posterity.) But man is turned out into the wide world, cursed for his sake, exposed to every evil, and made a ready prey to Satan, who, like a roaring lion, goes about daily seeking whom he may devour. "Cursed shalt thou be in thy basket and in thy store," &c.

Now, let us see what Jesus Christ has done for his people with respect to this same temporal provision. Does he find them naturally dead? Without, or with the common benefits of life? Not naturally, but spiritually dead, with all their temporal provision cursed. He renews them to spiritual life, takes away the curse from them, and from all their temporal enjoyments, and returns his favour and communion with these outward comforts, with a full assurance and hope of eternal blessedness.

This change, through Christ, respecting the blessing upon common benefits, is revealed in the promise, Deut. xxviii. 1—14, inclusive: "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments," &c., "2d, all these blessings shall come upon thee—3d, blessed shalt thou be in the city, and blessed shalt thou be in the field—blessed shall be the fruit of thy body and the fruit of thy ground—blessed shall be thy basket and thy store," &c. Here then, through the obedience of faith, which we have in Christ Jesus, we have the blessing upon the temporal provision of life. As the penalty of the first covenant extended only to the cursing of these things, so the purchase extends only to the divine blessing.

The perfect blessedness of paradise is not restored in the present life, because of remaining sin and disobedience. But we do enjoy these blessings and the communion of God, with our temporal good things, just in proportion to our *actual* obedience—to our sanctification; but we do not find either the presence of these natural means of life taken from the ungodly, or the presence of evil, along with these, removed from the righteous. Not a thorn or a thistle is plucked from the earth, not a single pain or natural disease removed from the people of God, no remission of "tribulation in this world;" but the angel of God's presence is vouchsafed to render harmless the poison in the potage, to make the waters of Marah sweet and healthful,—in all our afflictions to bear us up in the furnace, that the smell of fire pass not upon our garments; and in death, to remove the sting, and to give us the victory. Then God, having fully restored us to the likeness of his own image in perfecting our sanctification through the blood of the Lamb, receives us into the heavenly paradise, to the uninterrupted communion of the blessed Trinity, to the free and full access unto the tree of life, and to the river of the water of life, for ever and ever.

JAMES M'ARTHUR.

THE FRIEND OF MISSIONS AND THE TRINIDAD MISSION.

Our brother, Mr. Banks, in an editorial on the letter of Mr. Andrew, published in the last No. of the 'Repository,' thus remarks upon the action of the Board of Foreign Missions.

"The Board it seems have unanimously recalled Brother A. The Editor of the 'Repository,' who is also President of the Board, states that 'the path of duty was perfectly plain to the Board, and we have no doubt that the recall of this family will meet with the concurrence of every member of the church.' We beg to be considered as one exception to concurrence, either in the reasons themselves, or in their sanction by the Board. Sorry are we, indeed, that the Board did not withhold their countenance from such recreancy, and suffer Brother A. to return on his own responsibility."

We think our brother of the Friend of Missions should have given at least one paragraph of the remarks of the President of the Board in relation to their action, before expressing his condemnation of what they have done. The reader will see, by referring to these remarks, that no ground whatever has been given in them for the inference that the Board sanctioned the reasons urged by Mr. Andrew to be recalled. We did not consider that this matter was properly before the Board. Each member of the Board, no doubt, has his own opinion in regard to the force of these reasons. The simple question before us was—Shall Mr. Andrew be continued at the station as a Missionary of the Associate Church, in view of his declared wish to return, and in view of the statements made by him in his letters? Will Mr. Banks or any other minister or member of the Associate Church assert that the Board should have directed him to remain there after declaring to the Church at Home that the success of that Mission depended upon his recall, that he could do no good there, that new buildings would have to be erected in a short time, and that he would not remain under a salary of at least 1300 dollars per annum? This is the question. Our brother ought not to identify the position of the Board and that of Mr. Andrew. Mr. Andrew, by his letters, placed the Board in a position in which we still think they were "shut up," as we declared in our last, to do as they did. We are not responsible for brother Andrew's course in the matter. We warned him before leaving port that he would meet with the most disheartening discouragements, and exhorted him to exercise faith and patience. We will say, however, that if the representations which he has given of the state of things in connexion with the missionary station are correct, it does not appear to us that it was his duty to remain there. Mr. Banks is well aware that it was sometimes with him a question whether it was *his* duty to labour in that particular place, and whether the church might not operate more efficiently and more successfully elsewhere. We ought, therefore, I think, to consider the matter in all its bearings, and while on the one side we take care to "withhold our countenance from" what we regard as "recreancy," on the part of Missionaries, we give the reasons which they urge the attention which they may deserve. We do not by this remark wish to be understood as sanctioning the conduct of brother Andrew, or as opposing the view of it taken by brother Banks. He will, however, permit us to remark, in all kindness and respect, that while his long connexion with that Mission

qualifies him far better than others to judge of the propriety of brother Andrew's course, the tender relation he sustained to it may, like the yearnings of a fond father over his child, to some degree control his judgment, and it is possible that the sad and unexpected shock which has been given to his feelings, has led him to express himself with an undue degree of severity. We would remark in conclusion, that we admire the spirit manifested by our brethren of Allegheny, in the resolutions which the reader will find in another part of this periodical.

The following letter has been received by us from Mr. Andrew since the publication of our last :

Savanna Grande, Trinidad, Sept. 10, 1851.

REV. AND DEAR BROTHER,—The packet sails in a few days which connects with the Royal steamer *Merline*, at St. Thomas, the vessel which plies between that Island and New York city.

We hasten to send you this by her. You will not suppose we have any thing new to communicate, having so lately written you. In this you are right. The convictions which we were under, and which we made known to you in our last, with regard to this mission, are becoming stronger every day. We would not have you suppose we are averse to staying here, if there was any prospect of our being useful. We could live here if we received a competent support. But as an honest man, I feel bound to tell the Board I can do no good, and that the resources that are spent upon this mission are unnecessarily expended. So fast have these convictions taken hold upon us, that we think it a duty to notify the Board that whatever disposition it may make of our request, and if it does not recall us this fall, we *will* return to the States in the spring, and if fault is found with us for doing so, we will bear it, with consciousness that we did our duty.

Last Saturday we spent most of the day in performing what brother Banks, in one of his letters, calls the "dogging part of the mission," namely, going among the estates to stir up the people to come to worship on the Sabbath. This is a work we have duly performed every week. We chose Saturday, last week, in order that the promises we *extort* from the people might still be fresh upon their minds on Sabbath morning.

When the hour of public service arrived, we went into the church, and found we had barely one individual, besides our own family. We commenced preaching as usual, and before we concluded the exercises, two more came in; these three constituted our audience.

We have been endeavouring to ascertain why it is this mission languishes, and has always been dragging. In addition to those reasons we have already given, we have come to the conclusion that one prerequisite is wanting here to make missionary operations successful. It is one which your missionary, and the church at home, can never remedy. We want a sufficient population upon which to operate. If we can convince you of this, you will not wonder that this mission has always been complaining. We mean we have not a sufficient population free from the entanglements of Popery, and from church connexion, to justify a reasonable hope of building up a congregation. We will give facts, and let you draw your own conclusions.

The Island contains a population of about seventy thousand, five-sixths

of which are Catholics, which gives us a Catholic [popish] population of 58,333. We learned yesterday that there are 9000 Coolies upon the island. These taken from the remaining sixth leaves us 2667. How many African Mahometans, and renegade Scotch Presbyterians there are, we cannot tell; we think we would not err greatly if we were to say they comprise the entire half of the above remaining number. These may all be said to be out of our reach. Catholics, Coolies, and Planters, who are mostly Scotch Presbyterians by descent, are never out to hear us preach, and we do not expect them. Now, divide the small fraction of population that remains, between the English Church, the Wesleyans, the Baptists, the United Secession, and the Free Church of Scotland, and you must admit there can be no great number left upon which we can operate. Small as that number is, conceive it to be scattered over the sixth part of the surface of this island, which contains 24,000 square miles, and you must see the absurdity of attempting to build up an Associate Presbyterian congregation here. The Africans and Coolies we cannot approach for want of a knowledge of their language. And we think your chances of making a draft upon Catholicism in the States are increased tenfold when we come to compare the system as it exists in the two places.

The government in the United States does not support Catholicism:—it does here. You have a more intelligent population; this gives you an advantage over us here. We have a superstition prevailing here, which you know nothing of in the States, and it is one which an age will not shake off this people. It is this:—the people think they cannot leave that connexion in which they were baptized, without losing the whole benefit of baptism. The Catholic clergy make good use of this superstition, and baptize all who will receive it, whether they are Hindoos, Mahometans, or Christians; in this way they bring them into the meshes of their net, and they never escape.

Popery must receive its death wound in the heart by the gospel, before the extremities will die; and until that wound is given, it seems to us Trinidad must “worship the beast.”

Yours, very truly,

W. H. ANDREW.

We have just received a private letter from brother Andrew, bearing date Sept. 23d, 1851, from which we make the following extract:

“I might say that I cannot consent to stay longer at the Savanna Grande station. I told you in my last that I intended to return to the United States in the spring, whether recalled or not; I meant, if I was to remain in the old station in Savanna Grande. If the Church see fit to open a new station, and see fit to support me, I am at its disposal. But that station must not be at Gaspari or Savanna Grande. I would suggest that, if such is contemplated, it be at Cedras. There is no Protestant minister near there. But I would not advise the opening of a new station upon this island. The planters in Savanna Grande are determined to have Mr. Church; they have agreed lately to pay him a salary of thirty dollars per month. We can do nothing, for they do all they can against us, and all they can for Mr. C. Brothers Bradie and Cowen have advised us to leave the station, and labour in other parts till we hear from home, and we feel disposed to listen to their advice. But I will write you more fully by the packet.”

Children's Department.

MARY LATHROP.—When Mary was two years old her mother began to talk to her about God, and she liked to listen to her mother. As soon as she could talk she would say, "That she loved God and wished to be good, that she might go to heaven." Some little children when they come in to family prayer, look about, or play with their fingers, and do not listen or pray; but Mary, when she was only three years old, sat very still, and thought of all that was said. Some little children will do what they are bid, because they fear to be punished; but she tried to please her parents in all things, and did not wait for them to tell her that she must not do any thing; but if she only thought that any thing would grieve them, she would not do it. As she grew older, she tried to please every body; which made them love her, and made her feel happy. She would never play with bad children, but left them to go to her mother, or staid away from them by herself.

At four years old she was sent to school. There she often came to her teacher, Miss G., and said, "Will you please to read what Jesus said to little children?" And once she said, "Will Jesus love little children now; and will he give me a new heart if I ask him?"

Before she was five years old she earnestly sought a new heart, and said, "I want to know that I have a new heart." And when she was five she was more earnest, and said, almost every day, "Dear mother, I want God to make me good. I want him to take away my wicked heart, and give me a new heart. O, mother, will you pray for me?" She was very fond of prayer. If she saw any one in want—if she was vexed by any thing, or if either of her brothers did wrong, she would go and pray. In the morning she would not leave her room without prayer. She did not say a prayer taught her out of a book, but she prayed for a great many things in her own words.

One night, when she was about five years old, there was a fire in the city, and they cried out, fire! fire! Some children would have screamed when they heard it, and would have thought that they would be burnt in their beds; but Mary lay still; and next day she said, "Mother, when they cried fire last night, I thought that there were so many sinners that did not love God, I was afraid that their houses would get on fire, and burn them up, before they learned the way to heaven. It troubled me so, that I could not help crying; and then I tried to pray for them."

Little children should be like little lambs, and play together, and love each other; but sometimes they quarrel, and are like tigers. They do this because they have wicked hearts; but when God makes their hearts good, then they do not like to quarrel. Mary loved God, and therefore did not like to quarrel with her little brother; and how do you think she tried to make him not quarrel with her? One day he struck her, and was punished. She then took his hand, and led him out of the room. When she came back, she said, "Mother, I do not think that he will strike me any more." But he did strike her again in a few days. She then said, "Dear mother, don't punish him; I think I can teach him not to do so again:" and she took him out of the room. Her mother then went after them, to see what she would do. She went with him into a room, and nearly shut the door. Then she made him kneel down by a chair, and she knelt by his side. After which, she said, "O, Lord, forgive my little brother, and give him a new heart, that he may not strike me any more; and if he does strike me or push me, put it into my heart not to strike him, but to say, 'Don't do so, little brother.'" That was a good way to make him kind to her. If little children would pray with each other, they would not often quarrel.

If her father was ever tired, or in trouble, she did not vex him more by being naughty, but she would go and pray for him. Once she was heard to say, "O, Lord, wilt thou bless my dear father, and comfort him by making him think of his heavenly home?"

Some little children leave their play-things about, and throw down their clothes every where, by which they give servants a great deal of trouble; but little Mary was very neat and orderly, because her mother told her to be so. Her clothes were folded up with care; and after she had used a book or a toy, she always put it in its place.

One Sabbath, when she was about five years old, she said, "O mother, I do not

* She died in Boston, U. S., March 18, 1831, aged six years and three months. From her life, published at Boston, 1832.

want to live in this wicked world any longer ; I want to go to heaven, to be where God is. When I look up to heaven, and think that God is there, and the holy angels are there, and the blessed Saviour is there, I can't live in this world and be a sinner any longer. I want to be where God is. I long to be there. Then we can praise him all the time ; and the blessed Saviour will rejoice to hear us too. It makes me feel very happy."

Once, when a poor black man came to the house, she said to him, "Cæsar, do you love God ? Do you pray to him ? You must pray a great deal. Do you read the Bible ? You know we have all got to be sick and die. You have got to be sick, and suffer a great deal. Will you tell me, Cæsar, that you'll love God, and try to serve him ?"

"I will, little Mary, I will try." The poor old man wept as he went away, and said, "Good-bye, little Mary ; you won't be with us here very long ; you'll be better off." After he went out she prayed for him : a few days after that he died.

Another time, when there was an organ playing in the street, she said, "How it makes me feel to see that poor man with the organ, and those little boys ; they look so poor and so dirty. I am afraid they have not any one to take care of them, and tell them about God." She then kneeled down, and prayed for the man and the poor little boys, and her heart seemed full of pity for them.

Mary had thought it would make her so happy to be well again, and to play with other children ; but she often saw so much which was wrong in their play, that it made her sad. Little children should think that God sees them, even when they play, and not either do or say any thing in their play which is against his will. Sometimes they quarrel with each other ; sometimes they are rude ; sometimes they say bad words ; sometimes they are idle, and will neither play nor do any thing else. These things little Mary could not bear : but would rather be by herself : and all good children must feel as she did.

If ever she spoke of God, she was very serious ; and when she spoke of the Saviour, she would say the blessed Saviour. It therefore grieved her when her sisters used the name of God lightly. Once, with tears in her eyes, she said to her sister, "You pray too fast ; I cannot hear the name of God repeated so. I do not think God will hear such a prayer." If children only say their prayers, without feeling them, how can they think God will give them what they ask for ? He will give us what we ask with our hearts in the name of Christ ; but if we do not mean what we say, God sees that we do not pray at all, and will not bless us. Mary was therefore quite right.

One day, when she was five years and a half old, she went a short journey with her mother. As they came home the wind blew, the rain poured down, the way was long to her, and she was very tired ; but before she went to bed she prayed out loud with her mother, and, instead of being vexed that the day had been so bad, she thanked God for making the high hills and the pretty flowers ; and that the wind did not blow any harder, and that it did not rain any more.

You know, my dear children, that there are a great many people in the world called heathen, who do not know God ; they pray to gods of wood and stone to bless them ; they have never heard of Jesus Christ ; they have no Bible ; they are under the power of Satan ; and they live in all kinds of sin. Little Mary had heard of the heathen, and felt so sorry for them, that she was often heard to pray for them ; and if any money was given to her, she loved to give it, that missionaries might be sent out to them. God had saved her through Christ, and she wished all other little children in the world to know about God and Christ, that they might be saved too.

Sometimes she was afraid that she was not a child of God, and she wept when she spoke of her sins ; but when she learned that however sinful she might be, Jesus Christ could save her, she was led by the grace of God to put herself under his care, and after that she had no more fear.

It pleased God that little Mary should suffer a great deal of pain. Day and night she was in pain ; and she would lie for hours without moving, because any change would hurt her so much. Month after month she could scarcely breathe. She could not lift up her arm ; she could only turn her head upon her pillow ; yet she was very patient. She knew that Christ had suffered more for her ; she knew that she deserved to suffer more ; and she knew that she would soon be in heaven. Sickness sometimes makes children cross and selfish ; but little Mary was very grateful. "Dear mother, sweet mother," she sometimes said, "I don't wish you to sit up with me to-night. You can lie down so that I can see you. I love to look at you."

For nearly four months she lay so ill that she could not move her finger, and had no hope to grow better; yet, when a lady said to her, "I suppose, my dear Mary, you often wonder that you are sick so long, and suffer so much pain," she meekly answered, "No;" and then said, that she was happier than ever before in her life. O how happy it is to be a child of God!

When her mother gave her some coffee, she said, "It is God who gives coffee its pleasant taste. How good God is to give us so many things to make us happy! Oranges, lemons, figs; we could not make them grow. God makes the wood grow too. O how good God is! I remember, when I rode out last summer, how beautiful the hills and the trees looked. How many there were! and the sweet little flowers that he made to grow out of the ground." One night, when some persons had said how much they pitied her, she said, "I don't like to hear people call me a lamb; I would rather they would talk about my being a sinner, and tell me of the sufferings of the Saviour; that makes me forget how much I suffer."

At length the hour came for her to die. She was very weak and in great pain. "O," she said, "that I could have one breath! O, that I could cough! I will try to be patient. Give me more air! It will soon be over. Mrs. H., come, kneel down by me, and pray to God. Pray earnestly. Speak loudly! earnest, earnest! O God, do relieve me!" During the prayer she was easier. She then slept for some hours; after which she again asked Mrs. H. to pray. Not long after the prayer was ended she said earnestly, "Mother! come to me—sit close to me! Call father—call him quick." She could not speak any more; but as they watched her, they could hear her faintly whisper, "Dear ma—sweet ma—sweet ma," till the sound died away; and she went to the Saviour whom she had so much loved, and by whom she had been so greatly blessed.

Little Mary was only six years and three months old when she died. Dear children, strive and pray to be like her. Ask God, very often to make you so, and never rest till you are.—NORR.

Poetry.

PSALM LXXIV.

Oh, wherefore mourn we, God of grace,
For ever exil'd from thy face?
Why thus around thy flock and fold
Has wrath's hot smoke its blackness roll'd?

Think on the people thou hast bought,
The tribes thine arm from bondage
brought;

Think on Mount Zion's chosen halls,
And turn thee tow'ards their wasted walls.

The foe's bold feet profane thy soil;
Thy foes rush in with crime and spoil:
They shout within thy place of prayer,
And lift their conqu'ring standards there.

Once, he whose arm was strong to fall,
In the thick forest prov'd it well:
But now the axe and hammer ring,
Where down the chisell'd work they fling.

They give thy temple to the blaze,
Thy name's abode they stain and raze:
"Destroy we all," their hearts exclaim,
And all the land sends up the flame.

No house of God its portal rears;
No sign in heav'n or earth appears;
No prophet pours a soothing song;
And no man's heart can tell how long.

How long, O God, shall hate revile?
How long thy foes blaspheming smile?
Why lies thy arm'd right hand in rest?
Oh, pluck it from thy sheathing breast!

God is our King from days of old;
The earth thy saving strength has told:
Thy might the roaring waters clave,
And crush'd the dragons of the wave.

It trampled down the monster's head;
The desert-dwellers saw and fed:
It op'd the fount, the torrent's tide,
And mighty streams it check'd and dried.

The day is thine, the night is thine;
By thee the sunbeams rise and shine;
Earth's utmost borders thou hast spann'd,
And all the seasons praise thy hand.

Remember, Lord, th' opposers' crowd,
The fool's blasphemings, bold and loud:
Forsake not thou thy mourning dove,
But shield the people of thy love.

Think on the cov'nant: every clime
Sees the dark holds of cruel crime:
Oh, turn not back th' oppress'd with
shame;
Let want and wo extol thy name.

Arise, O God, thy cause maintain;
Think on the fools' blaspheming train;
Forget thou not their guilty cry;
Each day, each hour, it swells on high!

NOTES.—“A Poem of Asaph.” This title, however, must be incorrect, as the Psalm is obviously from a later age; and no other occasion can well be fixed for the events to which it alludes, except the victorious assault of the Chaldeans upon the city, and its subsequent desolation. Archbishop Secker judges it probable that this Psalm and some others describe prophetically the present condition of the Jews.

Once he whose arm was strong to fell. Mr. Merrick gives a slightly different sense, with elegance, though diffusely:

“As when the woodman’s stroke invades
The lofty grove’s thick-woven shades,
So through thy temple’s awful bounds
Now here, now there, the axe resounds;
And down in shapeless ruins fall
The sculptures fair that grac’d its wall,
Rich with the forest’s noblest spoil,
And wrought by heaven-directed toil.”

Mr. Goode has still another idea:

“Once the wise, with skilful hand,
Where the trees thick shading stand,
O’er the boughs the axe inclin’d,
For the temple’s use design’d.
But, alas! with impious stroke
Now its beauteous frame is broke;
Torn from off its sacred walls,
Carved with art, its glory falls.”

No house of God its portal rears. Synagogues seem not yet to have been established; but there may have been places of resort for religious instruction, not altogether unlike them; for the people appear to have gone, for such purposes, to the prophets and priests.

No prophet pours his soothing song. Jeremiah was, indeed, living; but he had been persecuted, and forbidden to prophesy; nor is a single expression of this kind, in poetry, to be pressed in the utmost strictness of possible interpretation.

And crush’d the dragons of the wave. Pharaoh and his host are compared with the crocodiles and other monstrous animals of the Red Sea.

The desert dwellers saw and fed. The bodies cast upon the shore were devoured by the wild beasts which inhabit the wilderness; or, perhaps, plundered by the neighbouring tribes.

Forsake not thou thy mourning dove. This is the well-known emblem of the afflicted church.

G. BURGESS.

Obituary.

† MRS. HADASSAH REED, wife of Mr. John Reed of Washington county, Pa., departed this life, March 14th, 1851, after a lingering illness, in the 32d year of her age.

Although death is our transit to the “land of deep forgetfulness,” yet it is natural to survivors to endeavour to retain the memory of their departed friends by a record of their departure, and of some of their leading traits of character.

The deceased had been a child of affliction, and the chastening hand of God had early visited her, yet He mingled mercies with her trials. At the early age of four years, she was deprived of both her parents, but her Heavenly Father graciously watched over her and provided for her a comfortable home, an affectionate care, and a religious education in the family of her relative, Rev. James Ramsay, D. D., and at the age of twenty-two, a home of her own and religious society in the house of her husband. Besides her early privations, she suffered much in her riper years by ill health, which we have reason to believe was blessed for her spiritual profit. But though much afflicted, she still maintained a placid cheerfulness, and retained a heart to sympathize in the joys and sorrows of others. Her amiable disposition, her kindness and sympathy, and a happy mixture of meekness and decision were prominent traits in her character, and endeared her to all who enjoyed her society. But her piety, though modest and retiring, was her chief ornament. At an early age she made a public profession of religion in the communion of the Associate Presbyterian Church, in which she had been educated, and adorned her profession by a becoming Christian deportment. She took a lively interest in the spiritual condition of her domestics and employed herself with assiduity in their religious training; and on her death-bed she called to her side those whom she still retained, and urged on them the importance of early preparation for death, referring to her own case to convince them how unfit the mind is in sickness and prostration to commence a work of such magnitude, and how necessary at such a time to enjoy

the support of religion as known by experience. Although she was several times at death's door during the latter years of her life, yet on all these occasions her meekness and patience were happily sustained. In the early part of her last illness she had some darkness, but it was gradually dispelled, and a serene hope appeared to prevail till her last. How little are we able to apprehend, in health, the solemn and awful impression that the near approach of death may make. How foolish to trust in our clear views and strong faith which we may enjoy in health. These attainments, if left unsustained by divine grace, will quail before the king of terrors. It is in the Lord we are complete. His strength, and not our attainments, can sustain the trial. He may try us with darkness at the approach of death, but He will sustain those who trust in His mercy; and he often gives strength to the humble believer in his last conflict beyond all his former experience.

The relatives of the deceased entertained hopes of her recovery till within a few minutes of her death, although the prevailing impression on her own mind was that the disease would prove fatal. Unwilling, however, to depress the spirit of her husband, she did not communicate to him her worst apprehensions; and not absolutely without hope of recovery herself, she submitted to the use of medical means to the last. If care and attention could have saved her life, it would have been saved; but the event proved the will of her Heavenly Father. She departed, another witness to the free grace of God in Christ as the only, and the sustaining hope of the sinner, and she left the world committing her soul to her Redeemer. If her relatives must mourn under the remembrance of their loss, they have the consoling thought that she is no loser by the change, and that she did not imbitter their remembrance by disposition or conduct which they might regret.

Notices of New Publications.

THE WORKS OF CREATION ILLUSTRATED; Revised by the Committee of Publication. Philadelphia; Presbyterian Board of Publication, No. 265 Chestnut Street.

This is an exceedingly beautiful volume of 264 pages. It contains several very handsome pictorial representations of the subjects to which they refer. The object of this interesting and useful work is to make, especially to young persons, the study of the Bible more attractive and profitable. In attaining this object, we think, the author has succeeded most admirably. The ideas are expressed with great clearness and beauty, and there is running through the whole a vein of piety and reverence for the Scriptures, which cannot fail to improve the heart as well as enlighten the understanding of the reader.

It is I, or The Voice of Jesus in the Storm, by Newman Hall, B. A. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut St.

We have read this little volume of 92 pages with much satisfaction. It is well calculated to calm the troubled spirit of the believer. Indeed, we have never read any thing so consolatory to the soul. The style is peculiarly impressive, and the sentiments unexceptionably sound. While reading the following we could not but regard it as containing seasonable direction to the Associate Church in reference to the duty of prosecuting the work of foreign missions.

"Storms may often rise against us, even when acting in direct obedience to the will of Christ. The disciples had not set sail without his express command. Yet the tempest assailed them. He knew that the wind would arise. He himself permitted it to blow. Nevertheless, he told the disciples to go over to the other side! We should learn never to interpret duty by success. The opposition which assails us in the course of obedience is no evidence that we are mistaken. He who gives laws to his servants is the controller of all events. It may be his will that in the very act of obedience we should encounter storms. He foreknew every trial we should meet with when he laid down the route we should pursue. We must not dare to turn back. The

disciples, when the wind became contrary, might have wished to return to shore, especially as Jesus was there. But they had been commanded to go to the other side; and so they continued rowing, even though they made little or no progress. They were not responsible for contrary wind which stopped them, but they were responsible for striving to obey the will of their Master. Even so, no difficulty must daunt us in the way of obedience. Let the prow of our vessel be ever turned toward the point of duty, however terrible the gale, however mighty the waves which beat against it. Though they may seem to force us back, yet if we persevere in obediently struggling against them, we are really making rapid progress. Christ secures deliverance and success to every faithful disciple. Better, infinitely better, to suffer the loss of all things in obeying Jesus, than to purchase the universe by retreating from the storm. Better to perish in the tempest than to seek safety in a disobedient flight. "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, shall find it."

"Youth's Monthly Visiter, and Sabbath School Friend."

We owe an apology to Mr. Buchanan, for the non-appearance of his prospectus in the last number of our periodical. We handed it to the printer, and supposed that he had inserted it, until after the number was issued, when he informed us that there was no room for it, even on the cover. It will appear in this number, and we would direct the attention of our readers to it. Since receiving the advertisement for publication, we have received from the editor a printed circular, setting forth the nature and object of the work. We hope our friend will meet with the encouragement to which his laudable efforts to improve the children of the church entitle him. He has had an experience which will peculiarly qualify him for the proper management of such a work, and we doubt not that in his hands it will prove a valuable auxiliary to pastors and sabbath-school teachers.

Seventh Annual Catalogue of the Olome Institute, Canonsburgh, Pa. Sept. 1851.

It cannot but be highly gratifying to the friends of female education to know that this institute is in a very prosperous condition at the present time. The success with which the principal, Mrs. French, has met, in her efforts to advance the cause of female education, certainly reflects no small degree of credit upon her character as a teacher, especially when we consider the proximity of this school to another very flourishing institution of the same kind. The Olome institution now numbers one hundred and seventeen scholars. The number of teachers besides the principal is eleven. Among these we see the name of our old preceptor, William Smith, D.D., professor of languages in Jefferson College.

The Presbyterian Magazine, October, 1851. Philadelphia: Wm. H. Mitchell, No 265 Chestnut St.

This number is the 10th of volume first. It is a monthly, each number containing forty-eight pages. It is published at the very low price of one dollar per annum. If we may judge of the whole work by the specimen lying before us, it is certainly a periodical possessing strong claims upon the patronage of the Christian community. The articles are well adapted to the instruction and edification of plain unlettered Christians. We hope it will receive an extensive circulation, and be instrumental in doing much good. It will advocate the principles of the Old School Presbyterian Church.

☞ Other notices in our next.

☞ This number contains 16 additional pages.

THE

EVANGELICAL REPOSITORY.

Vol. X.

December, 1851.

No. 7.

THE WITCH OF ENDOR.

1 Samuel xxvii. 1—20. [Continued from p. 311.]

In our last number we endeavoured to establish the position that Samuel actually appeared to Saul on the occasion of his application to the witch of Endor. We adduced in favour of this four arguments, which in our opinion are conclusive upon the subject. We endeavoured to show that this was the view which a person, from a simple reading of the passage, would be most likely to take of it,—that it was most accordant with the express language of the text,—that it had in its favour the unanimous opinion of the ancient Jewish writers,—that all the circumstances introduced into the narrative favour it. Having given the argument in favour of this view, we would now according to promise endeavour to remove the objections which have generally been brought against it.

1. It is objected to the view we have taken, that Samuel is here represented as saying that he was “disquieted,”—“Why hast thou disquieted me?” Shall we suppose, it is asked, that the saints in heaven are liable to be disquieted after death? To this we have two answers to make. (1.) Samuel may not by this mean that he actually experienced any uneasiness or pain. Gesenius, the celebrated Hebrew lexicographer, tells us that the word in Jeremiah xxxiii. 9, signifies to be moved with joy, to rejoice. We refer to this passage, not because we think that this is its meaning here, but simply for the purpose of showing that the word does not necessarily associate with it the idea of disquietude. It literally means to move or remove. This was the case if Samuel appeared, whether we suppose it to have reference to his body or soul. He was moved from the place in which he was reposing, as was the case with Lazarus when raised from the dead, and those who came forth from their graves after the crucifixion of our Lord. (2.) Even on the supposition that this word does associate this idea with it, we may either suppose Samuel to be speaking, according to our apprehension of what would be the result, should such an event occur; or we may take the position that it did occur, without involving ourselves in any insuperable difficulty. The case was evidently extraordinary in its character. It was a departure from God’s usual mode of proceeding. But who will say that He had not a right to subject Samuel to this temporary disquietude for the accomplishment of his purposes? Can we affirm that Lazarus experienced no disquiet after his resurrection from the dead?

2. It is objected that Samuel speaks of being "brought up," and is represented as "coming up;" whereas, we must suppose that he was in heaven, and had he appeared he would have been represented as coming down. In reply to this it may be observed, in the words of Dr. Scott, "The local situation of departed spirits is so concealed from us, that the circumstance of a spirit *apparently* arising out of the earth forms no real objection against its being the soul of Samuel." In addition to this it may be observed that the manner of his appearance may have been to correspond with the fact of his having been buried in the earth. The bodily appearance of Samuel was most probably similar to what it was before his death, and as that was the only part of Samuel that was visible, his reappearance is accommodated to the circumstance of his having been placed under the ground. We think the objection, however, has some force, but in our opinion it is very far from outweighing the serious difficulties to which the supposition that it was not Samuel is liable.

3. It is objected that evidence is afforded that this woman was possessed of the power of ventriloquism, a power of speaking in such a manner that the voice appears to come, not from the person speaking, but from an opposite direction. Hence it is supposed that this woman by this means deceived Saul, who is not supposed to have seen Samuel, but simply to have inferred that it was he from the description given by the woman, who is thought to have been in a different apartment of the house. One evidence that this woman was a ventriloquist is the fact that the expression in the 7th verse, "a woman that hath a familiar spirit," is rendered in the Septuagint, "a ventriloquist." This was the argument of the Rev. Mr. Tustin in the lecture referred to in the preceding number, and one upon which, in the discussion, he seemed to place no little reliance. In our opinion it has but little force as an objection to the view we have been endeavouring to establish. Suppose we admit, which we are perfectly willing to do, that this woman was a ventriloquist,—what then? Why, it only shows that she was an impostor; but who denies this? It certainly is not an objection to the appearance of Samuel; it is only an objection to his appearance by the power of the witch, and this is not claimed. At least, it is not the position which we have taken. There is not the least evidence in the narrative that the woman had commenced her incantations. No sooner does Saul say, "bring me up Samuel," than it is declared, "the woman saw Samuel." The sight was apparently unexpected to her, for according to the account she was greatly terrified. There can be no force in this objection on another consideration. We are to bear in mind that she is not called a ventriloquist by the *historian*, and, therefore, the object could not be to inform the reader that the event here recorded was only a trick of this woman. There is nothing in the language employed by the historian that gives the remotest hint, that there was an imposition practised upon Saul at this time. It is *Saul* who, according to the Septuagint, says, "Seek me out a ventriloquist," and will any one say that Saul made this request with the intention of being imposed upon? Besides, this objection has only for its foundation the opinion of the Seventy that this woman was a ventriloquist,—an opinion, the truth of which we are not disposed to question. The opinion of these translators, however, is not the word of

God. Any Hebrew scholar will affirm that this is the literal meaning of the words of Saul, "Seek me out a woman that hath a familiar spirit." Another evidence adduced by Mr. Tustin that there was nothing in all this but a trick, is the fact that Saul is represented as "stooping with his face to the ground, and bowing himself." This is supposed to be in allusion to the mode in which the witches performed their incantations, namely, by muttering from the ground. And hence it is alleged that Saul stooped with his face to the ground, and bowed himself, in order that he might hear the muttering of the witch which appeared to come from the ground. It is sufficient to reply to this objection, however, that there is no intimation that the object of Saul in stooping to the ground was to hear the words of the apparition,—this is a mere assumption. The connexion in which it is introduced shows that his object was to do reverence to Samuel; for the circumstance is mentioned immediately after the statement of the historian that Saul "perceived that it was Samuel himself;" as it is in the original. As Mr. Tustin referred to the Septuagint to prove that this woman was a ventriloquist, he has only to look into this translation to see that, in the opinion of the Seventy, Saul "bowed himself" at this time out of respect to Samuel. His bowing is represented as having taken place before Samuel addressed him, and therefore it could not be for the purpose of hearing him. He bowed himself, says the historian, when "he perceived *that it was Samuel himself*."

4. It is objected that the position we have taken is dishonouring to God, inasmuch as it represents Saul as receiving an answer from God in a way not appointed in his word, but, on the contrary, directly opposed to his word. Witchcraft had been condemned by God, and the heaviest penalties had been denounced against it. How unreasonable, therefore, it is contended, to suppose that he would send his prophet Samuel to answer Saul, while he was in the very act of transgressing his law! This objection, at first sight, has considerable force, but we think that it will not bear an examination. In reply to it, let it be remarked—

(1.) Perhaps those who make this objection would find it as difficult to account for the fact that God would permit Satan or a woman to practise such a deception upon the people. It cannot be doubted that Saul thought that it was Samuel himself. Now the moral effect of this upon the mind would be the same as if it actually were Samuel. Why, then, would God suffer himself to be thus dishonoured in the estimation of Saul by giving his countenance to the incantations of a witch? Nay, we may ask, why would he suffer himself to be dishonoured in the estimation of all the Jewish commentators, and those Christians who have taken this view of the subject? Why was not the cheat exposed in such a way as to show to Saul the jealousy which God has for his own institutions? But we discover nothing of this. There is not one word in the narrative that is calculated to convey the idea which is the very foundation of the objection.

(2.) We think that those who object to our view on this ground would find it still more difficult to account for the fact that God would "meet Balaam," and put a word into his mouth, while he was making use of his heathenish rites as a means of obtaining from him an answer: Poole says, on Num. xxiii. 1, "Though Balaam directs his sacrifices to a right object, he chooses a wrong place, but to comply with Balak's

desire, makes use of the high places of Baal for this end, and mingles his own superstitions with the worship of God, erecting divers altars, according to the manner of heathens and idolaters." The same commentator explains the expression in chap. xxiv. 1, "He went not as at other times to seek for enchantments," thus, "To use enchantments which he is said to have done, either because when he consulted and sacrificed to God, he did also use enchantment, and consult with the devil, that if one would not the other might help him; or because he consulted God in a magical and superstitious way, by using such postures, or instruments, or forms of words as enchanters use." It appears plain that the answer was given to Balaam while he was practising his heathenish observances; and this is the very pith and point of the objection. Let the objector account for this.

(3.) The objection takes for granted that Saul had, in the first instance, made use of God's appointed way to obtain an answer, and failed. The question is asked, would God, who refused to answer him by dreams, by Urim, and by prophets, answer him by the witch, and thereby slight his institutions, and put honour upon those of the devil? In regard to this we would observe, that we think it does not follow from the language employed in the passage that Saul inquired of the Lord in the ways just specified. It simply says, that "when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." *How he inquired* we are not told. We cannot see how Saul could inquire of the Lord by dreams. The very act of dreaming supposes a state of unconsciousness. Nor can we see how he could inquire of the Lord by Urim, when we are told in a preceding chapter that "when Abiathar fled to David (to Keilah,) he came down with the ephod in his hand." If he had the ephod, he must have had the Urim and the Thummim, for they were attached to the ephod. Nor is the fact of his going to any of the Lord's prophets mentioned. At all events if he did inquire of the Lord, he inquired in such a way as to make it as if he had not inquired, and therefore he is expressly declared, in 1 Chron. x. 13, 14, to have "inquired not of the Lord." It was the same thing as if he had not inquired, for he did it in an improper manner. Now we have no reason to expect that God will answer us if we present our petition to him in a hypocritical and carnal spirit. Hear what God himself says, in Isaiah i. 15, "And when you spread forth your hands, I will hide my eyes from you, and when you make many prayers, I will not hear: your hands are full of blood." Such was emphatically the condition of Saul. His "hands were full of blood," as his past history proves. The Lord therefore in refusing to answer Saul was only making good his own word. But as he had refused to answer him by other means, it may be asked, Why answer him at all, and especially now when he was in the very act of sinning against him? Why thus appear to dignify and honour one of the devil's ministers? We candidly confess that we are not able to give an answer to these questions altogether satisfactory to ourselves, but we would make a few remarks that we think will have a tendency to diminish to a very considerable degree the force of the objection.

(a) We should not forget that God is sovereign. He has a right to refuse an answer to the sinner, and to answer him in whatever way he thinks proper, and we should be careful how we pronounce upon

his procedure with men under any circumstances. Shall we who are worms of the dust arraign the Sovereign of the universe at our bar?

(b) God is unsearchable in his dealings with men. He may have a special reason for departing from his ordinary course; a reason which we, with our limited capacities, may not be able to perceive. His ways are oftentimes in the sea, and his paths in the great waters. How impressively does the apostle recognise this truth when he exclaims, "How unsearchable are his judgments, and his ways past finding out." We ought not therefore to think it strange that there would appear in this dispensation something different from what we would expect from God.

(c) There is no evidence that this effect was produced by the witch. On the contrary, if we read the passage carefully, we will find evidence that the witch had no hand in it whatever. No sooner did Saul tell the woman to bring him up Samuel, than Samuel appeared. There is not the least intimation of her having used any incantations, and that this appearance was not the result of her incantations appears highly probable from the fright into which she was thrown. In ver. 12, it is said, "when the woman saw Samuel, she cried with a loud voice." She may have intended to practise some trick, but before doing it, she is terrified by the apparition of Samuel. Samuel is sent by the power of God before she enters upon her incantations. Now, if this be so, and we think the passage affords no little evidence that it was the case, it removes the objection in so far as it is grounded upon the supposition that God made use of a witch to bring up Samuel. In this we see the illustration of what God says in Ezekiel xiv. 4, 5: "Therefore speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet: I, the Lord, will answer him that cometh according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols." God thus answered Saul, according to the multitude of his idols, and thus took him in his own heart. But this leads us to remark further,

(d) That we should not, in considering this objection, forget that Saul received an answer *in wrath*. In sending such an answer, he may be regarded as declaring his displeasure at Saul for consulting with the witch, and therefore if the reader refers to 1 Chron. x. 13, he will find that his asking counsel of one that had a familiar spirit is mentioned as one ground of his death, and for this he was reprov'd by Samuel, who said to him, "Why hast thou disquieted me to bring me up?" If we then take into consideration the kind of answer which Saul received, we shall see very little ground for the objection, that God by sending this answer was giving ground for false worship.

(e) The last remark we would make in reply to this objection, is that we may suppose that God had ends to be accomplished, which would justify a departure from his ordinary mode of procedure. If the reader will allow us, we will mention a few of these.

1. Did not God, by this dispensation, remind Saul—does he not by it remind us—that there is an existence after death? On the supposition that Samuel appeared to Saul, we have in his appearance a striking proof of the truth of this, and this remarkable dispensation of his providence was calculated to impress this truth upon the minds of those who were then living, and living perhaps as though there was no here-

after. It is not improbable that the people had become careless, corrupt and infidel in their sentiments. There were those in the time of our Lord who denied the existence of angels and spirits, and there may have been many such at this time; and therefore Samuel appears, and his appearance is left on record to teach that wicked age, and to teach us that man's life does not terminate with the departure of his breath from his body. The raising of Lazarus from the dead, and of many others, was doubtless designed to teach us the same truth. Let us, dear reader, make this improvement of it. Let us remember that there is a state of being beyond the grave, a state in which we shall be eternally happy or endlessly miserable. Alas, how little do we think of this solemn truth! How shamefully do we suffer our thoughts and affections to be engrossed with the things of this world, forgetting that there is an eternal state of being beyond it!

2. We are also taught by this dispensation that "if we believe not Moses and the prophets, neither will we be persuaded though one should rise from the dead." This declaration was made by Abraham to the rich man when he entreated him to send Lazarus to his brethren to warn them of the fearful consequence of their sins, and we have, in the case of Samuel's appearance to Saul, a striking illustration of its truth. Samuel declared to Saul the same thing which he had told him before; that the judgments which God had visited upon him were for his sins. But does this declaration of Samuel appear to have produced any true repentance in the heart of Saul? Did he savingly believe the word of God by Samuel, and give evidence of it by humbly confessing his sins, and turning unto the Lord? No, there is no evidence of this whatever. His end was that of a suicide. He was deeply affected, it is true, by what Samuel said to him, but in all this there was nothing but the workings of a guilty conscience, and the anticipations of speedy ruin. Learn then, reader, from this, that sinners perish not from want of evidence, but from the obduracy and impenitence of their own hearts. No evidence can overcome this. The heart must be changed, and this change nothing but the grace of God can effect.

3. Does not this case also teach us most strikingly, that when God abandons sinners his servants can do them no good? Saul found this to be so, and Samuel himself reminds him of this solemn truth. Hear his words to Saul, "Wherefore then dost thou ask of me, seeing the Lord has departed from thee, and is become thine enemy?" As if he had said, "What folly to suppose that I can be of any advantage to those whom God abandons. Am I not entirely subject to his will as to what I shall say?" If Samuel could be of no advantage to Saul after he had been forsaken by God, think not, dear reader, that your minister or any earthly friends can be of any advantage to you, when God becomes your enemy. Oh, no, if God sends us with a message of wrath to your souls, that message we must deliver. Whatever may be our compassion for you, and however your distresses may awaken our sympathies, we can do nothing for you, if God be against you. We must tell you in his great name that he will render indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. We must tell you that if you persevere in your course of sin and folly, your destruction from the presence of the Lord will be the awful result. Think not, therefore, if you amend not your ways, that the

presence of God's ministers in the dying hour will be of any advantage to you. They can only tell you then what they tell you now, that without repentance towards God, and faith towards our Lord Jesus Christ, you are for ever undone.

4. We may expect that God will answer us in wrath, if we inquire of him in any way which he has not appointed. Saul makes inquiry through the witch of Endor. He receives, it is true, an answer—but such an answer as made him tremble. In this answer which God sends by means of Samuel to Saul, we may learn what a fearful thing it is to depart from God's institutions, and to resort to our own inventions. If we wait upon him in his own way, and with a proper spirit, we may expect that he will meet us, and meet us too with a blessing. But we have no reason to look for a blessing, if we resort to any means but those of his own appointment. Should we gain the particular object we desire, it may prove to us a tremendous curse. God threatens his people of old that he will answer them according to the multitude of their idols, that he might take them in their own hearts. Forget not, then, reader, that it is always safest to keep by his ordinances. No answer by his ordinances is better than an answer by our own inventions.

5. This case, if the view we have taken of it be correct, teaches us that the spirits of holy men acquiesce in the judgments of God against the wicked. We find the holy Samuel here declaring the sad doom of Saul, and, we doubt not, he did it without any perturbation of mind. While there is joy in heaven over one sinner that repenteth, there is also an acquiescence in the righteousness of that sentence which God inflicts upon those who will not repent. They are ever ready to say, in relation to every thing which God does, "Holy, holy, is the Lord Almighty!" They adore his justice in all the exhibitions of his wrath. Hence, the Judge is represented as bringing his saints with him when he comes to judgment. Nay, the apostle says, "Know ye not that ye shall judge the world?" They shall be associated with Christ, and sit as assessors in the solemn transactions of that eventful day. Yes, ministers will then give their assent to the doom that will be pronounced upon those to whom they here preached, and whom they here besought with tears to be reconciled to God. Parents will then say, in relation to the sentence of banishment from the presence of the Lord, that will be pronounced upon those children for whose conversion they laboured and prayed while here, "Just and true are thy ways, O thou King of saints!"

We think the appearance of Samuel to Saul, at this time, taken in connexion with the message he delivered, is calculated to impress upon the heart of the reader such truths as these, and therefore if such an end as this be accomplished, we ought not think it strange that the Sovereign of the earth should commission the disembodied spirit of Samuel to revisit this earth. The end is worthy of the means, and worthy of the God who employed them.—Ed.

[For the Evangelical Repository.]

REPLY OF MR. BOYD.

MR. EDITOR,—I have never been very troublesome in asking the use of your pages for any purpose; but in the present instance you may think me so, when I ask your permission to advert again a little

to the subject on which I made a few remarks in the September number of the Repository. When I published that article my only design was to remove wrong impressions, which I thought the Minutes of Synod and the Appendix were calculated to make, in relation to the congregation with which I am connected. I had no intention of reflecting on any one; much less did I design to diminish, in the least degree, the confidence of the people in the Board of Home Missions; and I did not entertain the most distant idea that my few remarks would elicit a reply from any one. In this, however, I have been mistaken. Dr. Rodgers has thought proper to reply, and it is with some things in that reply that I have now to do. With much of the Doctor's article I have no controversy. I never held him responsible for the statements of the statistical tables; nor did I blame *him* for placing Pigeon creek on the list of non-contributors, when I got to understand how that error had originated, and I am persuaded my remarks did not convey any such idea; and, were it not for one or two things in the Doctor's article, I would have passed the matter by without any further notice. But, by one of his statements at least, the Doctor has not mended the matter much. If the congregation here had reason to complain when the Minutes appeared, they certainly have greater reason now. The Minutes favoured us so far as to allow us \$10 for the year in question, but the Doctor will allow us nothing for that year. I claimed credit for the congregation for \$60, but the Doctor will not allow us a "single dollar" for that year. This is a wide difference, and certainly requires some explanation. With regard to a considerable part of the sum for which we claimed credit, I am satisfied, from the Doctor's explanation, that the difficulty has arisen from a misunderstanding. The Doctor admits that we are credited for \$34 50, to the Home Mission fund, May 20th, 1850. That was just the day before the Synod met at New York; and, by referring to the Repository, vol. ix., p. 208, it will be seen that Pigeon creek is credited for \$8 52 to the Foreign Mission fund, May 6th, 1850. Now, when these sums were collected, we designed them to be a part of our contribution for the year commencing with the meeting of Synod at New York, and never thought of their being set down for the year then closing, until the Doctor's article appeared, although I admit they were transmitted to the Treasurer a few days before the close of that year. So far, then, as these sums are concerned, I am satisfied the difficulty has arisen from a misunderstanding; and I have only to say further, on this part of the subject, that, should we contribute again to these funds, we will learn from the past, and retain our money, no matter when collected, until we are sure that it will be transmitted and credited within the year for which it was intended.

But this only accounts for \$43 of the sum for which we claimed credit. How are the remaining \$17 to be accounted for? The Doctor says: "Now I have Mr. Bell's book before me, containing the account of Home, Foreign, and Oregon funds, and this congregation" (Pigeon creek) "is not credited, during that year, with a single dollar, nor is such a credit published in *any* of the Treasurers' reports." Now let us see how far this statement is supported by facts. If the Doctor will please to refer to the Repository, vol. ix., page 400, he will find Pigeon creek credited for \$10 to the Oregon fund, in Mr. Bell's account, under date of Nov. 14th, 1850. Will the Doctor say

that this credit is not within the year in question?*" If the sums contributed to the Home and Foreign Mission funds, although *intended* for that same year, were credited in a preceding year, certainly it cannot be so said of this one. Yet, says the Doctor, "Mr. Bell's book, containing the account of Home, Foreign, and Oregon funds, does not credit this congregation with a single dollar during that year, nor is such a credit published in *any* of the treasurers' reports." From this I infer one of two things—either that Mr. Bell's book and his published accounts do not agree, or that Dr. Rodgers has not fairly represented Mr. Bell's book. I care not which of these alternatives is chosen; that is no concern of mine: I have only to do with facts, and the fact is as I have now stated it.

But, if the Doctor will not think me too troublesome, I wish him to turn to the account of Mr. D. Houston, Synod's Treasurer at Canonsburgh, as published in the Repository, vol. x., page 57, and he will there find Pigeon Creek credited for \$7 to Synod's fund, under date of October 30th, 1850. Here, then, are two credits, amounting in all to \$17, published in reports of two treasurers, and almost in the very middle of the year in question; that is, between the meetings of Synod at New York and Xenia. With these facts before us, then, I ask, what foundation is there for that sweeping assertion, that "this congregation is not credited, during that year, with a single dollar, nor is such a credit published in *any* of the treasurers' reports!" And, while I have entire confidence in the Doctor's accuracy, yet he will certainly pardon me when I say that, in this instance, he has been guilty of a most *unaccountable oversight*. And perhaps it would be as wise, before making these broad assertions, to examine a little better the evidence by which they are supported. These \$17 are plainly credited within the year in question; and, when added to the \$43 which we *intended* for the same year, make the \$60 for which we thought we were entitled to credit. I have now done with the money matters, and I shall conclude this article by saying a few words in relation to the tables of the "Appendix."

I have no objection to the Doctor's reasons for the omissions in these tables; and, had this explanation appeared with the "Appendix," I should have taken no notice of them. I am perfectly satisfied that the mantle of charity be thrown over weak congregations, unable to contribute; and all I regret is, that Cross Creek, in Chartiers Presbytery, had not shared the sympathies of the Board as well as others; for if it be not an "ideal congregation," it is, at least, a very weak one: and, to prevent mistakes in future, I would respectfully suggest, that when the Doctor publishes another "Appendix," he would so arrange the tables as to show what congregations are real, and what "ideal," that we may know how far the Associate Church is composed of real, and how far of "ideal congregations."

The Doctor concludes his article by laying down a plan to promote Christian liberality. He proposes that "a committee be appointed at each meeting" (of Synod), "whose duty it shall be to compile and publish, from the reports of the different treasurers, a table of all the congregations, with their contributions to each of Synod's funds; and let delinquents be published in glaring capitals." If I mistake not the Doctor's plan, these "glaring capitals" are to be held over the con-

* Dr. Rodgers corrected in the last No. his mistake in regard to the \$10. The correction came to us with the request to change before publishing, but the sheet or No. was already printed.—Ed.

gregations *in terrorem*; and the people are to be frightened or shamed into liberality. But, is shame or fear of exposure the proper motive by which to be actuated in honouring the Lord with our substance? Persons might give, under the influence of these principles, and yet give very grudgingly. But this is not according to the apostle's direction: "Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver." 2 Cor. ix. 7. Perhaps "glaring" arguments for Christian liberality, addressed to the understanding and conscience of the people, might answer the purpose quite as well as "glaring capitals;" for, if I am not greatly mistaken, the people may be led in these things, but they will not be driven.

I have now done, Mr. Editor; and I am sorry that I have been under the necessity of writing a single sentence that would have even the appearance of controversy with a brother whom I highly esteem.

B. BORD.

[For the Evangelical Repository.]

ANGELS.

The word *Angel* is derived from the Greek *αγγελος*, signifying "a messenger." It is used frequently in Scripture, to indicate the Son of God, the second person in the Trinity.—Gen. xvi. 7—13: "And the Angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarah's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress, Sarai. And the Angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. And the Angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael, because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?" The last verse of this reference proves conclusively that the Angel here spoken of must have been the Son of God, for he is expressly called "the Lord." Gen. xxi. 17, 18:—"And God heard the voice of the lad, and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand: for I will make him a great nation." In the last verse of this quotation it says, "I will make him a great nation." Now, as it was the Angel who was speaking, and as none but a Divine Being had power to make Ishmael a great nation, the Angel, here, must have been Jesus Christ, the Lord. Gen. xxii. 11, 12: "And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham! And he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." The last word, "me," in the twelfth verse of this chapter shows clearly that the Angel who addressed Abraham on this occasion, must have been the Lord.—Gen. xxii. 15, 16. "And the Angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I

sworn, saith the Lord." The Angel in the 16th verse styles himself the Lord. Gen. xxxi. 11, 13: "And the Angel of God spake unto me in a dream, saying, Jacob, And I said, Here am I:" verse 13: "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedest a vow unto me." In the 18th verse, the angel calls himself "the God of Bethel." Gen. xxxii. 24, 30: "And Jacob was left alone; and there wrestled a man with him until the breaking of the day." Verse 30: "And Jacob called the name of the place Peniel: (Margin, the face of God) for I have seen God face to face, and my life is preserved." It is worthy of remark here, that in the 24th verse of this chapter, the Angel who wrestled with Jacob is called a man, indicative of Christ's human nature, and in the 30th verse, he is called God, showing his divinity; a most striking proof, to my mind, that the Angel here must have been Jesus Christ. Gen. xlviii. 16: "The Angel which redeemed me from all evil, bless the lads." As there is no other Redeemer from evil but Jesus Christ, he must be "the Angel" here spoken of. Ex. iii. 2, 4, 6;—"And the Angel of the Lord appeared unto him (Moses) in a flame of fire, out of the midst of a bush." Verse 4,—"And when the Lord saw that he turned aside to see, God called unto him (Moses) out of the midst of the bush." Verse 6,—"Moreover he said, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob." The Angel who appeared unto Moses in the bush, is called "the Lord" and "God" in the 4th and 6th verses,—Ex. xiv. 19, compare with Ex. xiii. 21; xiv. 19, "And the Angel of God which went before the camp of Israel:" xiii. 21, "And the Lord went before them." You see here that "the Angel" spoken of in Ex. xiv. 19, is called the Lord, in Ex. xiii. 21. Ex. xxiii. 20, "Behold I send an Angel before thee." By a reference to the margin, it will be seen that this is the same Angel, spoken of in Ex. xiv. 12. Ex. xxiii. 23, "For mine Angel shall go before thee." The margin refers us for an explanation of this verse to Isaiah xlii. 16, where the prophet is speaking of Christ. Ps. xxxiv. 7: "The Angel of the Lord encampeth round about them that fear him." Zech. xii. 8. "And the house of David shall be as God, as the Angel of the Lord before them." The terms "God" and "the Angel" are here used synonymously. Isaiah lxiii. 9, "In all their affliction he was afflicted, and the Angel of his presence saved them." By a reference to the chapter in which this verse occurs, it will be seen that the prophet is here speaking of the Saviour.

The term angels is used in another part of the Scriptures, to signify the messengers or pastors of churches: see Rev. i. 20: "The seven stars are the angels of the seven churches."

Angels are divided into two kinds, good and bad, or fallen angels. The good angels are employed on errands of mercy and warning to God's children. They are also represented as guardians of God's people. Dan. iii. 28: "Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any God, except their own God." Dan. vi. 22: "My God hath sent his Angel, and hath shut the lions' mouths, that they have not hurt me." Matt. iv. 11: "Then the devil leaveth him, and behold angels came and ministered unto him." Gen. xxviii. 12: "And he dreamed, and, behold, a ladder set upon the earth, and the

top of it reached to heaven; and behold the angels of God ascending and descending upon it." Gen. xxxii. 1: "And Jacob went on his way, and the angels of God met him." Gen. xviii. 2: "And he lifted up his eyes, and looked, and behold three men stood by him." Paul, in Heb. xiii. 2, calls these "men" "angels." They were sent to warn Abraham of the destruction of Sodom. Gen. xix. 1: "And there came two angels to Sodom at even, and Lot sat in the gate of Sodom; and Lot, seeing them, rose up to meet them; and he bowed himself with his face toward the ground." These angels were sent to Lot on the same errand of warning. Acts v. 19: "But the angel of the Lord by night opened the prison doors, and brought them forth." This passage has reference to the imprisonment of Peter and John. Acts xii. 7: "And behold the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands." John v. 4: "For an angel went down at a certain season into the pool, and troubled the water: whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had." Paul, speaking of the angels, in Heb. i. 14, says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. xiii. 2: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Matt. xviii. 10, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Good angels are also concerned in the mysteries of redemption, and its application to sinners. 1 Pet. i. 12: "Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." Luke xv. 10: "Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth." They have, also, a share in the judgment of the world. Matt. xiii. 39: "The enemy that sowed them is the devil: the harvest is the end of the world; and the reapers are the angels." Matt. xxiv. 31: "And he shall send his angels with a great sound of trumpets, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. xxv. 31: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Angels and saints are represented as equal in heaven, but as distinct orders. Matt. xxii. 30: "For in the resurrection they neither marry nor are given in marriage, but are as the angels in heaven." Mark xii. 25: "For when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels in heaven." Luke xx. 36: "Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Heb. xii. 22, 23: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect." Here the apostle makes a distinction between "the innumerable company of angels" and "the spirits of just men made perfect," or the saints. The angel-worship

of the Church of Rome is condemned in the Scriptures. Col. ii. 18 : "Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Rev. xxii. 8, 9 : "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God."

I proceed now to speak of the bad angels. These are represented in Scripture, as having once been angels of light, but, having rebelled against God's righteous authority, were cast out of heaven, and consigned to hell. 2 Pet. ii. 4 : "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment." Jude 6 : "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day."

WILLIAM.

MR. ANDREW.—TRINIDAD MISSION.

Brother Andrew has put into our hands a letter addressed to him by Rev. Mr. Brodie, of the United Presbyterian Church, a short time after he came to the conclusion to leave Savanna Grande, with the request that we would publish it. With this request we cheerfully comply. As the abandonment of the station by him has been severely censured by not a few of his brethren, we think it is but an act of justice to him that the testimony of the Rev. Mr. Brodie should be heard. With the exception of a few sentences which we have seen proper to omit, we publish the whole letter. It is as follows :

Port of Spain, 8th Sept., 1851.

MY DEAR BROTHER,—Through the kindness and attention of Mr. Eckle I am already in receipt of yours written this morning. Your previous note must have come by Saturday's steamer; I got it also to-day. I cannot say that I am astonished at the decision you have come to. I feel much as if, in the same circumstances, I should have come to the same decision myself. The chief element that should have swayed me is the one which I believe has influenced you, viz., the very decided preference the planters show to Mr. Church, and their willingness to attend and support the means of grace under his ministration. The other circumstances of a discouraging nature prayer and patience, I doubt not, would soon overcome, though I do confess I see no immediate prospect of your being able to build up any thing like a self-sustaining congregation. The interest the planters take in Mr. Church as a minister is a new thing in Trinidad, and I do think it is to be regarded as a token for good. It is pleasing to see people willing to listen, and the Spirit of God can seal instruction on the heart, and produce eventually sincere love to the truth as such. I trust this will be the result in the case of not a few of the planters of Savanna Grande under Mr. C.'s ministrations. We shall be glad to see you in our part of the Island, and in Town and at Aronca we promise you opportunities of labouring in the cause of our Master. You will find at both places a few ready to hear, and I suppose better qualified to appreciate the truth than many about your present residence.

I am glad to say that the children are somewhat improving. Tomorrow we intend going for some days either to Aronca or to the Bocas. We shall, however, be back to Town again and ready to receive you on Thursday, the 18th.

We had a temperance meeting to-night in the Baptist chapel. It was tolerably well attended, and we caught six.

There is every prospect of our Protestant periodical commencing under rather favourable auspices. The church of England seems hearty in the cause. It will be published in the form of a newspaper, and issued fortnightly. Like you we had the Coolie festival on Saturday. I saw five temples, and a large mass of such people as are attracted by strange sights. I was not near enough to notice the dances, and was not so much impressed with the thought of the heathenism of the matter as you have been. I dare say, however, you are right. The chief thought that occurred to me was that the Coolies beat the Romanists hollow. The archbishop's canopy was nothing like so grand an affair as the *smallest* pagoda.

Mrs. B. joins me in kind regards to Mrs. Andrew and Miss M'Fall.

There was no appearance of the packet at dark. The mail may be however before the morning. I am yours very truly,

GEORGE BRODIE.

In addition to the above letter to Brother Andrew, which we have published at his request, we deem it due also to lay before our readers the following to ourself, from the same individual.

Port of Spain, 4th October, 1851.

REV. DR. COOPER:—*Dear Sir*,—Our brother, the Rev. Mr. Andrew, is desirous that I should express to you my views regarding the mission for some time occupied by your Board here. I readily do so. No one more than I can regret our brother's departure, and I need scarcely, therefore, say that I have had no part in advising him to transfer the mission into Mr. Church's hands. However, since he has come to the determination of doing so, I have not hesitated to express to him my conviction that had I been placed in his circumstances I should have felt disposed to act as he has done.

The chief consideration which would have swayed me, and which I believe has influenced Mr. Andrew, has been begotten by circumstances that have transpired since the departure of our esteemed brother Banks. I refer to the clear evidence afforded that the station could in the mean time be advantageously supplied by Mr. Church. Many of the planters in the neighbourhood have begun to attend the ministry of Mr. C. They have become very favourably disposed towards him, and I believe no one in present circumstances is so likely as he to be the instrument of bringing them to a regular habit of waiting on religious ordinances. Besides, Mr. Church's congregation in San Fernando is small, and utterly unable alone to support him. The assistance of the planters of Savanna Grande is absolutely necessary, so far as we can see, to his continuance in his present sphere, and they are willing to contribute to *his* sustenance. Of course I do not suppose that Mr. Church can supply *two* stations as effectually as he could *one*, but I believe that a large amount of the ministerial work of both could, in present circumstances, be efficiently discharged by him.

The mere fact of the indifference of many of the people, and the consequent smallness of the Sabbath audiences, is a difficulty which I trust, by

God's grace, would be gradually overcome; but I confess that had I been in Mr. Andrew's circumstances I should have felt that I was standing somewhat in the way at once of the edification of the planters and of Mr. Church obtaining the temporal support that would allow him to continue in his present field of labour.

It is pleasing to think that notwithstanding the withdrawal of Mr. Andrew there is no abandonment of the station. May the seed which your Board has been instrumental in sowing soon spring up an abundant harvest. I am, dear sir, yours truly,
 GEORGE BRODIE.

The following letter was received by us, per Mr. Andrew, from Mr. Church, in reply to one addressed to him informing him of the action of our Synod. We may remark that the money (\$200 00) was paid him by Mr. Andrew before leaving the Island, for which he forwarded a receipt.

San Fernando, Trinidad, September 24th, 1851.

REV. AND DEAR BROTHER,—I am in receipt of your kind letter of 16th July, accompanying a copy of the Evangelical Repository, and enclosing an extract from the minutes of the last Synod. I beg therefore, in reply, to acknowledge the kindness of the Synod in the very liberal donation tendered for my humble services. At the same time I beg respectfully to state that I had no anticipation of any earthly reward when I first undertook to supply the vacancy.

I had long witnessed the labours of your missionary here, and was well acquainted with the difficulties and discouragements he had to encounter, and fearing lest the cause upon which so much labour and expense had been bestowed might suffer loss by his necessary absence, I resolved rather to add to my own labours. I can assure your respected Board that were it not for my present pecuniary embarrassments, and the heavy family afflictions through which I have recently passed, I should not have been prevailed upon to accept the kind offer of your Mission Board, while it has so many claims as at present upon its financial resources. These circumstances, therefore, have led me gratefully to accept your kind offering, which at the present time places me under lasting obligations.

In this land of darkness, where popery and heathenism, together with vice of other kinds, hold such powerful sway, my intercourse with your devoted missionaries has been often blessed to the strengthening of my hands in the good work. In them I have always found what we look for in men of God. In seasons of affliction they have sympathized—in seasons of difficulty we have taken counsel together—and the recollections of the past will ever be cherished in my mind with feelings of devoted attachment, never to be erased.

In conclusion, I beg through you to convey my sincere thanks to the Board of Foreign Missions, and believe me, reverend and dear brother,

Yours affectionately in the bonds of the Gospel,

FRANCIS CHURCH.

QUERIES.

MR. EDITOR,—Please allow me a line in the Repository in relation to the conduct of Church members in reference to the payment of stipends. If I am not greatly mistaken there is something wrong in this matter. In most of our congregations it is usual to get a preacher, and promise him a certain salary by bond of the congregation, to be paid at certain times.

But what follows? Why a number will pay their portion when due, while others will let theirs run on for years, and not pay any thing to the support of the ordinance, and still be allowed all the privileges of the members who have to bear the burden. Now what I want is for some person or persons, who are capable of discussing this matter to call the attention of your readers to the subject, that there may be some light given on it. And here let me ask,

1st. Are not such persons who live in an entire neglect of this duty chargeable with sin? They urge as an excuse, that they have nothing to pay, as though God would make void his promise, Mal. iii. 8, "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." And verse 10, "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." By the same Spirit it is said, "Honour the Lord with thy substance, and with the first fruits of thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

2d. What course the session should take where such a state of things exists in a congregation? It appears to me to be wrong to let such things run on, as we are not to suffer sin in our brother. Some seem to regard this as one of the non-essentials. They think that they will be in good circumstances some time, and when they are made fat then they will return to their duty. But should not provision be made for the soul first, and have we not the promise that then "all other things shall be added thereto?" I think these things should not be overlooked by church courts and congregations—that strong healthy men should not be allowed to live in such neglect of their vows. Can any reason be given why discipline could not reach such cases? Some sessions think they have no right to take notice of these things. Y. R.

REMARKS.—We have no hesitation in saying that clear cases of neglect ought to be considered a disqualification for church membership, and a sufficient ground for the exercise of church discipline. There is, we think, no reason why a breach of promise to pay for the support of the gospel should not be considered as censurable as a breach of promise in any other case. On the contrary, we think the criminality in this case is highly aggravated. The sin of such persons very nearly resembles if it does not amount to the sin of Ananias and Sapphira. When we put down our name for a certain sum to the support of the gospel, we solemnly declare that we will give it to the Lord. In refusing to do so when we have the ability we are chargeable with the sin of not merely lying unto men, but unto God. Nothing ought to be considered a sufficient exculpation but absolute inability, and of this evidence should be required by church courts. There is not a shadow of doubt in our mind that in nine cases out of ten the plea of inability is a mere pretence. If persons were as much afraid of sin as they are of a justice of the peace, there would be fewer complaints in regard to this matter. Inability! Let me ask such persons, how much greater is your inability than it was when you solemnly *promised* to contribute the sum which with your own hand you affixed to your names? What efforts have you made to have it ready at the appointed time? Have you denied yourselves of a single comfort which you enjoyed before

you promised that you would give so much for the support of his gospel? How much would you have had to lay by each week to meet your engagements? Answer these questions before you urge the plea of inability. It is high time that this matter was brought before professing Christians in its true light, and that the meanness and impiety of those who set so low a value upon their solemn engagements, and the privileges they enjoy as members of the church, should be exposed.—ED.

[For the Evangelical Repository.]

REFLECTIONS ON GOD OMNIPRESENT AND OMNISCIENT.

“If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there.” There is no place in the entire of creation that is not filled with God’s presence. “Do not I fill heaven and earth, saith the Lord?” There is no truth of scripture—there are no attributes of Deity, that should exert a greater influence upon the conduct of mankind, that should make their walk more circumspect, than his omnipresence and omniscience. Present at all the orgies of the wicked, in all the assemblies of the just. In vain need the former seek to hide from his presence, “He besets them behind and before;” with what confidence may the latter trust to the strength of his arm, and the promise of his grace, “Fear not, for I have redeemed thee, thou art mine.” God’s eye is every where, beholding the evil and the good, the just and the unjust. All the movements of man are watched with the deepest interest, by night and by day, from the cradle to the grave. It matters not what position he may occupy; he may be high or low, rich or poor, he may wear the insignia of office, or the garb of a profession either in the church or the state. He may be eminent in literature, both sacred and profane, polished by his intercourse with the elite of society. He may be pre-eminent as a cultivator of the soil, as a manufacturer, as a merchant, or in the mechanic arts, or he may be a perfect *sans-culotte*,—all are alike in God’s presence, and under his all-seeing eye. He knows the secret spring of all their actions, the motives by which they are actuated. The inward thought and outward act are alike known to him. “There is not a word in my tongue but lo, O Lord, thou knowest it altogether.” Such knowledge was too wonderful for the Psalmist, it was so high he could not attain unto it. “If I say, surely the darkness shall cover me, even the night shall be light about me,”—“the darkness and the light are both alike to thee.” So also from the moment we awake until slumber overtakes us God sees us. No thought, no word, no act, however secret, escapes his notice. He knows the character of our morning devotions, noontide praises, and evening prayers. He marks that individual, and “those families,” that “call not upon his name.” And what a mark! his curse! “Tremble, ye that forget God.” With what keenness of vision is the conduct of his creatures watched, in lands of gospel light, on that “day which he has made,” set apart, and sanctified as a day of holy rest. What blessings are promised to them who keep sacred holy time. What a fearful retribution awaits the Sabbath breaker, whether manifested in the individual culprit, in legalized vice, or national crime. “In all places where I record my name, there will I come unto you,” so that our vain thoughts as well as our believing aspirations come alike under his notice. He distinguishes the “whited wall,” the form of godliness without its power, for “all things are naked and open before the eyes of him with

whom we have to do." He sees what influence the gospel exerts upon us in our intercourse with our fellow-men throughout the week. If honourable or dishonest dealing characterizes it—if low cunning, and deceit, or unbending integrity. He notes, to punish, our every repulse given to the poor, and marks every unostentatious charity with his special favour. He is an eye-witness to every parsimonious refusal to subscribe to the promotion of his cause, and blesses a hundred fold the benevolent contributor to the advancement of his kingdom. Alas! alas! how little are we influenced by the possession of this knowledge. Could we only in some measure realize the fact that God is *ever* present with us, that his eye is *ever* upon us, from how much of evil would it deter us, to how much of good would it animate us!

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" With what emphasis may such a question be asked in view of God's omniscience and omnipresence! With what surprise will those who during their lifetime practically taught "no God" meet him as their Judge, whom they thus dishonoured! what confusion will cover them when he sets their sins in order before them, brings to light all their hidden wickedness, their crimes perpetrated in the dark, under the idea that "God hideth his face, he will never see it!" It was sufficient that no human eye saw but the eye of her

"That weaves the winding sheet of souls, and lays
Them in the urn of everlasting death."

That none knew but their guilty companions in licentious pleasure, little thinking that God was present, that he was noting down, ay, daguerreotyping with the fire of his wrath, their every thought, their every word, their every act. O what blackness of darkness is that to which such may with certainty look forward! What a catalogue of crime they are writing out in characters not to be mistaken, the certain evidences of their eternal condemnation!

If the worm that never dies be the portion of the cup of the ungodly, still there are other characters, though not so apparent, who will, with equal certainty, reap like bitter fruits. Those who go about to establish a righteousness of their own, and will not submit to the righteousness of God, are not justified before him. The Pharisaic garb he looks upon with great displeasure. What woes the Saviour uttered against the Pharisees of his day, and think you they will meet with more favour in ours? No, verily—he is ever the same, "he changeth not." God heard their loud talk and long prayers—he looked upon them in the prayer meeting, Sabbath school, and church—he witnessed their outward show of dutifulness to himself, but it was all "sounding brass," and will avail them nothing in the judgment. "Man looketh upon the outward appearance, God looketh upon the heart." They did many things good in themselves, but with no higher motive than to gain the applause of men. How different his estimate of their character from that they had formed of themselves. They made clean the outside of the cup and platter—God saw the inside to be full of rottenness and all impurity. He looked into their hearts, and no brokenness for sin appeared. He looked for tenderness of conscience, and behold it was hard as the nether millstone. He looked for humility, and lo, towering pride met his omniscient eye. He looked for the penitential tear, but could only hear the prayer of self-gratulation. When he thought to hear the song of praise to redeeming love, who had

washed them clean in the laver of Christ's blood, and clothed them in the robe of Christ's righteousness, only that of self-applause ascended, forgetting the while, that "not he who commendeth himself shall be approved in the judgment, but he whom the Lord commendeth." "Ye must be born again." That religion which does not change the heart, enlighten the conscience, and regulate the life is vain. "Now, Christian acts which are not the fruits of a holy walk with God, a living faith, are an abomination in his sight." Such professors have only a name to live while they are dead. What despair will be theirs when at the gates of the new Jerusalem, expecting a speedy entrance, they will be thrust down to hell. When, instead of being welcomed with "Well done, good and faithful servants," they will be sent away in their wickedness, with "I know you not; depart from me, ye that work iniquity."

"God so loved the world," precious truth, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "O the depth of the riches, both of the wisdom and knowledge of God!" When no eye pitied, when he saw us polluted in our own blood, he said unto us, Live. What mercy! What an infinitude of love! He witnessed the believers' spiritual birth. He beheld them pass from "death unto life," and looked with pleasure upon the joy it imparted in heaven. The returning prodigal is welcomed as only a tender parent can, as only a compassionate father does. Their God and Father in Christ sees their first start Zionward, and sends his shepherd's staff to guide them. There is no step of their progress he does not see, no difficulty out of which he does not bring them, no trial that his grace is not made sufficient for them. Knowing their frame and their frailties he remembers that they are but dust, and a father's pity and affection surrounds them. The dangers and obstructions of the way only strengthened the *faith* he had freely given them, until it became more precious than gold, that perisheth, though tried by fire. The afflictions sent them polished the graces radiating from this central principle, and served to press from them a richer aroma of grace, refreshing to others, and elevating to themselves. He saw their walk betokened that they sought a city, even a heavenly home. They felt that they were strangers and pilgrims on the earth—that the world knew them not, because it did not know him. In going up thus through the wilderness he felt them leaning upon his arm, and they became precious in his sight. He beheld in them his own begotten, and their longings after a nearer likeness to himself, that they might see him as he is, and that this hope upheld and purified them. They saw him not with the bodily eye, still they loved him; they believed, and he became precious, and so went on their way "rejoicing with a joy unspeakable and full of glory." He saw them search the scriptures, and that they became their light and life. He was eye-witness to their efforts to lay aside every weight, and the sin that most easily beset them, that they might run with patience the race set before them—to lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings. He beheld them feed upon the sincere milk of the word, and that they grew and thirsted after righteousness—thirsted for God, the living God—longed, yea, even fainted, for the courts of his house. He witnessed their strife with fleshly lusts, until their conversation became honest among all men. He saw them take buffeting for their faults patiently, and accepted them. He witnessed their struggles with poverty and want, but growing rich in faith and in his affection. The

world despised them, what of that, since they were beloved of their God. He placed them in the refining crucible, and watched the purifying process. And O, with what beatific pleasure did he witness the change from "glory to glory," until his own perfect likeness came forth from the refining pot—until the exultant shout arose of "Grace, grace unto it." And think you he will fail to recognise the work of his own hands? Ah, no. The joy begun in heaven over his re-creation will swell louder and louder as the angelic messengers announce, from time to time, the progressive work, and with what a shout of triumphant joy will the perfect man in Christ Jesus be welcomed into the immediate presence of his God and Father,—what ecstatic pleasure will be his when he walks the streets of the holy city—when he unites with the heavenly choir in their anthem of praise, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing?" O! for some foretaste of this blessedness, for a realization of the presence of God, that we may see and feel how little, how supremely puerile, are all the pleasures of earth—how insignificant are all worldly honours.

S. D. N.

[For the Evangelical Repository.]

ADDITIONS TO THE PROPOSED BASIS OF UNION.

At the last meeting of synod, (see Minutes, pp. 91, 94,) a committee was appointed to prepare two additional chapters to the draft of a testimony then before Synod, one on Providence, the other on Excommunication. The chairman of that committee, not having opportunity of consulting with the other member, and as the report should not be longer delayed, presents the following as the proposed addition.

CHAPTER III.—OF PROVIDENCE.

We believe, That as God created all things, so he supports, preserves and governs them all, the least as well as the greatest; (a) and although he gave laws to the several parts of the creation suited to their various uses and designs, yet these laws are dependent on his will and operation for their existence and efficiency, and are but his instruments by which he accomplishes his purposes. (b) There is properly no such thing as chance; things most accidental to us are all ordered by Divine Providence according to eternal purpose, and with unerring certainty. (c)

(a) Matthew x. 29, 30. "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered." (b) Matt. vi. 26, 30. "Behold the fowls of the air . . . your heavenly Father feedeth them . . . wherefore if God so clothe the grass of the field," &c. (c) 1 Kings xxii. 28, 34: "If thou return at all in peace, the Lord hath not spoken by me . . . And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness." Eph. i. 11: "Who worketh all things after the counsel of his own will."

Therefore we condemn the following errors, and testify against those who hold them: That God's providence is general, and not particular; that it extends to the great, but not to the small things of creation; that, instead of his providence and without it, he has employed laws to effect their ends of themselves; and that sinful actions, in particular, are independent of divine purpose and providence.

CHAPTER XIV.—OF EXCOMMUNICATION.

I. We declare that church members who violate their holy profession and give offence to the church by error or sinful practice, should not only be dealt with by judicial admonition or rebuke, as their case may require, but if impenitent, be suspended from the communion of the church in sealing ordinances till they give credible evidence of repentance, (a) which is called the lesser excommunication; and if the offender be obstinate in any censurable offence, by which he seriously disturbs the peace of the church and hinders her edification, and will not yield to any admonition, he should be entirely cast out of the church (b) by what is called the greater excommunication.

(a) 2 Thess. iii. 14, 15: "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count not him an enemy, but admonish him as a brother." (b) 1 Tim. i. 19, 20: "Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck; of whom are Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." Matth. xviii. 15—17: "If he neglect to hear the church, let him be unto thee as a heathen man and a publican."

II. Even the greater excommunication does not determine the offender's state before God, but only dissolves his relation to the visible church, and declares that he belongs visibly to the kingdom of Satan.

(a) This awful sentence should be applied for the spiritual benefit of the offender, (b) for the preservation and purity of the church, (c) and that she may not partake of the sins of others, nor of their judgments. (d)

(a) Matthew xviii. 17: "If he neglect to hear the church, let him be unto thee as a heathen man and a publican." (b) 1 Cor. v. 5: "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Tim. i. 20: "That they may learn not to blaspheme." (c) 1 Cor. v. 6, 7: "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven." (d) Ezekiel xxii. 26: "Her priests have violated my law and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean." Rev. xviii. 4: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

We therefore condemn the following errors and testify against those who hold them; That the higher sentence of excommunication is never necessary nor proper; that it does determine the offender's state before God; and that it should not be applied on account of obstinacy in sin, unless that sin be of a very heinous character and such as proves the offender to be utterly destitute of grace.

A. ANDERSON.

One of the Committee.

[For the Evangelical Repository.]

THANKSGIVING AFTER MEALS.

MR. EDITOR,—By your publication of the request of M. that some one of your correspondents may write on the duty of thanksgiving, it may be considered that you give your assent. But, as lately you seemed to prefer communications in the form of an essay rather than a sermon, perhaps you will accept of the following, though not exactly founded on the text that was prescribed; as that text, properly explained, might

lead into a much wider field than your correspondent designed or desired. It seems little wonderful that such a one as M. should request some communication on the subject of returning thanks after meals, since it is so much neglected as he says, by so many professing Christians. This neglect seems to afford too much countenance to the wicked or profane, who scoff equally at asking a blessing as at returning thanks. Besides, it is seldom that we find this part of duty expressly mentioned, even in systems of divinity; and, perhaps, on this account, it may occur seldom even in the oral teaching by sermons, catechising or family instruction in visitation, by those that practise it, and would contend for it, if they knew that it were opposed or neglected.

There may be few that may not have heard of the scoff of Dr. Franklin and others, in the suggestion of blessing the provision in the bulk and not occupying time at every meal. But surely the practice of heathens might teach us, that, as in God we live, and move, and have our being, as they acknowledge their false gods at their meals; so it becomes us to acknowledge the living and true God. If every nation will walk in the name of their god, it becomes us to resolve that we will walk in the name of our God for ever and ever. Many testimonies could be easily adduced from heathen authors to show that it was customary, especially at feasts, to begin and end them with an act of worship.

Likewise also all that write of the manners and customs of the Jews, ancient and modern, never seem to neglect the account of such services. Indeed, there are perhaps none among Christians that neglect giving of thanks as a formal act of worship after meals, and contend that it is only proper to ask a blessing, or rather to bless God or return thanks before partaking, except such as disregard the teaching of the Old Testament under pretence that it is superseded by the New.

In the New Testament, such contend we have an account of Christ's blessing the Father before eating, but not after it. There may be no express command either for this in the New Testament, as they also say; and, after all, will this duty then be left, like infant baptism, the communion of females in the Lord's Supper, and the observance of the First Day of the week as the Christian Sabbath, to implication from such texts as teach us to "feed with fear," "in all things to give thanks," and "whether we eat or drink, or whatsoever we do, to do all to the glory of God?"

No: we may assure ourselves, that as our Lord came not to destroy the law but to fulfil it, he would not neglect an act of worship after eating. In Deuteronomy viii. 10, it is expressly commanded, "When thou hast eaten and art full, thou shalt bless the Lord for the good land which he hath given thee." Here then we have the example of our Lord in the New Testament, as all acknowledge, for an act of worship before eating; and an express commandment in the Old Testament for it after it. But as sin does not consist merely in transgression, but also in omission, as not only is "sin a transgression of the law," but also "all unrighteousness is sin," and as our Lord could say, looking upon his enemies, "Which of you convinceth me of sin?" as it became him to fulfil all righteousness, he was not wanting in this, but gave thanks to his Heavenly Father after the great supper, as if affording a pledge of his having performed such a service at every other meal; Matth., xxvi. 30.

Notwithstanding then the scoffs of some, and the neglect of others, we may see the reasonableness of this service from the teachings of nature in the conduct of heathens, followed up, as we have seen, in the customs

of the Jews; and, where nature itself teaches us, we may need less instruction from direct revelation; but, even here, we are not left, as we have seen, without precept or example, for we have the best of both.

Let us then avoid the heartless manner of those that use some form before food, and neglect all reverence after it.

Let us think how much we are continually indebted to God for our own preservation, health and appetite; for the good land which he hath given us, and his providence in the preservation of our provision, as we are taught by our Saviour, in our dependence, to pray for our daily bread. How many have found the means of life the cause of death! God's wrath fell upon many of the lusting, murmuring Israelites, when the flesh which He miraculously sent was unthankfully received, and yet between their teeth. Such things may be said to be still fulfilling in the world, for to many their table becomes a trap, and their prosperity a snare. More die of superfluity than want.

It may be hoped then that every professing Christian will be more anxious to know the divine will and to practise by it, than to follow the customs of a place or people. There are times and places doubtless when it might seem like casting pearls before swine, to intrude our "giving of thanks" upon others; but surely it becomes all, neither to begin at table, however large, and however crowded, nor to rise from it, without acknowledging our heavenly Provider by at least a secret mental act of devotion.

If we were regarding religion as our great business, we would rejoice in all opportunities of public worship, and cherish communion with our Heavenly Father in secret. Heads of families would rejoice in conducting the worship of God morning and evening, in all its parts; and at every meal, as fed by the God of nature, they would implore and thank him for his grace, since we live not by bread alone, but by every word that proceedeth out of the mouth of the Lord.

Thus religion would become the golden ornament of our life, our days beginning and ending with God, and some religious service interwoven with all our actions; even when we might seem the nearest to earth in deriving our support from it, we would be rising to heaven in our thanksgiving; and, while the Lord's Supper is appointed to commemorate our greatest mercy, our common meals would be, as if a contribution in our families of that which we have partaken in the house of God; and our giving of thanks on earth, a preparation for the everlasting praise of heaven. "It is a good thing to give thanks unto the Lord."

Perhaps it may not be uninteresting to some of your readers, and especially profitable to the young, to see the graces which the Church of Scotland have, for generations, printed with the Shorter Catechism when they have prepared it as a school book.

"Grace Before Meat."

Gracious God, we have sinned against thee, and are unworthy of thy mercy; pardon our sins, and bless these mercies for our use, and help us to eat and drink to thy glory, for Christ's sake. *Amen.*

"Grace After Meat."

Blessed God, in thee we live, and move, and have our being; make us thankful for thy mercies; and as we live by thy providence, help us to live to thy praise; looking and waiting for a better life with thyself above, through Jesus Christ our Lord. *Amen.*

VAUDOIS CHURCH—ITS PSALMODY.

A testimony in behalf of the primitive character of the psalmody of our church has lately come under our eye, which, perhaps, is worthy of some notice. We had only a short time finished reading an interesting article in the last number of the Princeton Repertory on the Vaudois Church, when the testimony which we are about to lay before our readers presented itself. The writer of this article, referring to a French history of the Vaudois Church, from her origin to the present day, by Antoine Monastier, and published at Toulouse, 1847, thus remarks, "The Vaudois Church, as our author justly observes, visibly connects the evangelical churches of the present day with the primitive and apostolic, clearly establishing the fact that their doctrines, discipline, and worship were long anterior to the heresies and idolatries of Rome. Viewing the subject simply in its historical bearing, he undertakes to prove the uninterrupted existence of the Vandois, and thus the perpetuity of the primitive, now represented by the church of the valleys of Piedmont and her sisters of the Reformation." We shall now lay before the reader an extract from a very interesting account of the mode of worship in the Vaudois Church of Piedmont, which we find in the last number of the Presbyterian. The reader will not fail to notice the testimony which it presents as to the correspondence between the practice of this church and that of our own and some other churches in their exclusive adherence to the Psalms of David. Along with this testimony the reader is requested to bear in mind the remark of the editors of the Repertory in reference to the primitive character of the worship of these faithful witnesses of Jesus Christ. It is no uncommon thing with our brethren of the Presbyterian Church to characterize the use of these psalms as Jewish. Can any of them inform us when they were introduced for the first time into the worship of that devoted people whose cause Milton, with the power and pathos peculiar to himself, thus pleads:—

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones.
Forget them not."

The following is the extract to which we have referred.

At half past ten o'clock, pastor Bonjour entered his well-filled church, and commenced by the usual invocation, always solemnly pronounced, the congregation standing—"Que notre aide soit au nom de Dieu qui a fait le ciel et la terre. Amen." He then read from the printed Liturgy the confession of sin. A portion of the 98th Psalm was then sung, in which the people joined universally, all having psalm-books with music for the whole psalm. While the young Vaudois girl of the inn was preparing the breakfast table in the morning, and arranging on it the delicious mountain honey, rich cream, and the long-tapering *Pane Grissino* called wands, peculiar to Piedmont, we asked her if the Psalms alone, or hymns likewise, were sung in the churches. She disappeared, and brought back in her hand a neat gilt volume in a small leather case, and with the honest pride that accompanies any allusions or explanations connected with their worship or old practices, said we should find there the Psalms of David, with the music, and that they used no other. The poorest of the people, as in Scotland, can afford a well bound psalm-book and Bible. The singing is slower and more plaintive than in this country; no sounds so like it had struck our ear as the melody of the Scottish highlanders on the hill-side. On all occasions the singing was led solely by the rector or precentor. The Vaudois have neither organs nor bands of hired vocalists.

MINISTERIAL COQUETRY.

Coquetry is an offensive trait of character. Bad as it is in a ball room, or in a circle of the gay and worldly, it is worse among ministers, and in the house of God. Dr. Green says, "*ministerial coquetry I have always abhorred.*" Let us inquire the meaning of ministerial coquetry, and the reasons why it is to be abhorred.

I. *Coquetry* is defined by Walker to be "an affectation of amorous advances," and a *coquette* "a gay, airy girl, who endeavours to attract notice." Webster gives more ample definitions, either because he has a better knowledge of human character, or because there is a greater demand in this country for a full understanding of the word. The following are his definitions:

COQUETTE, n. A vain, airy, trifling girl, who endeavours to attract admiration and advances in love, from a desire to gratify vanity, and then rejects her lover; a jilt.*

COQUET, v. t. To attempt to attract notice, admiration, or love, from vanity; to entertain with compliments and amorous tattle; to treat with an appearance of amorous tenderness.

COQUET, v. t. To trifle in love; to act the lover from vanity; to endeavour to gain admirers.

COQUETRY, n. Attempts to attract admiration, notice, or love, from vanity; affectation of amorous advances; trifling in love.

According to these definitions the *object* of coquetry is to gain admiration; its *motive* is vanity; and its *means* are deceitful.

Ministerial coquetry may be defined to be encouraging calls, or allowing them to be made from congregations, without any prospect of their acceptance, and with the predominant desire of self-gratification. It includes tampering in any way with a demand for professional services.

In the first place, *encouraging calls* for ministerial services, with no intention to accept them, is one of the evident signs of coquetry. There are many ways to encourage a call—by letters, by silence, by the intervention of a friend—by openly stating the desire of translation, or by allowing it to be inferred by doubts and contingencies—if such and such things should occur.

Or *allowing calls to be made*. Sometimes calls are encouraged and not offered, just as a coquette makes advances which are not reciprocated. Sometimes, however, calls are made out in the spirit of honest devotion that are doomed to the disappointment which often befalls a true admirer. To allow progress to be made, even when it has not originated in our own advances, partakes of the nature of coquetry, if it is in our power to prevent it, and if we do not intend to comply with the invitation.

The *improbability of accepting the invitation* that has been connived at enters into the idea of ministerial coquetry. There are obviously cases where a minister is not prepared to give a definite answer until the case is fully before him with all the materials of a decision. Where any doubt, even, is entertained, we are willing to exclude the case from the odious category. The hatefulness of the transaction is usually in the proportion of the *a priori* improbability of not acceding to the offer.

The *predominant vanity of the motive* is another element in the philosophy and morals of coquetry. This motive is almost always disowned by the coquette, who loves to increase the number of her admirers, and to adorn her love-roll with new conquests. But the "heart is deceitful

* He defines a **JILT**, 1. "A woman who gives her lover hopes, and capriciously disappoints him; a woman who trifles with her lover. 2. A name of contempt for a woman."

To **JILT**. "To encourage a lover, and then frustrate his hopes; to trick in love; to give hopes to a lover, and then reject him."

above all things and desperately wicked." Webster well enumerates vanity as the prevailing aim. Alas, that there should be ministers whose vanity entices them to tamper with sacred things!

In short, ministerial coquetry includes all kinds of tampering, or manœuvring, or equivocation in relation to a demand for professional services. Hence, even the keeping of a question open for an unnecessary length of time is guilty indecision; and it is usually coquettish in spirit.

II. Such being the nature of ministerial coquetry, it is easy to see why it is to be "abhorred."

1. It is *sinful in itself*—It is evil in its essence. It is selfishness, pride, ambition. It is acting exactly opposite to the example of our lowly Lord and Master. Besides its own inherent iniquity, it is very apt to be accompanied by detraction of others, and by intriguing of various kinds. But even in its purest form of evil, or what some would call an *amiable weakness*, it is a departure from the law of righteousness. Let it be abhorred.

2. Ministerial coquetry *injures a minister's influence* and reputation. The ordinary imperfections of human nature too often lower the appropriate influence of ambassadors of the sanctuary. But when these imperfections take any specially obnoxious form, the charity which often interposes in their behalf ceases its long-suffering and forbearance. No ministry guilty of coquetry can long command influence in the church. A coquette is of all characters the most unpopular in a ball-room, and think you that the same vices will not wither a man in the church? It will. It is to be abhorred.

3. This sin brings *reproach upon the ministry at large*. In the sacred profession, above others, it is true that when one offends all suffer. The coquetry of one brother is a brotherhood calamity. It is to be abhorred.

4. Ministerial coquetry *injures the spiritual interests of churches*. It keeps them waiting and waiting upon the provoking indecision of a master in Israel. Churches remain "vacant" under such circumstances longer than would have been otherwise the case, and have to undergo all the evils and inconveniences of a position thus cruelly and unnecessarily forced upon them. The cause of these difficulties is to be abhorred.

5. Ministerial coquetry is *contagious*. It is so natural for all to "seek their own, not the things which are Jesus Christ's," that coquetry may easily become fashionable. Young ministers commencing their professional life amidst the contagion of evil and corrupt examples will be very apt to follow the prevailing tendencies. We trust that the vice in question will never gain a foothold on sacred soil, but that public opinion will drive it clamorously into its own place. It is contagious, and must be discountenanced. It is to be abhorred.

6. Ministerial coquetry *withholds divine blessings*. When the history of redemption is finished, how many spiritual losses will be found to have resulted from the sins of those who ministered in holy things! God does not ordinarily bestow very rich rewards upon unfaithful and vicious servants. It is true that he does not altogether withhold the converting influences of his grace from his own truth, even when proclaimed by graceless men; but the general law of the spiritual administration is, that the sins of the clergy withhold blessings from the church. How little advancement in Zion could be expected from a generation of coquettish preachers of the gospel! Ministerial coquetry is not a harmless thing. It is a terrible curse. Let it be abhorred.

We will conclude these remarks by recording the example and the exhortation of that pure-hearted and noble man, Dr. Ashbel Green, against the sin which has been held up to reprobation. It seems that at the beginning of Dr. Green's ministry, Dr. Rogers, who had been elected Moderator of the General Assembly, engaged the popular young divine to supply the church at New York during his absence, whilst he in turn supplied the church in Philadelphia. Dr. Green says in his autobiography, "Dr. Rogers' congregation were at this time looking out for a colleague for him, and soon after my return home, my friend Ebenezer Hazard wrote me a letter, stating that my name was mentioned as a candidate for the contemplated collegiate charge, and earnestly requesting me, if I was not disposed to favour the movement, to give it a decided negative. I immediately wrote in answer, that no consideration could take me from the people whom I served, and that any attempt to do it would most certainly prove abortive. MINISTERIAL COQUETRY I HAVE ALWAYS ABHORRED." (*Memoir*, p. 197.)

In another part of his writings the same sentiment occurs, which it would be well for every minister prayerfully to consider against a day of temptation. "A candidate for the pastoral office cannot be too explicit with a people who call him; he should say YES, or NO, *without qualification*."—*Presbyterian Magazine*.

BOSTON'S VIEWS OF UNION.

It may perhaps be well to let our readers see how this eminently holy minister of the gospel speaks on this subject. The following is an extract from his sermon on 1 Cor. x. 17.

Lastly, be tender of the unity of the body. Eph. iv. 3, 4. Endeavouring to keep the unity of the Spirit in the bond of peace. 1 Cor. xii. 25. Schisms, rents and divisions in the church, are like wounds, cuts, and breaking of bones in the natural body, which exceedingly weaken it, and mar its beauty. They are the sin and judgment of a church: bringing dishonour to the Lord Jesus, marring the success of the gospel, and ruining the church at length: they bring much grief to tender souls, and expose religion to the mockery of enemies. The rending of the body of Christ has so much of horror about it, as may make it frightful to serious members. We must separate from none farther than they separate from Christ. We must not go into sin with members of the mystical body, more than with the world, under the pain of the displeasure of the Head: but we may lawfully serve the Lord in his own ordinances with sinful members: even as though when one foot is in a mire the other must not go into the mire with it; yet there is no necessity of rending the one leg from the other, but the one may still walk with the other on clean ground.

There are those, it is to be feared, in the Associate and some other churches, who would listen to remarks similar to those contained in the above extract with any other feelings than those of complacency. Nay, perhaps such remarks "would have so much of horror about them as to make them frightful" to some who are accustomed to venerate the name of this sound and faithful servant of God. Reader, have you hitherto been indifferent to the subject of Union? Can you spend weeks and months without recurring with feelings of sorrow to the wounds, and cuts, and fractures in the body of Christ? and can you rest satisfied with the cool, philosophical, heartless manner with which we have been trying for ten years or more to heal some of these sad rents? Let me entreat you to give the above extract another reading.—Ed.

“MISSION TO CALIFORNIA,”—FRIEND OF MISSIONS.

Our brother of the Friend of Missions having received information of a proposition from the Board of Foreign Missions to send, in conjunction with the Board of Home Missions, a missionary to California, makes the following remarks:—

MISSION TO CALIFORNIA.—From a reliable source we have understood that our Board of Foreign Missions have had under their consideration the expediency of uniting their funds with those of the Home Board, in order to send one or two missionaries to California. A wide, inviting door, it seems, is open to us in this western Eldorado. It cannot be questioned that a very important field there invites the labours of the friends of the gospel. California was our preference when a mission to the far West was first mooted; and we have ever been deeply impressed with the importance and feasibility of establishing a mission in the heart of the “gold region.”

Desirable, however, as we would regard such a mission, we are not at all prepared for a diversion of the funds of the *Foreign* Mission to this or any other purpose than that for which they have been raised. To assume that our *Foreign* Mission is utterly extinct, or that funds may not be needed for it as early as for a mission to California, is in our estimation altogether premature. Admit for a moment that funds may not be immediately needed for Trinidad, and that our efforts there may be suspended, and we ask, is the spirit of our *Foreign* Mission to be confined to Trinidad? Are there no other foreign fields worthy of the attention and sympathy of the church? Shall we leave the millions who are in abject heathenism without any further effort to rescue one or a few of them? Never, it is hoped, will we consecrate the spirit that turns and flies before a scowling shadow, or even a resisting reality, while waging the war against the “powers of darkness.” The performance of one duty will not excuse the neglect of another. To build up and strengthen the church at home is right and laudable. But to carry the warfare beyond the confines of Christianized lands is a duty no less plain, direct and imperative. While we rejoice at the progress of our *Home* Mission, we earnestly protest against any appropriation of our *Foreign* funds that looks like even a temporary cessation of the *Foreign* Mission. While all that we could have desired has not been realized by our efforts abroad, yet is the fact visible that our *Foreign* Mission has been an invaluable blessing to the church. We cannot afford to suspend or extinguish this source of spiritual gain.

Let the mission to California go on, we are perfectly able to do it—nay, we would be made healthier and happier by doing it—but let not our *Foreign* Mission cease. This ought we to do, and not to leave the other undone.

We would simply remark, that this proposition did not originate in a spirit of indifference in regard to *Foreign* Missions. It was thought, however, that it was not at all probable that the Mission to Trinidad would be revived by the Synod; and that, as there are some funds in the treasury of the Board of *Foreign* Missions, and as a call had been addressed to us to send a missionary to California, and the promise given that such a missionary should not be at any expense while there, it would be agreeable to the wishes of the brethren to apply the funds at present in our treasury to that object. We felt the difficulty presented by our brother Banks, namely, that such an application of the money in the treasury, would be “a diversion of the funds of the *Foreign* Mission to another purpose than that for which they have been raised.” This difficulty, however, was partly removed by the consideration, that though California is not technically a foreign field, it is nevertheless beyond the sphere of the operations of the *Home* Mission Board,—that the circumstances connected with our *Foreign* Mission are altogether different from what they were at the time the money was given,—that if the principle of brother Banks is to be strictly adhered to, it would condemn the application of the funds to any other mission than the *Trinidad* Mission, as that mission was doubtless in the eye of the donors,—and that as we could not think of resuming operations in any foreign field without the sanction and direction of Synod, and indeed did not know of any

field which the amount of money in the treasury would warrant us to occupy, it would be more agreeable to the wishes of the donors that it should be thus applied, than allowed to remain unoccupied in the treasury. Should these reasons not be deemed satisfactory, we thought that a mission to California would nevertheless meet with such favour in the church, that its friends would be willing, rather than that the call addressed to us as a church should not be responded to, to return the money thus applied to the treasury of the Foreign Board.

The above considerations induced the Board of Foreign Missions to make the proposition they have made to the Board of Home Missions. Nothing will be done by the Board of Foreign Missions in the matter without their approval and co-operation. We expect them, as they have a better opportunity of doing so, to select the missionary; and in case we deem him qualified for the station, we have promised to employ the means at our command in sending him, provided he can be prepared to start before the meeting of Synod. Should nothing be done before Synod, the present opportunity may be lost to the church. Our brother, Mr. Banks, may be assured that the Board feels as much interest as ever they felt in the cause of Foreign Missions. We feel, however, our *present* inability to send any re-enforcements to the Christian army that is now "far hence among the Gentiles," making war upon the kingdoms of darkness there established. Let us all, however, be watching for an opportunity to do what we can.—ED.

ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION.

The Annual Meeting of this Society was held at Cleveland, Ohio, Sep. 24th, 1851. The public exercises of Thursday evening were peculiarly interesting. The address of Mr. Scoble, showing the position of British Christians in relation to slavery, gave great satisfaction; and the masterly, yet beautifully simple exposition of 1 Timothy vi. 1-10, as given by Mr. Walker, was received with great favour. We hope Mr. Walker will be persuaded to publish at least the substance of his remarks.

The total receipts of the Society for the year ending August 31st, it will be seen, are \$34,644 05. This is an increase of \$9,504 49, or a little more than 37½ per cent., over the receipts of the preceding year.

The number of Life Members added to the Society during the year, by the payment of \$30 each, by themselves or their friends, is 189; and the whole number of Life Members is now 461.

The Report of the Corresponding Secretary will be published in pamphlet form, in connexion with the Annual Sermon, preached by Mr. Blanchard, and may be had on application.

The following summary embraces the statistics of its missionary operations:—

The whole number of foreign missions is	5
Whole number of stations,	11
Whole number of ordained missionaries belonging to the foreign field,	16
Whole number of male assistants,	10
“ “ female “	20
The whole number of home missionaries aided during some part of the last year.	40
In Canada there are two ordained missionaries with their wives, and two female teachers,	6
Whole number of labourers,	93

The whole number of missionary labourers sent into the foreign field during the year was 11; of whom 3 were ordained missionaries, 3 male assistants, and 5 female assistants. Of these, 8 went to Africa, 2 to Jamaica, and 1 into the Indian Territory. The number of home missionaries is about double that of the preceding year.

THE PAPACY.*

There are poisonous plants of such an obstinate root, that they will spread both on the surface and below it: and such is the Papacy. It is hard to overcome. Its one steady purpose is domination. It must either be a tyranny or a conspiracy. It is a religion without a religious obligation, for it professes to be the maker of the world's religion, and demands obedience to an individual will—the will of one man whom a superstition sets up—a will that is guided by no fixed rules; that, however varying and contradictory, claims infallibility. The inheritance it would assume is Satan's promise, "the kingdoms of the earth and the glory of them." If the Papacy cannot take full possession, it is only because it is hindered, not by its own will, but by external resistance. It never has relaxed its demand of universal obedience; and, whenever and wherever it has had power, has enforced it. It would have an absolute jurisdiction over all the affairs of Christendom, as above all kings and princes, to judge them and depose them at pleasure. More than this: from being God's Vicar, the Bishop of Rome would be above his Master, and abrogate Divine laws and precepts; exercising absolute authority over the Scriptures, even to annul them, and to set up his own decrees as more divine; taking to himself the resemblance of him of whom it was said that he "should sit in the temple of God, showing himself that he is God." Yet with all his presumptuous titles, remembering that it is written that he that would be greatest among the disciples should be servant to the rest, he is also "*servus servorum*," that he may himself fill every office, and enlarge the view of his dignity, from the depth of that affected humility—measuring up to the highest from the lowest, himself usurping every space.

From the moment the Bishop of Rome usurped this sovereignty, then commenced the necessity of maintaining it, *per fas et nefas*. To abrogate one iota of his power was to abrogate the whole. He took upon himself and his successors a contention that can never cease, but with a universal submission. The whole history of the Papacy, from the day of its assumption, proves this. It does not come within the scope of our object to enter into the details of that history. They are well known: the remembrance of many and sore atrocities has been too deeply engraven on the minds of the people of England to be easily obliterated. When they hear of the Papal Aggression, they ask, When was the Papacy not an aggression? Neither are we very desirous to treat minutely of the Romish corruptions and apostacies, excepting where they evolve principles that will not amalgamate with any civil polity, or the laws and governments of nations. It is possible that there may be religions that, being tolerated, would in practice not only destroy every other, but the very name of liberty. Even Thuggism professes to be a religion, and secret murder its duty. Would it be

* From Blackwood's Magazine.

religious liberty to tolerate the Suttrees and Juggernauts of India? We do not mean to make offensive comparisons: we only put the case strongly, to show how obvious it is that toleration must have its limits; if not, toleration may become a domination, and the thing be lost in the name. There must be in every state some agreement between religion and its social laws. . . . But to return to the Papacy: it stands apart from every religion, in its abhorrence, intolerance, and persecution of all that is not of itself. It will never cease to strive, openly if it can, if not secretly, to subvert every other—to set up its own absolute authority. Persecution is its law, its creed, its necessity. Where it is quiet, it is undermining; where it is visibly active, it sows dissensions and rebellions, because they promote its own supremacy; where it has the smallest chance of success, it moves onwards. Besides, it has organizations wondrously adapted to its work. There is not only a large submission to the Pope throughout territories and kingdoms that are not his, but there is that especial order of obedience, the Jesuits, who bind themselves to have no will but that of their "Holy Father;" whose first religion it is to do his will, whatever it be—to have no conscience, with regard to what is good and evil, but the Pope's dictation;—a working army they may be called, that, though they seem dispersed and banished, are emissaries every where, and rise up in multitudes where it was thought there were none. They are allowed to assume whatever dress they please; for their better disguise, any occupation: they are in the highest and the lowest conditions, and have been known to appear as zealous members in conventicles.

Having constantly in view the firm establishment of its own power, as a foreign sovereignty the Papacy has communication, league, and intrigue with all the principal courts of Europe. It is therefore mostly dangerous to Protestant countries, as it naturally leagues with their enemies; and it is doubly dangerous in those countries where it has any large number professing themselves its subjects, organized by its authority, looking to Rome in preference to their legitimate governors.

CHURCH MUSIC.

It is refreshing to find now and then, in the public prints, indications of a disposition to retrace wrong steps—to return to a better way. The following, which cannot, in its general strain, be too much commended, is from the valedictory address of the late editor of the Choral Advocate—a paper devoted to matters belonging to Church Music. Such as are entangled, or are in danger of being so, in the meshes of fashionable folly as it intrudes even into the sanctuary, should read and ponder it.—ED. COV.

"The evils which exist in connexion with the psalmody of our churches are numerous, and many of them are fraught with serious danger to the cause of religion. Believing, as we do, that the subject of Church Music is closely related to the dearest interests of Zion, we cannot witness the sad havoc which is every where made of this part of public worship, without a saddening sense of the evil consequences which are visited upon spiritual worship by this state of things. It is a pity that so powerful an agency for good as that of music—so much 'akin to heaven' both in its object and nature—should be so debased.

"The work to be done, before our churches will employ this agency aright, is immense. The Christian ministry, and Christian people generally, must be brought to realize the essential difference between music as an act and medium of worship, and music considered merely as an art. On this point, there is a fundamental error abroad in the churches. Go where you will, and you will find pastor and people, to a very great extent, adopting the same principle of action. So far as any attention is paid to the improvement of music, by the establishment of singing schools and choirs, the purchase of organs, the employment of organists and choristers, etc., it will be found that the advancement of music as an art, and for the mere musical satisfaction arising from it, forms the grand motive to effort. Cultivation is urged, continued, and ended, with no higher motive than that which is afforded by the principle of self-gratification. And so powerful and universally prevalent has this principle become, that it is greatly to be feared that the majority of people, both professors of religion and non-professors, listen to the performance of psalms by the choir on the Sabbath, as they would listen to an opera; and that their satisfaction with it depends upon its approximation, both in manner and spirit, to a well-executed opera. This, in plain English, is the fundamental error of the times on the subject of Church Music. And it is high time for Christian ministers and Christian people generally, to awake to a consideration of the subject. A line as distinct as the sunbeams should be drawn between music as employed in Christian worship, and music in the concert room; and every one should feel, when he enters the house of God, that he goes there to *worship*, and that the simpler the strains of music employed as the medium, the better. To one who takes his place in the sanctuary to pay his devout homage and love to the great Author of his being, such lofty strains as that of Windsor, (*Cantica Laudis*, p. 310,) or Dundee, or Martyrs, (p. 311,) will possess a grandeur and power such as no tongue can express. These grand old chorals lift the soul into the very heaven of heavens.

PAPAL LIBERALISM.

The *secret* of the Papal liberalism is still undeveloped; but it apparently lies in the Papal principle of universal power. Gregory VII. and Innocent III. aimed at this power by enlisting the vassal princes of Europe; but when the princes were vassals no more, the Popes bowed to the thrones, tried to obtain power by intrigue, and Jesuits and confessors took the place of legates and armies. A new era had begun, and a new source of power was to be employed. From the first French Revolution, the populace have been an element of overthrow. The two following French revolutions have made that element more conspicuous, more disciplined, and consequently more dangerous; but it is an evil acquiring strength alike with the laxity of government and the passions of the people. A mob had twice cast down the mightiest monarchy of continental Europe, and the Pope of Rome became a *Liberal*.—*Blackwood*.

THE LAST METHOD OF COUNTERACTING MISSIONS.—The French, in their misrule of Tahiti, endeavoured to counteract the effects of Protestant missions in the island by the introduction of brandy, and now more effectually they have aimed at the same thing by appealing to the natural tastes of the natives for shows and amusements. The French Governor Bonard issued a special order that on a certain Sabbath in May last there would be a grand festival in commemoration of the French republic, during which the natives were to be feasted and entertained with fire works, dancing, &c. The missionaries protested; but so strong an influence was brought to bear upon their half-enlightened flocks that many of them fell into the snare. The Rev. Mr. Howe was particularly bold and uncompromising in his denunciations of this iniquitous scheme, for which he exposed himself to a government prosecution, in which, however, to the surprise of many, he was acquitted. We subjoin an account of the proceedings from an English Magazine, and our readers will unite with us in regarding the affair as one of the most cruel and unprincipled on record.

"On Sabbath last, notwithstanding all remonstrance, the amusements for the day, previously announced, were proceeded with.

"The Queen stood firm until the evening of the day, when the governor went to her personally, and abused Mr. Howe as the cause of her obstinacy; and then, sad to relate, Mr. Orsmond was sent to complete the evil work. I subjoin an account of the day, as given by an eye-witness; none of us saw any thing of it. Mr. Howe was at Papaoa, and Mr. J. Barff and I spent a most delightful Sabbath with the newly ordained pastor and his people at Fanu, none of whom came near Papeete that day, though within three miles.

"Sunday (May 4th.) Fine weather; a grand salute in honour of the French Revolution, at seven A. M. *Prayers* were then said, and about noon prizes were placed in the roundabouts, and so placed as to be reached on either side by a man sitting astride the machine and balancing himself on it; these prizes consisted of shirts, calicoes, fowls, and tobacco. The next amusement was climbing a greasy pole with prizes at the top. Madame Bonard, with the *Sisters of Charity*, and all the children under their care, were spectators. About four P. M., the native dancers from the different districts marched in rows to pay their respects to the governor, by making a formal salute in *their dance*, according to the heathen practice. The dancing was kept up by them, excited by drink, until eight o'clock. The Queen's two elder boys were in the crowd as spectators, and she herself was led in by Mr. Orsmond, sen., to the governor, who, after some little compliment, handed her up stairs, and, having put a candle in her hand, instructed her how to let off the fireworks. After the display of fireworks, which lasted an hour, the governor's ball commenced, and a large muster of the native chiefs were in attendance, and French naval and military officers with their families, and some foreign residents. The natives were dressed in their different native costumes for dancing, with leaves and flowers, to correspond with the heathen dance. Very few English and American ladies and gentlemen were present at the ball, but many native chiefs.

"Another very respectable English gentleman, who witnessed the scene, says, that it was most heart-rending to reflect that, after all that has been done for this people, and the measure of success that had attended the efforts, with what fearful rapidity they were thus hurried back towards heathenism. The amusements provided for the people, even had it not been the Sabbath day, were, in his opinion, of a most demoralizing tendency: no fewer than five different parties of dancers, men and girls promiscuously, with great drums beating, plentifully furnished with intoxicating drinks, and excited to use the most obscene gestures and language. An American lady, who was present at the ball, informs us, that poor Pomare seemed very disconsolate all the evening, and could not be induced to enter into conversation with any one, but was observed for the most part to be weeping. The evil effects of this desecration of the Lord's day are already abundantly manifest. The Queen's husband has again made shipwreck of faith. The Queen's remonstrance, when pressed by the governor to attend the ball, &c., deserves to be recorded. She replied, 'I cannot go; the word of God forbids it.' He remarked, 'The French have set apart this day as a day of rejoicing, and it must be kept;' and then charged Mr. Howe as being the cause of her obstinacy; to which she replied, 'You are quite mistaken; it is the command of God that keeps me back; but I have no power to resist your perseverance.'"—*Presbyterian*.

A GREAT CHURCH CASE IN CIVIL LAW.—After considerable discussion about seven years ago upon the subject of Slavery, the Methodist Episcopal Church of this country were brought to separate into the "Church North" and the "Church South;" and in the adjustment of the immense property involved, painful and protracted civil suits have been carrying on since. The decision is at length reached, and the following from a contemporary may be of interest:—

"The decision in this case, delivered by Judge Nelson, in the U. S. Circuit Court at New York, settles the dispute finally. The case, it will be recollected, was between the Methodist Church, North, and the Methodist Church, South, in regard to the division of the church property, which on the occurrence of the separation of the Church into two branches, was claimed exclusively by the Northern section. The difference between the Northern and Southern branches of the Church, sprung up previously to 1844, as to the ownership of slaves. The question arose, in 1844, whether or not there should be a separation, and resolutions were passed by a large majority of the Conference of that year, held in New York, deciding that should the Annual Conferences in the Slaveholding States consider it best to separate, they might do so. The Church then divided. The fund in dispute was originally intended for the benefit of travelling and superannuated preachers and orphans. The defence contended that the plan of separation was illegal, because unconstitutional, and further, that the South in withdrawing did so voluntarily, and thereby renounced all their privileges as owners of the Stock Concern. The decision of the Court, after an elaborate and careful summary and review of the complaint and answer is, that the separation took place in pursuance of the action of the competent ecclesiastical authority—by the action of the founders of the fund themselves, and the beneficiaries falling within the new organization have not forfeited the character which entitles them to its enjoyment. The complainants are entitled to their share of the produce of the book concern; and a decree will be ordered accordingly. Whether the fund shall be administered by an application of the produce *pro rata*, or by an apportionment of the capital, are questions reserved until the settlement of the decree. The value of the fund is \$750,000."

THE HUDSON RIVER RAILROAD.—On the 4th of October this noble, and, in some respects, stupendous work, was opened from the city of New York to Albany. It is one hundred and forty-three and three-quarters of miles long; and its total cost, with all its equipments, up to that date, was \$6,666,681 81. Previous to its completion it had rigidly acted on the plan of keeping the Lord's day as a day of rest; and thus all its clerks, conductors, engineers, and workmen of every description, had a season of relaxation from labour and of opportunity for religious worship. Almost immediately, however, after its completion, the company have authorized a "Sabbath train," and now its numerous *employé* must be discharged, or submit to this regulation. The numerous villages and stations along its crowded line must be excited and disturbed by its noisy course and its Sabbath-breaking travellers. Its stockholders, though ministers, elders, and communicants at the Lord's table, must, at the very time they are themselves engaged, perhaps, in the most solemn exercises and duties of our holy religion, be the supporters of this Sabbath desecration and the sharers of its ill-gotten profits. Surely, surely all this is a grievous wrong, and will not God visit for these things? "Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, *thou nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates.*"—*Chr. Inst.*

AN INTERESTING JEWISH CEREMONY.—It is perhaps generally known that a large portion of the Pentateuch is read every Jewish Sabbath in the Synagogue. This reading is in the Hebrew language, from manuscript Rolls, rather than from the printed Books, and the work must be solemnly consecrated before it can be thus publicly used. Of a service of this kind in the city of Baltimore, a correspondent under date of Saturday, November 14th, says:—

“A most interesting ceremony, and one entirely new in this country, took place yesterday afternoon among the Hebrews belonging to the synagogue in Eden street. It was the reception and consecration of a new set of rolls of the Five Books of Moses, just received from Europe. The ceremony was commenced at the dwelling of Mr. H. Blimline, Bond street, below Pratt, where the rolls were deposited. Mr. B. had prepared in his rear parlour a most beautiful arrangement of arches and wreaths of flowers, lit up with twenty candles, at the rear of which the rolls were placed, with a large silver plate containing the names of the committee who were charged with procuring the rolls and presenting them to the congregation. At the top of the front arch was a transparency with Hebrew characters, signifying ‘These are the commandments we received from Moses.’ The ceremony, as we remarked, was first commenced here, where the consecration took place, with singing and a discourse by the Rev. Dr. Gunsburg. After this was over, in a body the company proceeded to the synagogue, where the completion of the consecration was effected. Amid singing, the new rolls were carried in and the old ones brought out from the ark in procession, the new ones being carried around the interior of the synagogue seven times before they were placed in the ark. The Rev. Dr. Hoheimer addressed the congregation in the synagogue. Altogether the ceremony was a most interesting one, and we were informed that there never before has been one like it in this country, all the rolls hitherto used having been consecrated abroad.”

EMIGRANTS—During the month of October 21,497 emigrants landed at the port of New York from Europe; and the total for the year thus far is 252,820, against 187,016 for the same period last year. During the last five years the entire number is 1,058,923. Considering their many spiritual necessities, ought not the evangelical churches to make special efforts to bring them early under the influence of the means of grace? Are their souls not precious?—and in sending them to our shores, is not the providence of God most pointedly bidding us furnish them with the “bread of life?”—*Id.*

AFFAIRS ABROAD.

Turkey.—At the late meeting of the American Board of Commissioners of Foreign Missions, Dr. Anderson presented a summary of the results of missionary operations in Turkey among the Armenian population, who are alone accessible:

“There were unquestionable signs of a reformation. A spiritual revolution was going on among the people. There has been a decided progress of a religious reformation in Turkey. In 1843 the Sultan pledged his word that men should not be persecuted for their religious faith. There are *fifty* places in Asiatic Turkey, in all of which, it seems, churches might be formed. There were already *ten* organized churches. The Protestants in Aintab in five years have become a most interesting people. In Diarbekir a church has been formed in anticipation of a missionary.”

The Bible is freely circulated.

Prussia.—The present position of Prussia is hard to be accounted for. Until lately this kingdom was the open antagonist of Austria; and the tendencies of its government were, at least, Protestant—many thought, evangelical. At the present time it is on terms of friendship with Austria, if not under Austrian influence. A foreign journal thus speaks:

“That the house of Hapsburg should return to its ancient maxims of despotic rule as soon as it had the power, is what might have been expected; but that Protestant and constitutional Prussia, the abode of so many bold, speculative, and even daring minds, should sink into absolutism—that Frederic William, who since 1846 has taken the lead in every political and religious reform in Germany, should permit himself to be dragged at the tail of the Continental re-action—may well astonish us. Yet so it is. The King of Prussia has sunk to a lower depth in some respects than the Emperor of Austria, and has incurred almost equal guilt, without having an equal excuse.

..... In a tour through his dominions the other day, he received the Popish ecclesiastics with smiles and abundance of gracious words: but he could find nothing but frowns and sharp rebukes for his Protestant ministers, because, forsooth, they were permitting the Jesuits to outdo them in the sycophantish work of preaching implicit obedience to the Court. The *Cologne Gazette*, an old established journal, which in our country would be deemed eminently conservative, is not conservative enough for the Prussian monarch, and has been threatened with extinction. This man's accession to the Absolute fraternity, while it has humbled Prussia, has given a great amount of countenance to the League, and is doing vast damage to Protestantism on the Continent. The arms of Prussia are now on the side of Jesuitism; and we may now perceive the colossal dimensions to which this confederacy is growing, and the menacing attitude it assumes towards liberty.”

Belgium.—The gospel is making some progress in this country. A few years ago there was but one minister in Brussels, and but few in the kingdom. Now, says Dr. Baird,

“Besides Mr. Arnet's congregation of 300 souls, Mr. Panchaud has even a larger one in a new chapel which he has recently built, but which is not yet entirely paid for. And Mr. Van Maasdyk has a third, composed of Flemish people, in the lower part of the city, where he preaches in their language to 800 souls, of whom 350 are hopefully pious! All of these people were once, and only a few years ago, Roman Catholics.

“Besides these three chapels in Brussels, the Rev. Mr. Tiddy, the agent of the British and Foreign Bible Society, has a service in his own house every Sabbath. There is also a national Protestant (French) church here, but the pastor is not reckoned evangelical. There are two English chapels here, for the benefit of the many English people who reside in this city, or visit it from time to time.

“When I first came to this country there was no Home Missionary Society. At present the Belgian Evangelical Society has 26 stations, 12 ordained ministers preaching to organized churches, three or four colporteurs, and 11 pious school teachers. About 300,000 copies of the sacred scriptures, and many thousand tracts, have been distributed in this country since 1830, and chiefly since 1835.”

Switzerland.—Some statements, upon the whole encouraging, but in many respects painful, were made by the Swiss delegates to the Evangelical Alliance, respecting the religious condition of this country:

“Rev. Dr. Redpath said, that in the several cantons the Jesuits had been abandoned, and all had the same liberty of worship. Popery has much de-

clined since the revolution of 1848, and Protestantism has gained influence. In this country, as in France, Popery is the cause of infidelity. In some cantons infidels are abundant. The people are deplorably ignorant of religion. The pot-house orator is more believed than the pastor. Swearing, drunkenness, licentiousness, and vice of every description, are very general. In many country places few respectable marriages take place. Many do not recognise a God. Some say the sun is God, and that labour is prayer. Rev. M. Baup made a statement of influences counteractive of vice and infidelity. About a quarter of a century ago a revival of religion took place in many of the cantons. This occasioned persecutions. Then a free church was formed in 1847. Things are now in a transition-state in many places, and are working in favour of the truth. Great attention is bestowed upon the instruction of the young. Evangelical doctrines are advancing among the pastors of the national churches, and some of these now announce the gospel with much power."

Sardinia.—The new Protestant Church in Turin has been opened. The services were conducted by the two Waldensian or Vaudois pastors—and were attended by the representatives of England, Prussia, and the United States. This is one result of the revolution of 1848—but as yet it stands alone—nothing like it has taken place in any other Italian State. These witnesses should not be forgotten. Of the kingdom in general Dr. Baird says:

"The Kingdom of Sardinia presents a more hopeful appearance to the Christian than any of the countries of Papal Europe. The present king is determined to carry out the free constitution of his father, the lamented Charles Albert, in spite of Jesuit, priest, or pope. The Waldenses, so long and bitterly persecuted, are now, for the first time, incorporated in the nation, and enjoy equal privileges with the rest. The Bible has gained an access where before it had none. Freedom of conscience and the press is enjoyed, and the right of suffrage is almost universal. The Roman Catholic Church is falling into disrepute with the higher classes, and light is gradually breaking in upon the lower. There is hope that this interesting people will be in time not only free from the bondage of Rome, but truly enlightened by the gospel, and thus become the teacher and regenerator of the whole Italian peninsula."

Tuscany.—Persecution has not hindered the spread of the gospel in Florence. Count Guicciardini states that there are more than two thousand persons who are, in various degrees, under the influence of the gospel. Many of these will only be stimulated by persecution. Bibles are still to be had. There is regular preaching in the city. The seed is sowing.

Rome.—If we may judge of the degree of intelligence among any people by the amount of newspaper circulation—and it is certainly some criterion—Rome is dark indeed:

"A single newspaper," says Horace Greely, writing from Rome, "is now published in Rome, but I have heard it inquired for or mentioned but once since I came here, and then by a Scotchman studying Italian. It is ultra-despotic in its spirit, and would not be tolerated if it were not. It is a small, coarsely-printed sheet, in good part devoted to church news, and the progress of conversion from the English to the Romish communion. There are very few foreign journals taken or read in the Roman States. Lynn or Poughkeepsie, probably Newark or New Haven, certainly, buys and reads more newspapers than the three millions of people who inhabit the Papal States."

In regard to political affairs, there is nothing certain. The following is, probably, accurate:

"The great fact at present is, hatred to the actual state of things, and, though republicanism has a deep footing here, it may be said that the enemies of papal authority are, however, not *d'accord* about desiring that form of government; and it is decidedly not the majority that can be classed as partisans to Mazzinism. The moderate party is insignificant at Rome, as but few still entertain any hope of reforms under the temporal rule of Pontiffs. The population of the Eternal City is estimated at sixty thousand less than a year or two since. The trades-people, such as bakers, &c., express their regret at the diminished demand, and are said to consider it one-seventh less than in former times. A considerable number of persons have been exiled from the holy city during the summer, and I am assured that many who have received leave to absent themselves for a while from their homes, are either prevented from returning, or have great difficulties thrown in their way. All these are causes of discontent. At the same time, the government certainly has to deal with a peculiar people. The Romans are, in general, very ignorant, and since the late political affairs of 1848 and 1849 are obstinately opposed to the rule of the church."

As to the ignorance of the people, it is easily accounted for—and we know of no way in which it can be cured but by a revolution. However bloody, such a shock would be in the end a blessing. We add, that the American Chapel at Rome has, as we anticipated, been closed by the government. Religious services are now held in apartments belonging to the American chargé. Thus ends the only step that looked like toleration.

Austrian Lombardy.—It is often said that Popery does not prohibit the Bible: how truly, the following address lately issued by the bishops of Lombardy to the clergy of their dioceses, shows:

"And in further augmentation both of the dangers to which the faithful are exposed, and of the grief of their bishops, the enemies of our common faith, who are at all times upon the watch for a favourable attack upon us, have eagerly seized upon the opportunity afforded by the political disturbances of the country, to introduce among us a host of corrupt Bibles, with a view to undermine the faith of the simple, and to carry on, even among ourselves, their works of darkness for corrupting sound doctrine. Nor do they leave any artifice untried, whether in the form of elegance in printing and binding or in the lowness of their charges, to put them into circulation, and to gain their own ends. Verily, it is afflicting to own that, perhaps in order to prove the constancy of our faith, or perhaps as a punishment for our backsliding, the Lord has suffered their attempts to be not altogether in vain, inasmuch as in various Catholic families, not only in our cities, but in our market towns and villages, their Bibles, as above described, are circulated with impunity, more especially among families and the youth of both sexes. It is unnecessary to remind you how repeatedly the church, by the mouth of the Roman Pontiffs, has forbidden her children to read the Bible in any vulgar tongues whatsoever, and has not even sanctioned the versions of Catholic authors, though free from all suspicion, unless they have previously received the approbation of the Apostolic See, and were furnished with annotations taken from the holy fathers, or of learned and Catholic writers."

The Jesuits.—This fraternity—the right hand of Papal despotism—is rapidly on the increase. In 1843, they numbered 1060 priests—625 scholars—707 lay brothers. In 1845, 1332 priests—908 scholars—1867 lay brothers. Allowing the same rate of increase since, they cannot number less than 5,500. Their increase has been most rapid in England:

"There were 110 Jesuits out of 359 priests then in England and Wales. Supposing the proportion to have been preserved; then, of the present 826 priests in England and Wales, 253 would be of the Society of Jesus. This calculation, however, does not inform us how many lay brethren of the order there are here, and in active operation. We may employ other means of calculation. It has already been stated that between 1790 and 1800 there were built eighteen new Catholic places of worship. The number of Jesuits in England about that time was, we have learned, 110. Now, if 18 new chapels were produced by 110 Jesuits, how many Jesuits are necessary to produce 144, the number built in the period from 1840 to 1851? The answer is, 880. This calculation gives us 880 Jesuits employed in the extension of Catholicism in England during the decennium 1840-1850."

France. 1. Its Political State.—The French Chambers have re-assembled; and the President in his annual message has recommended, very earnestly, the repeal of the law limiting the right of suffrage. His object is, of course, to obtain a re-election. A small majority has decided against considering the subject for the present. Parties are very warm. The President relies upon the army. He has said, addressing six hundred officers of the army, headed by nine generals who waited upon him with an address:

"I hope that these trials will not return; but if the gravity of circumstances should renew them, and compel me to make an appeal to your devotedness, I am sure that I should not be disappointed, because you know that I demand nothing that is not in accordance with my right, recognised by the constitution, with military honour, and with the interests of the country; because I have placed at your head men who have my entire confidence, and who merit yours; because if ever the day of danger should arrive I will not do as the governments which have preceded me have done. I will not say to you, 'March, and I will follow you.' But I will say to you, 'I march, follow me.'"

This is bold language, but it was not uttered unadvisedly. *2. Its Religious State.*—The correspondent of the Presbyterian makes some interesting statements regarding the progress of evangelical religion. The extract is long, but will not bear any more abridging:

"The French population are not, in general, so favourably disposed toward the priests as our government is. In this respect there is just now something surprising taking place: I have reference to religious movements which are urging the inhabitants of certain Roman Catholic communes in the direction of Protestantism. For some time movements of this nature have been assuming a character which deserve altogether the attention of the Christian, and this over a multitude of points within the French jurisdiction. These awakenings are spontaneous and simultaneous. Independently of those which are connected with the labours of the Evangelical Society, there are others which bear relation to the Central Society, and to our Established Churches. We have seen successively, in the Department of Seine and Oise, numerous inhabitants of the villages Gommecourt, Bennecourt, Mézières; and in Oise, Monjavault, addressing themselves to the *Consistory of Paris*, and soliciting from it, along with the preaching of God's word, the instructions of evangelical schoolmasters. Their wishes have been gratified: worship is regularly celebrated in all these places, as also at Senneville, situated in the neighbourhood of Mantes, and the children of our new co-religionists attend the instructions of four teachers, whom the Consistory of Paris has placed there, conjointly with the *Society for the promotion of Primary Instruction*.

"In the month of November of last year two hundred and twenty-three individuals, belonging to five communes in the Department of Charente, drew

up a petition, in which they urgently solicited the Consistory of Jarnac to furnish them with religious instruction. They promised to procure a central place for the meetings for worship, and declared that they were moved only by the desire of obtaining their salvation. Their request, with recommendations, was forwarded by the Consistory of Jarnac to the Central Society, which has returned a favourable answer. The pastor Recordon of Troyes furnishes encouraging accounts of an awakening which is going on at Estissac, Thuisy, and surrounding communes in the Department of Aube, and urgently requests the Central Society to send, as soon as possible, a pastor to Estissac. It is also asserted that the movements in the Departments of Charente and Aube are already propagating and extending themselves into many communes in the vicinity.

"You are aware that the awakenings of Roman populations do not inspire me with unreserved confidence; they are not always quite pure in their origin, and their positive results do not always correspond to the cheering appearances under which they presented themselves at first. Nevertheless, there ordinarily remains a *small faithful nucleus*; and this is much. But it is a question, whether the present movement will have more important consequences than the preceding. In regard to this the future alone can enlighten us. Be it as it may, it is plain that we cannot meet men with a repulse who declare that they have left the Roman Church, and are resolved to embrace the faith of the gospel. We have, moreover, the conviction that what we witness is but the prelude of many other manifestations of the same nature. It may fall out before long that there will be such and such a commune, such a canton, such an arrondissement, where Popery is completely and publicly abandoned."

[*Covenant*].

DEATH OF MISSIONARIES.—On 9th of August, Mr. Gutzlaff, the devoted Chinese missionary and scholar, died at Hong Kong, in the 48th year of his age. He was by birth a Pomeranian, and was sent to the East by the Netherlands Missionary Society in 1826; and after spending four years in Batavia, Singapore, and Siam, he went to China in 1831. Within the next two years he made three voyages along the coast of China, then comparatively unknown. On the death of the Elder Morrison, 1834, Mr. Gutzlaff was employed by the British Superintendency as an interpreter, and acted in that capacity during the war. He took an active part in the negotiations of peace between England and China in 1842; and at length having been appointed Chinese Secretary to the British Plenipotentiary and Superintendent of Trade, he died in that office. He was a man of remarkable steadfastness of purpose, combining an ardent zeal with sound discretion, and was a sagacious observer of men and things.

On the 16th of September, according to information received from the Rev. Dr. Smith, of Syria, Mrs. Kalley, wife of the devoted Dr. Kalley, formerly of the Island of Madeira, died of consumption, at Beirut, Syria. With her husband she had endured unprecedented trials for the cause of Christ among the benighted and destitute in Madeira; and when forced by the strong hand of Romish persecution to retire from that island, they sought safety and recruiting along the shores of the Mediterranean. At Beirut she wasted away in the full hope of a blessed immortality; at length fell "asleep in Jesus;" and now, in a lowly grave, where "the wicked cease from troubling and the weary are at rest," she waits the coming of him with whom she believed her life was hid in God, and with whom she would be brought in his glory.

[*Chr. Inst.*]

Children's Department.

A BRAND PLUCKED FROM THE BURNING.—“I was standing by the side of my mother, under the spacious porch of Dr. Beattie's Church, Glasgow, awaiting the hour for afternoon service, when I observed two young men turn a corner, and walk towards the church. They were dressed in their working clothes, unshaven and dirty, and slightly intoxicated. As they passed the church door, they assumed a swaggering, irreverent gait, laughed, and finally commenced singing a profane song. My mother turned to me, and said, ‘Follow those two men, and invite them to a seat in our pew.’—I soon overtook them, and delivered my mother's message. One laughed scornfully and began to swear; the other paused and pondered; he was evidently struck with the nature of the invitation. His companion again swore, and was about to drag him away; but he still paused. I repeated the invitation, and in a few seconds he looked in my face and said, ‘When I was a boy like you I went to church every Sunday. I have not been inside of a church for three years. *I don't feel right.* I believe I will go with you.’ I seized his hand and led him back to the house of God, in spite of the remonstrances and oaths of his companion. An excellent sermon was preached from Eccles. xi. 1, ‘Cast thy bread upon the waters: for thou shalt find it after many days.’ The young man was attentive, but seemed abashed and downcast.

At the conclusion of the service my mother kindly said to him, ‘Have you a Bible, young man?’ ‘No, ma'am, but I can get one,’ was his reply. ‘You can read, of course?’ ‘Yes, ma'am.’ ‘Well, take my son's Bible until you procure one of your own, and come to church again next Lord's-day. I will always be happy to accommodate you with a seat.’ He put the Bible into his pocket and hurried away. At family worship that evening my mother prayed fervently for the conversion of that young man. Next Sabbath came, and the next, but the stranger did not appear. My mother frequently spoke of him, and appeared grieved at his absence. He had doubtless been the subject of her closet devotions. On the third Sabbath morning, while the congregation were singing the first psalm, the young man again entered our pew. He was now dressed genteelly, and appeared thin and pale, as if from recent sickness. Immediately after the benediction, the stranger laid my Bible on the desk, and left the church, without giving my mother an opportunity she much desired of conversing with him. On one of the blank leaves of the Bible we found some writing in pencil, signed ‘W. C.’ He asked to be remembered in my mother's prayers.—Years rolled on; my mother passed to her heavenly rest; I grew up to manhood, and the stranger was forgotten.

In the autumn of 18—, the ship *St. George*, of which I was the medical officer, anchored in Table Bay.—On the next day, being the Sabbath, after morning service, a gentleman seated behind me, asked to look at my Bible. In a few minutes he returned it, and I walked into the street. I had arranged to dine at the ‘*George*,’ and was mounting the steps in front of that hotel, when the gentleman who had examined my Bible laid his hand upon my shoulder, and begged to have a few minutes' conversation. We were shown into a private apartment.—As soon as we were seated, he examined my countenance with great attention, and then began to sob; tears rolled down his cheeks; he was evidently labouring under some intense emotion. He asked me several questions—my name, age, occupation, birth-place, &c. He then inquired if I had not, when a boy, many years ago, invited a drunken Sabbath-breaker to a seat in Dr. Beattie's Church? I was astonished; the subject of my mother's anxiety and prayers was before me. Mutual explanations and congratulations followed, after which Mr. C. gave me a short history of his life.

He was born in the town of Leeds, of highly respectable and religious parents, who gave him a good education, and trained him up in the way of right-

eousness. When about fifteen years of age, his father died, and his mother's straitened circumstances obliged her to take him from school, and put him to a trade. In his new situation he imbibed all manner of evil, became incorrigibly vicious, and broke his mother's heart. Freed now from all parental restraint, he left his employers, and travelled to Scotland. In the city of Glasgow he had lived and sinned for two years, when he was arrested in his career through my mother's instrumentality.—On the first Sabbath of our strange interview, he confessed that after he left the church he was seized with pangs of unutterable remorse. The sight of a mother and a son worshipping God together, recalled the happy days of his own boyhood, when he went to church and Sabbath School, and when he also had a mother—a mother whose latter days he had embittered, and whose gray hairs he had brought with sorrow to the grave. His mental suffering threw him on a bed of sickness, from which he arose a changed man. He returned to England, cast himself at the feet of his maternal uncle, and asked and obtained forgiveness. With his uncle's consent he studied for the ministry; and on being ordained, he entered the missionary field, and had been labouring for several years in Southern Africa.

"The moment I saw your Bible this morning," he said, "I recognised it. And now, do you know who was my companion on the memorable Sabbath you invited me to church? He was the notorious Jack Hilt, who was hanged about a year afterwards for highway robbery. I was dragged from the very brink of infamy and destruction, and saved as a brand from the burning. You remember Dr. Beattie's text, on the day of my salvation, 'Cast thy bread upon the waters: for thou shalt find it after many days.'"—*Inglis's Sabbath School.*

THE MAN WHO RIDICULED PRAYER.

In a congregation with which the writer was intimately acquainted, the pastor, at the commencement of the winter amusements, preached a sermon against dancing. Though he was a man of great prudence, and treated the subject with great kindness and delicacy, yet a young physician, who was a prominent leader in the dissipations of the place, was greatly offended, and swore that he would dance every night that week, to show his pastor that the young people were not to be influenced by his officious meddling with their concerns. In accordance with this resolution he got his young associates together, and after kneeling down and offering a *mock prayer*, to ridicule his minister, he induced them to make arrangements to spend every night of that week in the ball room. On Monday evening, the young people assembled to commence their week's dissipation, in accordance with the arrangements which had been made. Some time in the evening the doctor was sent for, to visit a sick man who lived a few miles out of the village.—Though the night was extremely cold, he started on horseback, with his silk stockings and dancing slippers on, to go and see his patient. Though he had no appearance of being intoxicated, and was perfectly acquainted with the road, yet he missed his way, and after wandering round in an untravelled path where the snow was deep, for some time, he was thrown from his horse, and the next morning was found near the road which he had left, crawling upon his hands and knees in the snow. He was taken home and medical assistance immediately called in; but his lower limbs were so badly frozen, that, after great suffering, he was obliged to have them amputated just below the knee joints. He ultimately recovered his general health, but was obliged to walk on his knees the rest of his life. When he saw that he must be reduced to this sad necessity, he remarked to some friends that he had never bowed the knee to God or man, but he should now have to humble himself the sight of both.

I have seen him often since his recovery, going about the village in this painful posture, and could not avoid feeling that he had been left to eat of the fruit of his own doings, and was a sad monument of the impotency of man, when he sets himself against the Almighty. From the day he resolved to dance six nights in succession, to grieve his pious minister for kindly warning the youth of his charge of the dissipating tendencies of that amusement, he was for ever unable to step to the sound of the viol; and from the day on which he had impiously knelt to ridicule the prayer of his godly pastor, he had been doomed to go upon his bended knees to the close of his life.

I would never rashly interpret the providences of God, but I love to study them; and when they speak as plain a language as they did in this case, I feel that we should be belying the Lord, to say "That it was not He." His providences, like his word, are designed for our instruction and admonition, and when we see him rebuking presumptuous sins, by signally punishing them in this world, others should take warning that they fall not under the same condemnation. It is a fearful thing to disregard the monitions of those whom God has set to watch for our souls, and give us warning from him; but when, in addition to this sin, we maliciously insult the Lord's messenger, and deride the very prayers which he is daily offering up for us, we ought to expect a severer punishment than that which falls upon ordinary transgressors.—*Rev. Wm. Wisner, D. D.*

THE DIVINE AND THE DOCTOR.—A devout minister was once asked by a skeptic if he followed preaching to save souls? and on replying that he did, the caviller rejoined, "Did you ever see a soul?"—"No." "Did you ever hear a soul?"—"No." "Did you ever taste a soul?"—"No." "Did you ever smell a soul?"—"No." "Did you ever feel a soul?" "Yes, thank God," said the preacher. "Well," said the cavilling doctor, "there are four out of the five senses against one that there is no soul."

So the matter might have dropped; but the preacher, as subtle in understanding as he was pious in heart, turned the table upon the cavilling doctor, and being informed that he was a doctor of medicine, asked:—"Did you ever see a pain?"—"No," was the reply.—"Did you ever hear a pain?"—"No." "Did you ever taste a pain?"—"No." "Did you ever smell a pain?"—"No." "Did you ever feel a pain?" "Yes," said the doctor. "Well, then," rejoined the preacher, "there are, you see, also four senses against one to prove that there is no such a thing as pain; and yet, sir, you know that there is such a thing as pain, and I know that there is a soul." The doctor appeared confounded, and walked off.

THE VOTARIES OF PLEASURE.—The *New York Herald* has published a statement of the numbers attending places of public amusement in that city, designating the capacity of the buildings, and the amount of the receipts. The Editor states that in every instance the numbers have been obtained from the proprietors, or their confidential employees. Sixteen places are specified, and the following results are reached:—

"Thus, then, in round numbers, there are 44,000 persons in one day, attending places of public amusement, and the receipts amounting to \$21,000. This number, and the money expended, present a curious phase in the growth of our prosperity. There can be no stronger evidence that the necessities, the comforts, and even the luxuries of life abound, when such an enormous sum is expended in a single day, upon the amusements of the people."

As we read the article, and glanced at the stated capacity of the parquet, dress circle, private boxes, gallery, second and third tiers, &c., of the Broadway and Bowery Theatres, furnishing accommodation for eight thousand people, we were disturbed with thoughts more sad than curious, and calcu-

lated to inspire us with fear of a future harvest, rather than any rejoicing over a present prosperity. How significant is the Scripture description of the children of disobedience: "Lovers of pleasure more than lovers of God."

Twenty thousand dollars a night in one city for pleasure! Five nights per week, at this rate, exhibits an annual expenditure of \$5,200,000. The contributions for Foreign Missions by all the professing Christians of the United States, do not exceed \$500,000 per annum; so that if the *Herald's* statement is correct, more than ten times as much money is spent in a single city, for the purchase of unsatisfying worldly pleasure, than is contributed by all the Christians in the land, to fulfil the commission of their Lord, among Jews, Turks and Heathens. "Preach the gospel to every creature." Lovers of pleasure give full proof of their devotedness to the object of their affection. Would that Christian men and Christian women might be found giving equal demonstration of supreme regard to the kingdom of their Divine Lord.

The pleasures of the ball room, the theatre, and kindred places, pall upon the taste, pollute the heart, and demoralize the life; but the pleasure which arises from doing good, from serving God and blessing man, will form a perennial spring of joy, which the changes of life, the approach of death, or the solemnities of judgment will neither disturb nor destroy.—*Ep. Rec.*

Intelligence.

✂ PROPOSALS FOR PRIZE ESSAYS.—The views of the Characteristics and Laws of Prophetic Symbolization, presented in the Theological and Literary Journal, have attracted the attention of many persons in different parts of the country, especially of those in the sacred office, excited curiosity and investigation, and induced a strong feeling that they are entitled to a careful consideration by the students of the Bible.

A very considerable number, it is known, have become satisfied of the accuracy of these Laws, and deem it of great moment that they should be generally understood and adopted. Another class, who regard them with much interest, and find themselves at a loss how to confute them, or set aside the construction to which they lead, nevertheless hesitate to give them their full assent at once, and before they finally determine, desire to know more fully what can be said against them by the advocates of the other systems of interpretation. A third class reject them, not, so far as is known, on the ground of any direct evidence of their inaccuracy, but because the results to which they lead conflict with the views they have been accustomed to entertain of the administration God is hereafter to exercise over the world.

A strong wish is felt, therefore, by many of these several classes, that the validity of these laws should be tried in some form that will enable inquirers generally, and especially such as have not leisure for a minute investigation, to decide more satisfactorily in respect to them; and it is proposed for that purpose that Premiums should be offered of Five Hundred, Three Hundred, and Two Hundred Dollars, for three Essays on the subject, that shall be deemed by parties named as adjudicators, the best entitled to them;—the point to be argued and proved being, whether those Characteristics and Laws are, or are not the true Characteristics and Laws of Prophetic Symbolization; and the largest premium, Five Hundred Dollars, to be given to the author of the Essay which most legitimately and effectually demonstrates the alternative he endeavors to establish; the sum of Three Hundred Dollars, to the author of the Essay the next in merit in that respect; and the sum of Two Hundred Dollars, to the author of the Essay the third in rank in that relation.

The points to be discussed by the Essayists, are the views presented in the Journal and other works of the Editor, respecting—

- I. The nature and office of Prophetic Symbols.
- II. The marks by which the Symbolic Prophecies are distinguishable from those of which language is the medium.
- III. The classification of the Symbols.
- IV. The principles on which they are employed.
- V. Their Laws.
- VI. Whether the Symbols that are interpreted in the Prophecies, are interpreted by these Laws.
- VII. Whether interpretations are given in the Prophecies of one or more of each class of Symbols.

VIII. Whether the inspired interpretations are to be regarded as a revelation of the principle on which symbols are employed, and the laws by which they are framed, revealed **Laws**.

IX. The results to which they lead,—whether they obviate difficulties, remove uncertainty, supply important defects, give consistency and certainty to interpretation, and lead to a clear and demonstrable explication of many symbols of which no satisfactory account is obtained by other systems of construction.

X. The ease with which they may be mastered and made the means of a large and useful knowledge of the Prophecies.

XI. Their claims to the consideration of the ministers of the Sacred Word, and of christians generally.

Men of ability and high standing will be selected as the adjudicators.

[For the Evangelical Repository.]

"I SHALL BE SATISFIED."

"I shall be satisfied when I awake with thy likeness."—PSALM XVI. 15.

"I shall be satisfied!"—not while I thread
This "vale of tears," exposed to sin and pain;
But when I reach that "Better Land" on high,
Whose "light is likened to a jasper stone,"
Exceeding bright, and "clear as crystal" streams
That flow beneath the rocky fountain's base:
Whose "walls' foundations" are bedecked with all
Variety of "precious stones" most fair
To look upon:—and whose "twelve gates" are each
A separate "pearl,"—whose street is paved with "gold,"
As smooth and shining as "a sea of glass!"
Then "shall" my soul "be satisfied, when I
Awake," and "in thy likeness" shine! Thus sang
The Prophet-Bard—"the singer sweet," that dwelt
"In Israel!" And is this not the song
Of all God's saints who wander here below,
Annoyed by earth's vain cares and trying scenes?
Is there a child of God who here has felt
The foretaste of eternal joys, reserved
For all who love the Saviour's name, who can
Be "satisfied" with living in this world
Of sin—away from that bright world, where dwells
Incarnate Love, personified in Christ,
Who left the "golden street," and "pearly gates,"
And "angel harps," that swell the praise of God,
To suffer, bleed, and die for sinful man?
It cannot be! They all must loud exclaim,
In David's holy strains,—"I shall," alone,
"Be satisfied, when I awake," to be
For evermore like God, in heaven above.

WILLIAM.

ECCLESIASTICAL.—Rev. D. Donnan was installed Pastor of the 2d Associate Congregation of Newark, N. J., on the 18th of November. Sermon by the Rev. J. Harper, from 2 Cor. v. 20: "We are ambassadors for Christ." The charge to the pastor and the congregation was delivered by Rev. Samuel F. Morrow.

At a meeting of the Associate Presbytery of Philadelphia, held in the city of Philadelphia, on the 8th of October, Mr. E. H. Stevenson having been recommended by the Board to this Presbytery to be taken on trials for licensure, was accordingly, after having gone through the usual examination to the satisfaction of the Presbytery, licensed to preach the everlasting gospel.

Notices of New Publications.

DIALOGUES OF DEVILS on the many vices which abound in the civil and religious world, by the Rev. John Maggowan, V. D. M., late minister of the gospel, Devonshire Square, London. Philada. W. A. Leary & Co.

We are glad to see another American edition of this work presented to the public. If any of our readers who are not familiar with the character of these "Dialogues," should feel disposed to avoid them with a holy horror, we hope that an advice from us will have some influence in inducing them to accompany Mr. Maggowan to his "*Gloomy Vale*" and become a listener with him to the disclosures which are there made. We think we can assure them that they will be much profited by the experiment. They will there learn many valuable and wholesome truths, and perhaps be led to regard not a few pernicious principles and practices which prevail in the world, and are sometimes to be found in the Church, as "of their father the devil."

GREEN PASTURES, or Daily Food for the Lord's Flock, by the Rev. James Smith, Phila. Presbyterian Board of Publication, No. 265 Chestnut St.

STILL WATERS, or Refreshment for the Saviour's Flock at Eventide, by the Rev. James Smith. Phila., Presbyterian Board of Publication, No. 265 Chestnut St.

We have placed the contents of the title pages of these two works together, as they are similar in character and design. We have received from our friends of the Board several neatly bound volumes, but we think we have never seen any thing from them executed with such exquisite taste as these two little works. Nor has it been improperly applied. They are very worthy of the shining dress in which they have made their appearance. They consist of a passage of Scripture for each morning and evening of the year. To each passage the author has added four lines of verse and a single sentence of prose, designed to illustrate the text and impress it upon the heart. The "Green Pastures" are for the morning, and the "Still Waters" for the evening. If any of our readers wish to present at a moderate cost, to a friend a token of esteem or affection that will both please and profit, we think they cannot make a better selection. We would like to see them upon every family table.

THE LIFE OF COL. JAMES GARDINER, who was slain in the Battle of Preston Pans, September 21, 1745. By P. Doddridge, D. D. Philadelphia, Presbyterian Board of Publication, No. 265 Chestnut St.

This is, indeed, a remarkable book. We would only remark that the perusal of it cannot fail to awaken a deep interest in the mind of the reader, and excite within him a heartfelt admiration of the mysterious co-operation of providence and grace in the salvation of the soul. Here the anxious sinner may see, as in the case of Saul of Tarsus, a "pattern" of Divine mercy and long-suffering for his encouragement. Here mothers may see in the case of this person who fought three duels before he attained the stature of man, the first of which was when he was but eight years old, and whose subsequent life for some time after was characterized by licentiousness and profanity, that the seed which they sow in early childhood may for a long time lie buried under ground, and yet not be lost. Here all may see what grace has done, and therefore what grace can do, even under circumstances the most unpropitious. We hope the book will receive an extensive circulation. It is a sufficient commendation to say that the biographer is Dr. Dod-

dridge, the author of the "Family Expositor," and "The Rise and Progress of Religion in the Soul." The book contains a fine engraving of Col. Gardiner.

CONFESSIONS OF A CONVERT FROM BAPTISM *in* WATER TO BAPTISM *with* WATER.
From the second English edition. Philadelphia. Presbyterian Board of Publication, No. 265 Chestnut Street.

We have read this work with great pleasure. It is rarely that we have met with a book communicating in so happy and interesting a manner so much instruction on a controverted subject. The narrative, with all its incidents and scenes, bears, in our view, the most satisfactory internal evidence of its genuineness. It brought vividly to our own mind certain occurrences which came in our own way while travelling as a licentiate through the Southern States. Some may be disposed to think that the author has exaggerated in some instances. Those, however, will not think so, who have mingled to any extent with the Baptists in the country.

THE CRIPPLE, THE MOUNTAIN IN THE PLAIN, and To a BOY ANXIOUS ABOUT HIS SOUL. Philadelphia. Presbyterian Board of Publication, 265 Chestnut Street.

These three are published together in one small volume. The first is an interesting narrative, well calculated to produce a favourable effect upon young persons, and especially those who are given to novel reading. The second is an instructive allegory, by Hamilton. The third is a letter from the late M'Cheyue, and breathing the spirit of its author.

THE LABOURER'S DAUGHTER; or Religious Training in Early Life. An Autobiographical Sketch. Philadelphia. Presbyterian Board of Publication, 265 Chestnut Street.

Our readers may perhaps recollect the notice which we gave some time ago of certain "Prize Essays on the Sabbath." Among these was one from a labourer's daughter. The adjudicators were so much pleased with this production, that they requested her to write the sketch of her life. "The Labourer's Daughter" is that sketch, and a most interesting one it is. It shows how much may be accomplished by parents in the training of their children even under the most untoward circumstances. We wish that every parent, and especially every poor parent, could be induced to purchase and read this little work.

DER EDELSTEIN DER TAGE, oder die Vortheile des Sonntags für Arbeitsleute
Von Eines Lohnerbeiters Tochter.

We are glad that our friends of the Board are concerned for the interests of the German population, and especially the younger portion of it. We hope this little work will be found highly useful to them.

Obituary.

MR. JAMES SMEALLIE, father of the Rev. James M. Smeallie, and an Elder in the Associate Congregation of Florida, New York, departed this life, Oct. 13th, 1851, in the sixty-sixth year of his age. The disease which terminated his days was the paralysis of which he had a warning a short time before his death. By his departure, his family are deprived of a kind husband and an affectionate father, the session and congregation of Florida of an efficient and worthy member, and the cause of God and humanity of an able defender. The deceased was born at Lochend, near Edinburgh, Scotland, and emigrated to Florida when a young man. Having received an early religious education, he made an early dedication of himself to God by making a public profession of religion, the sincerity of which he manifested

during his whole life. He trained up his own family in the fear of God, and he had the very great satisfaction of seeing all of them, who were of a suitable age, making a profession of the name of Christ. Though distinguished for intelligence, yet he was of a modest and retiring disposition, being more willing to receive than to communicate instruction. In view of this dispensation, we may well say, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." But though good men die, yet God still lives; though a bereaved family and congregation weep, yet they weep not as those who have no hope. This is the third time death has entered that family circle within a little over a year,—first an aged grandmother, then an interesting daughter, and now the head and father of the family; but though deep call unto deep, yet God will command his loving-kindness in the day, and his song shall be with them by night. In this dispensation, God is saying, "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh." Let us be followers of them "who through faith and patience now inherit the promises," and then death will put an end to all our sorrows, and begin our eternal joy. This small tribute to departed worth is given by one who knows, by intimate acquaintance, what estimate to put on the character of him whose death it records.

H.

1851.	<i>W. S. Young in account with Oregon Mission Fund.</i>	DR.
Oct. 10,	Balance in hands of Treasurer, see Repository, vol. 10, p. 272,	\$46 50
Oct. 10,	Cash from Thomas Cummins, per Rev. J. M'Kirahan,	1 00
Oct. 10,	Cash from Putnam congregation, Wash. co., N. Y., per do	9 00
Oct. 10,	Cash from Argyle congregation, Wash. co., N. Y., per do	16 62
Oct. 27,	Cash from Guinston cong. York, Pa., per Rev. J. Adams,	13 60
Nov. 17,	Cash from James Todd, Chestnut Grove, Shelby co., Ky.,	4 00
Nov. 21,	Cash from 2d Philad. cong., per Mr. Robert M'Bride, Treas.,	7 78

Balance in Treasurer's hands, 97 90

1851.	<i>W. S. Young in account with Home Mission Fund.</i>	DR.
Sept. 27,	Cash from Mr. Alexander Balfour, York, N. Y.,	50
Oct. 8,	Cash from Stone Valley cong., Pa., per Rev. J. S. Easton,	19 80
Oct. 8,	Cash from Reedsville cong., do do do	10 20
Oct. 27,	Cash from Guinston cong., Pa., per Rev. J. Adams,	14 00
Nov. 4,	Cash from 1st Philad. cong. Female Contributing Society, Miss Lannev, Treasurer, per Mr. Gillespie,	5 50
Nov. 21,	Cash from 2d Philad. cong., per Mr. Robert M'Bride, Treas.,	8 12

51 12

Sept. 24, Balance due Treasurer, see Repository, vol. 10, p. 272, - 5 30

Balance in Treasurer's hands, 45 62

1851.	<i>W. S. Young in account with Foreign Mission Fund.</i>	DR.
Sept. 22	Balance in Treasurer's hands, see Repository, vol. 10, p. 272,	14 37
Nov. 17,	Cash from James Todd, Chestnut Grove, Shelby co., Ky.	4 00
Nov. 19	Rec'd per Rev. J. T. Cooper, from Mr. George Monroe, being amount of legacy bequeathed by Mrs. Margaret M'Clellan, to Foreign mission,	404 78

\$423 15

CR.

Nov. 29,	By cash paid Rev. S. F. Morrow, for travelling expenses, by order of Rev. Joseph T. Cooper,	9 00
Oct. 28,	Cash paid Rev. W. H. Andrew, balance in full, by order of Board of Missions,	6 23
Nov. 13,	By cash paid at Philadelphia Bank, Alston & Co's draft in favour of Rev. W. H. Andrew,	350 00
N. B.—	\$200 of the above paid by Mr. Andrew, to Rev. Mr. Church, Trinidad, by order of Synod.	

365 23

Balance in Treasurer's hands, \$57 93

THE

EVANGELICAL REPOSITORY.

Vol. X.

January, 1852.

No. 8.

BIBLICAL REPERTORY AND DAVID'S PSALMS.

The editors of this Quarterly have given their views at length in the last number on "The Relation of the Old to the New Dispensation." With the main principles set forth by them on this subject we cordially concur. We must, however, be permitted to express our dissent from the position that the application of these principles to the subject of Psalmody involves a refutation of the views maintained by those who affirm that the inspired book of Psalms should be exclusively used in the worship of God. The editors of the Repertory, after some preliminary observations, thus remark:—

"The result of these considerations is, that the Old Testament is still a necessary and authoritative part of divine revelation. Although wholly incomplete without the New, it is essential to the completeness of the whole, and cannot be separated from the Christian revelation, without violently putting asunder that which God has joined together. There is, therefore, an important distinction to be made between the relation of the new economy to the old economy, and that of the New Testament to the Old Testament. Though exactly corresponding to each other with respect to chronological succession, and peculiar adaptation to distinct plans, or rather to successive stages of the same great providential plan or purpose, the cases differ as to one essential point. The old economy was abrogated by the new; the old revelation (so to speak) was only followed and completed by the new. The old and new economy could not exist together; the Old and New Testaments not only may but must exist together. The neglect of this distinction may lead to serious errors, both of theory and practice. As the old dispensation is annulled for ever, while the body of revealed truth which originated in it was primarily intended for it, still maintains its place as a necessary part of revelation, there is obvious danger of confounding the record with the thing recorded, and of transferring the perpetual authority with which the revelation is invested, to the merely temporary institutions with which it was connected in its origin, and from which it has borrowed its peculiar form. What is thus shown to be possible is verified by history. Such errors not only may be, but have been entertained, and their effect is still perceptible throughout the Christian Church, in quarters the most opposite, and under systems of opinion the most contradictory. While one man insists upon adherence to the form of the Levitical priesthood, as essential to the right organization, if not to the very being of the Christian Church—another, while he tramples on this form of Judaism, falls into another, by denying that the Christian may praise God in any other words than those of David. And to make the incongruity still more apparent, this exclusive adherence to the words of the Old Testament is often attended by a no less rigorous proscription of the very form in which those words were uttered or their utterance accompanied in the ancient worship. These results can be avoided only by a just view of the true relation which subsists between the two economies or dispensations, as exhibited in these two parts of revelation."

Our author then proceeds at great length, to maintain, what he calls, an "intermediate view." This view he professes to found upon the declaration of the Apostle in Heb. x. 1: "For the law having a shadow of good things to come, and not the very image of the things,"

The writer looks upon this passage as affording a satisfactory exhibition of the true relation of the Old to the New dispensation,—the former being a faint and imperfect representation of the latter. From this he would have the reader to draw the inference that the book of Psalms in the Old Testament Scriptures is inferior, as a Psalm book, to what? the book of Psalms contained in the New Testament? No, for there is no such book in existence. The inference then must be that the book of Psalms is inferior, in all the elements that are necessary to constitute a psalm book for the church of God, to one made by man. We admire, in general, the logical power exhibited by our friends of the Repository, and there are few of their articles which we do not read with pleasure, but we think that there is a sad defect in their reasoning in this instance. These brethren should remember that the object of this essay in which they pronounce the views of those who contend for the exclusive use of the Psalms of David to be an error, is to show “the relation of the old to the new dispensation.” This is the caption of the article. In the prosecution of this object they are led to discuss the obscurity of the Old Testament *writings*, compared with those of the New. Now, admitting all that they have said on this subject, what has this to do with the Psalms of David as compared with those of Dr. Watts or any other man? Will our friends assert that in consequence of the obscurity of the Old Testament writings, those of Robert Hall or any other man are for one moment to be placed upon a par with them. No, we are very sure that they would sternly rebuke the least manifestation of a disposition to do so. But have they not fallen unconsciously, into this very error, if their argument has any bearing upon the point at issue. We can safely draw a comparison between one part of God’s word and another, just as we may draw a comparison between one part of his works and another, but can we, with any propriety, compare the word of God with the word of man? Here then, admitting their views in regard to the two dispensations to be correct, is the very point in which the argument fails in its application to the subject in dispute—and the failure is a radical one. If they can find in the New Testament writings a collection of songs which may “all” be denominated as the Psalms of David are denominated by Professor Alexander of Princeton, “ecclesiastical lyrics, psalms or hymns, intended to be permanently used in the worship of God,” we are perfectly willing that a comparison should be instituted between them and those of David, but we are not willing that any man, with our approbation, should institute a comparison between those of David and what Horne calls “the fairest productions of human wit,” and we cannot allow such comparisons to emanate from those who would be considered Presbyterians *par excellence*, without, as a Presbyterian, entering a decided protest against it.

Let us illustrate this point a little. We shall, in this illustration, say nothing of the Psalms of David. A reference to them as constituting the appropriate matter of the Church’s praise, somehow or other, invariably awakens in the minds of our brethren such a horror of “Judaism” as almost to disqualify them for reasoning. We hope, then, that our brethren will, at least, for awhile, forget that we are advocating the singing of Psalms.

Suppose, then, that Bishop Hughes had written an elaborate and learned article upon “the relation of the old to the new dispensation,”

and having discussed the subject at length, come to the conclusion that those persons were labouring under a serious error, who supposed that the law that was delivered on Sinai, prohibiting the worship of God by images, and commanding the observance of every seventh day as the holy Sabbath, was still the law of the Church, and binding upon all men. What would our friends think of such a position? How would they treat any arguments that might be founded upon a claim of superior light, and the shadowy and imperfect character of the old Testament dispensation? Why, they would doubtless treat them, as they would deserve to be treated, as unfounded and irrelevant. They would assert the authority of the ten commandments as the unrepealed and universal law of Jehovah, and they would rebuke, with feelings of indignation, any attempt to place upon a par with this divine code any system of laws which the wisdom of man could devise. We have, now, only to remind our friends, that the Psalms of David are not quite as old as Moses, into whose hands this law was delivered, and they both belong to the same dark dispensation, and, moreover, the law contains a direct reference to the Jews: and we can even open the New Testament, and find recorded there what the Saviour himself denominates "a new commandment." Are we, then, asking too much, in claiming for the Book of Psalms, though "written aforetime," the same place in the Church of God as it regards praise, as we would claim for the law of the ten commandments as it regards our moral duties? Of one thing we are certain, they have both emanated from the same source, and they both, in the form in which they are delivered, bear the clearest intimations of the design for which they were respectively given.

Our friends have endeavoured to make much use of the statement of the Apostle in his epistle to the Hebrews, in which he represents "the law as a shadow of good things to come, and not the very image of the things." The figure here employed by the Apostle they contend, implies not only a difference in the mode of representation under the two dispensations, but also in the amount of truth represented, and the degree of clearness which characterizes these representations. Will the editors of the Repertory attach the defectiveness which he ascribes to the representations made under the former dispensation, to the law of the ten commandments as the rule of life? If not, why attach it to the book of Psalms, as constituting the matter of the Church's praise? If they will allow such an interpretation of that law delivered under the former dispensation, as will make it comprehensive of all the moral principles that are exhibited in the writings of the New Testament, why not allow such an interpretation of the book of Psalms as will make it comprehensive of all the doctrines of the New Testament? Why should we not be permitted to use them both in the light of a clearer and fuller representation?

After all, we very much question whether the author of this article has not greatly strained the language of the apostle. We think the apostle is making no reference to the comparative amount or clearness of truth revealed under the two dispensations *in the scriptures* belonging to these dispensations; but the comparison is entirely between the *representations* there made and the real *objects* foreshadowed by the rites and ceremonies of the law. The apostle is not discussing the two revelations; but the insufficiency of the sacrifices of the law to expiate sin, as any one may see by referring to the context. The

writer in the Review says, "If the apostle had intended to contrast the unsubstantial with the real, he would have placed the shadow in opposition to the solid body, and not merely to the image, or distinctly defined form, considered as an object not of touch, but of vision." The objection is of no force; for the apostle, by this form of expression, designs, we think, simply to set forth the inferiority of the sacrifices under the law to the realities adumbrated. This he does by declaring them to be but imperfect representations of these realities. In Col. ii. 17, he does "place the shadow in opposition to the real body:"—"They are a *shadow* of things to come; but the body is of Christ." Here it is evident that the idea is the same in both places, except that in the passage in the Hebrews, he has set forth more emphatically, by a negative form of expression, the *imperfect character* of the representation under the law. The author, in putting the interpretation upon this passage which he has given it, has fallen into the very error of high church Episcopalians, who, in defence of their three orders of ministry, contend that "the Mosaic economy was intended to prefigure the gospel dispensation," an error which the late Dr. Miller so ably refutes in his "Letters."

Will the comparison, which the writer has drawn between the revelations given under these two economies, as to their fulness, extent, and clearness, stand the test of a careful investigation? We think not. Of course there is not room here to specify the various doctrines of the gospel, and to make a particular reference to the passages in which they are referred to, both in the Old and New Testament writings; but we very much question if the writer of this essay would not be just as likely to quote a passage from the Old as from the New Testament, for the purpose of establishing any of the cardinal principles of our holy religion. And this quotation would, not unlikely, be made from the Book of Psalms.

The truth appears to be this: The rites and ceremonies of the law were but a shadow of good things to come, and such only is the symbolic representation that is made of the death of Christ in the ordinance of the Supper; but Christians now have the advantage of contemplating the ordinance of the Supper in the light of the facts recorded in the history of Christ. Contemplate the writings of the Old Testament, and even the institutions of the Old Testament, in the light of these facts, and they are no longer in our view what they were before. But does this imply any comparative defect in the anterior revelation? We think not. Suppose we had no account, either written or oral, of the great facts presented in the four gospels, in what light would the epistles appear to us? We hesitate not to say they would be no more intelligible than the writings of the Old Testament were to the Jews. Nor do we believe the reader is much less dependent upon the New Testament scriptures for a knowledge of the Old, than he is upon the Old Testament scriptures for a knowledge of the New. Who could understand the epistle to the Hebrews, for instance, without a prior acquaintance with the writings and institutions of the Jewish church? The conclusion to which we are brought is, that as "all Scripture was given by inspiration of God," so it is a harmonious whole. This whole is composed of several parts, given for a distinct and specific purpose. Among these parts we find a *Book of Psalms*, bearing upon its very face the clearest marks that it was, as Professor J. A. Alex-

ander declares, "intended to be permanently used in the worship of God." As the Jews of old, in singing these psalms, would sing them in the light of their economy, so it is the privilege of the Christian to sing them in the light of his; and he finds no more difficulty in thus singing them than he would in reading them, and, if profitable in the latter case, they cannot be less so in the former. We know that as singing was not a prefigurative ordinance, there is no more Judaism in singing these psalms than there can be in reading them.

Had the Head of the church seen proper to provide his church with another psalm book, or given any intimation that the obligation to use the old ceased with the coming of Christ, its use would from that moment be sinful. This he has not done. Why he has not done it, we presume not to inquire. We think, however, that the continued use of it in the church is calculated to keep before God's people, and impress upon their hearts the idea that his church, under both dispensations, is the same,—an idea no less important than liable to be forgotten. Nothing, it seems to us, could be better fitted to produce this effect. Those who sing in the worship of God the songs in which the prophets and the holy men of old praised the Lord, can never for a moment entertain a doubt that they were partakers with them of "like precious faith."

The author of this essay thus remarks: "Perhaps it may be said in truth, that in proportion to the depth and power of experimental piety, in any age, or any individual, has been the disposition to avoid casting lots upon the parts of revelation, and to preserve it like the Master's tunic, 'without seam, from the top throughout.'" This is certainly an important admission. Of its consistency, however, with the views of the author, on the subject of psalmody, let the reader judge. Look at it, reader. Suppose we had in the New Testament a psalm book as we have in the Old, consisting *exclusively*, as Professor Alexander, of Princeton, calls them, of "ecclesiastical lyrics, psalms or hymns, intended to be permanently used in the worship of God," would this author, think you, have dared to advocate the substitution of any other songs in the worship of God? No: we cannot suppose this, if we give him credit for the least respect for divine institutions. One thing is certain, he would not advocate their exclusion from the house of God on the same grounds on which he advocates the exclusion of David's psalms. And yet this author says, "That in proportion to the depth and power of experimental piety, in any age or any individual, has been the disposition to avoid casting lots upon the parts of revelation, and to preserve it like the Master's tunic, 'without seam, from the top throughout.'" Is this the way the author would have us to show our regard for the Master's tunic? Is it doing any injustice to the author to remind him of the poet's language, "*Vide meliora proboque deteriora sequor*?"

Our author says, "This exclusive adherence to the words of the Old Testament is often attended by a no less rigorous proscription of the very form in which those words were uttered, or their utterance accompanied in the ancient worship." By the "very form" in which these words were uttered, we suppose the author means the chant. In regard to this we have only to say, that we are not aware that this form has ever been "proscribed" by any of the psalm-singing churches. Let this writer give an instance if he can. The reason why it is not

observed, is that it is not the accustomed mode of singing. Let the General Assembly Presbyterian Church restore God's Psalm Book to its proper place in the sanctuary, and we will allow them to chant them undisturbed by any complaint from us. Perhaps some of us in a short time will join in and help them. But is it not a little remarkable that the author would offer such an objection as this? Does he comply with the apostolic injunction to "*sing* psalms, and hymns, and spiritual songs?" then we surely do the same. If he does not comply with this injunction, let him change his practice, and set us the example.

But it seems we do not use "the form in which the utterance of the words of David was *accompanied* in the ancient worship." We suppose the author means by this that we do not use instruments of music as did the Jews. In not using this accompaniment, our author charges upon us an "incongruity." Other things beside instrumental music, doubtless, accompanied the use of the psalms when used in the temple, and to which in these psalms there are direct references. Pontifical robes were worn by the priests. Sacrifices of slain beasts were offered. The author might have charged with as much propriety an incongruity upon us for not making use of all these. But these, he may reply, are confessedly ceremonial, and therefore only the shadow of good things to come. Let him *prove* that this was not the character of the instrumental music employed, and when he has proved this, we shall entertain and consider the charge of incongruity. Nay more, we promise him that we will exert all the influence which we can command, in the humble sphere in which God has placed us, to bring the church to which we belong to the adoption of this mode of worship in all our congregations,—we say *all*, and not merely in some of the more *fashionable* congregations in the cities and large towns. We think the time of the author, if indeed the *divine* appointment of instrumental music was not of ceremonial character, would have been as well spent in urging upon the Presbyterian church the restoration of this divine ordinance to *all* the congregations of this church, the poor ones not excepted, and the restoration, too, of this ordinance in its original *integrity*, and not merely the use of the instrument now called the organ, and which, if we may believe the "Bible Dictionary," of the Presbyterian Board, "is a comparatively modern invention."

If he admits the ordinance of instrumental music to have been ceremonial in its character and design, the charge of incongruity is founded upon *the assumption* that the use of the inspired psalms is of the same character, and were given with the same design. If this were *proved*, it would settle the matter at once and for ever. Let the author, then, give his attention to this point. It is a point of vital importance in the controversy. Before attempting it, however, we hope he will think seriously of what he is about to do. Let him remember that he must prove that the singing of the Psalms of David belonged to the Jewish economy *as such*, and was consequently only "a shadow of good things to come," like the other institutions of the ceremonial law, whose observance now is unauthorized and sinful. Is he prepared to do this? Should he succeed in doing this, we hope that he will not forget that there is still an important work for him to do at home, and that is to purify his own church, not only of an *imitation* of the Jewish psalms, but of their Jewish accompaniments. When he has accomplished this work, we shall receive with the most profound respect

his efforts to correct the false views of the friends of an inspired psalmody on the subject of the "Relation of the Old to the New Dispensation."—ED.

[For the Evangelical Repository.]

MOSES A TYPE OF CHRIST.

(PUBLISHED BY REQUEST.)

ACTS vii. 37:—"A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear."

When the word of God began to grow mightily and prevail, after the ascension of our Saviour, in his pouring out of the Spirit on the day of Pentecost, the attention of the Jews was called to the fulfilment of many of the ancient prophecies; and Peter showed that now that prophet, who had been foretold by Moses as to rise in due time, had come, having been sent from heaven to bless them, in turning every one of them from their iniquities. It may be believed that the proof of the fulfilment of this distinguished prophecy would be no small means in the conversion of many who heard Peter at that time. But, while his words might be the savour of life unto some, they seem to have been the savour of death unto others; for the rulers of the Jews laid hands upon him and John; and even when they were delivered from prison in a miraculous manner, the unbelieving multitude rose up against Stephen preaching the same doctrine, and when he showed that, according to this prophecy, Christ had power, as Moses, to bring in new laws, they put him to death.

Peter and Stephen referred to the words of Moses in Deut. xviii. 15. Though in general this and the preceding books must be regarded as the writing of Moses, yet in them, as well as in other historical books, there may be expressions necessary for illustration introduced, and of this kind the last chapter of this book must be considered. When, therefore, the books of the Old Testament were not only originally composed, but compiled and preserved under the superintendence of the Holy Spirit, it must be acknowledged that when this book concludes with the mention that no prophet had arisen like unto Moses, when none were found like him under the Old Testament, he must be sought for under the New. The unbelieving Jews are therefore much perplexed with this declaration of Moses. They refuse Him that has come, and they look in vain for one still to come.

But that we may see with what evidence we are furnished of the truth of our Lord's being that prophet like unto Moses, let us consider the general resemblance, and the particular in the prophetic office, with the practical use in hearing Him.

Moses may be said to have afforded a resemblance to Christ in his birth, and the dangers of his infancy. The Bible is distinguished above books of human composition for the truth of its narratives. Though Moses is his own historian, he has not concealed the shame of his family, as some have reckoned the near relationship of his father and mother before marriage. They married within degrees forbidden by his own law. If any disgrace might attach to Moses in that early period on that account, how much more was the humility of our Saviour's birth, displayed in the account we have of his genealogy! The women that are mentioned in the line of his ancestry, are either known as stained by some notorious sin, or as Gentiles engrafted into the

Jewish church; while also many of the men were left to go far in sin. But whatever there might be in this, the dangers of the infancy of Moses, born under a tyrannical king, and hid three months, bear a striking resemblance to those which Christ underwent, when Herod sought the young child to destroy him, and Joseph and Mary fled into Egypt that it might be accomplished literally in Christ, as well as in Moses, as is spiritually true of every real Israelite, "Out of Egypt have I called my son." If Moses was hid by his parents because they saw he was a proper child, exceeding fair or good, how well were Joseph and Mary assured of the excellence of Christ by direct revelation, the appearances of angels, the worship of the shepherds of Bethlehem and the wise men of the East, as well as his reception by Simeon and Anna in the temple.

Moses was distinguished for humility, and in this presented a striking resemblance to Christ. When Moses came to be of years, he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction than to enjoy the pleasures of sin for a season. His intimacy with his own mother as his nurse, and the mark of separation in his flesh, might well assure him of his true parentage, though brought up in the court of Pharaoh, and, as some think, intended to be heir to the crown. "When he was grown (great,) he went out unto his brethren, and looked upon their burdens."

Our Lord soon manifested that he was the Son of God. When he appeared at twelve years of age in the temple, all were astonished at his understanding and answers. To Joseph and Mary, who had sought him, sorrowing, he answered, "Wist ye not that I must be about my Father's business? And he went down with them, and came to Nazareth, and was subject to them." "Though he was rich, yet for our sakes he became poor." As pride was our original error, he instructed not only by his precepts, but also his example, calling us to humility, as the preparation of the gospel of peace, saying, "Blessed are the poor in spirit;" and "learn of me, for I am meek and lowly in heart."

Moses was at first rejected as a deliverer by his countrymen, as was Christ. Moses was moved with the afflictions of his brethren, and desired to deliver them. But when he slew one of their oppressors, and afterwards endeavoured to reconcile two of themselves that strove against each other, he was reproached for his former kindness, and rejected at that time as their deliverer.

In like manner, Christ came unto his own, and his own received him not. When it might have been expected that he would have been gladly welcomed, he was rejected. The vilest was preferred to him. "Away with him," was the cry, "Crucify him! crucify him! Not this man, but Barabbas: now Barabbas was a robber."

Moses displeased Aaron and Miriam by his marriage. Neither did the brethren of Christ first believe on him; and the self-righteous Jews were offended at his eating and drinking with sinners, and at his gospel's being preached unto the Gentiles. To many still, he is a stone of stumbling, and a rock of offence.

Moses was distinguished for his meekness. He is said to have been meek above all the men on the earth. He had great need of this grace in the trials to which he was exposed. The graces of the saints are like the palm tree, that grows the more, the heavier the weights are that are laid upon it. Yet Moses failed in the exercise of this grace,

as is not wonderful, when God himself is represented as having been angry: "They angered him also at the waters of strife, so that it went ill with Moses for their sakes; because they provoked his spirit, so that he spake unadvisedly with his lips." Ps. cvi. 32.

But while we are not to follow entirely the example of any saint in any grace, Christ is set before us as a perfect example in all, and especially in meekness. In his triumphant entrance into Jerusalem, where pride was to be expected if ever it was to be found in him, his meekness is celebrated: "Say ye to the daughter of Zion, Behold, thy King cometh unto thee meek, and sitting upon an ass, even a colt, the son of the yoked." What meekness of wisdom did he display when he endured the contradiction of sinners against himself, and committed his cause to Him that judgeth righteously! This is strikingly set before us in the last scene of his sufferings, when "He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

The face of Moses shone when he came down from the mount. There seemed to be a part of the divine glory put upon him. Some think that this continued during his life. We learn that at first it was so striking, that the children of Israel could not steadfastly behold it. He, therefore, put a vail upon it, which came to be an emblem of his law instructing by shadows, and of the darkness which remained upon the minds of the unbelieving Jews after Christ brought in the gospel. The face of Stephen also, who uttered these words, is said to have been like that of an angel.

There might be some supernatural glory upon it; but all these appearances were but created glory, and not to be compared to the change that passed upon Christ on the Mount of Transfiguration. John, an apostle, that was there, says, "We beheld his glory; the glory as of the only begotten of the Father." Peter also was an eye-witness of this glory, and he says that during its continuance, there was heard a voice from the most excellent glory, saying, "This is my beloved Son, in whom I am well pleased." He veiled his glory, not only in general in his state of humiliation, but also after many undeniable manifestations of it. Thus, on this occasion, he commanded his disciples to tell the vision to no man, till the Son of Man should be risen from the dead. Then he would be manifested to be the Son of God with power; and after that his glory occasionally appeared in his visits to his disciples; but now it shines brightly for ever in heaven, as witnessed by Stephen, Paul and John.

Moses was invested with the offices of prophet, priest, and king. Though there were many types of Christ that sustained more than one office, yet we read of none that sustained all the three but Moses and Samuel. They both sacrificed, prophesied, and ruled. But they did not hold all these offices long together, or at least they were not high priests while they were prophets and rulers. Moses was king in Jeshurun, or among the upright or righteous, as the Israelites were called, and he is reckoned with Aaron among the priests.

But Christ, as the great Prophet of the Church, was the revealer of the Father's will. He commissioned all other prophets, and inspired them by his Spirit. He is a Priest for ever; and of his government there shall be no end. With respect to all his offices, he sits as a priest upon his throne, and the counsel of peace, the prophetic office, shall

be between them both, the priestly and kingly. Thus he is made of God unto us, wisdom as a Prophet, righteousness as a Priest, sanctification as a King, and redemption in all his offices.

Moses died at the command of God. His eyes had not waxed dim, nor had his natural strength abated at the time of his death, like the law which continues perfect. He was called to exercise his strength in climbing, and his sight in looking, to go up to the top of mount Pisgah and get a sight of the goodly land which he was so desirous to go over to possess. At last he died, as we read, according to the command of God; but, literally, according to the original, at the mouth of the Lord; and the fabling Jews pretend to say that God kissed away his life.

Our Saviour died as if in weakness; but it was in power. His death was voluntary. No one could have taken his life from him. He could have retained the Spirit, as he himself is the source of life. But he had power to lay it down, and to take it up again; this commandment, as Mediator, as the servant of the Father, had he received from him. To show his power in dying, that it was not through weakness, but through strength, he cried with a loud voice and gave up the ghost. The centurion, who might have witnessed many deaths, acknowledged, by his appearance in dying and the miraculous circumstances which attended his death, that he was truly the Son of God. In dying he conquered death.

The place where Moses was buried was concealed. It is said, when God buried him, that no man knoweth of his sepulchre unto this day. It has been thought that it was wisely concealed, that it might not give an occasion to the Israelites to turn it into an object of idolatry, as many of the heathens were ready to pay a superstitious regard to the sepulchres of the illustrious dead, and as Mahometans have done to that of Aaron on mount Hor, as well as of their founder at Mecca. "Dear in the sight of the Lord is the death of his saints;" and they sleep in Jesus; and thus he, as Michael the Archangel, strove with the devil, contending about the body of Moses, guarding his dust, as well as vindicating his law.

Some contend that there is no certainty that the sepulchre which is shown at Jerusalem is the one in which Jesus was buried. This we know, that pilgrims resort to it in vain, as if seeking the living among the dead; for he is not there, but risen. Sin is the cause of death, and the dust is our doom; but Christ, who had no sin, needed not to prepare a sepulchre for himself; and having lain down without sin, he rose without corruption. As the true scape goat, he bore away the sins of his people, and when they shall be sought for they shall not be found. The burial of Christ was the last and lowest step of his humiliation, and all is wiped away in the glory of his resurrection. Henceforth, we are never to think of him as dead, but also as alive again, and living for evermore.

There may be said to have been a particular resemblance in the prophetic office between Moses and Christ, as well as that general likeness which we have been considering. Among others, Moses as a prophet was admitted to intimate communion with God. All the gracious communications which God has made from the beginning, have been through our Lord Jesus Christ, the only Mediator between God and man, by whatever name signifying his divine essence or office, he

might be called. As the Angel of the Covenant, he was with the church in the wilderness. Moses was admitted to near communion with him as God; and, it may be supposed, that he saw him often in such appearances as served to shadow forth his coming in due time into the world. There was no prophet like Moses to whom God talked face to face, as a man to his friend. With him God spake mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord did he behold. When Moses desired to see his glory, the Lord caused all his goodness to pass before him, and he saw a representation of his back-parts, a representation of the human nature of Christ, as he was about to appear in the flesh, as if the back part to his divinity, to shadow forth to the weak view of creatures, and reflect the divine excellence, as in Him dwelleth all the fulness of the Godhead bodily.

But what intimacy and endearment were between the Father and the Son, between Christ, as the second person of the glorious Godhead, and the Father, as the first, from all eternity! "The only begotten Son, who is in the bosom of the Father, he hath declared him." When he came as a prophet, he was indeed a Messenger sent from God. In his human nature he was fitted with all the gifts that were necessary for his office. In his birth, he was set apart as the servant of the Lord. He grew in wisdom. But the Holy Spirit descended upon him in a bodily shape at his baptism, before his entrance on his public ministry; and when he ascended on high after his resurrection from the dead, he received gifts for men in his human nature as the head of influence to his people; and in the further revelations which he made to his servant John, he taught that which God gave unto him. From all eternity he was daily the delight of his Father; when he tabernacled on earth, though he went continually about doing good to men, working while it was day, he spent whole nights in prayer to God; and now he has ascended to enjoy his uninterrupted love in heaven.

Moses, as a prophet, was eminently faithful. He acted as a servant, and had the approbation of God. He made all things according to the pattern which had been shown unto him in the mount. He was remarkably faithful and zealous in the service of God while all the rest of the congregation were ready to rebel. Yet even in this he failed once, when he did not sanctify God before the people, as he was commanded.

But in the obedience of our Lord Jesus Christ there was no defect. Though he was a Son, yet learned he obedience by the things which he suffered. He was approved by God; and, as the service of a son is more acceptable to a father than that of a hireling, so he was faithful as a Son in the house of God to him that appointed him. He kept nothing back that was profitable, but declared the mind and will of God. As the great revealer, he is well called the Word of God.

Moses performed miracles as a proof of his being commissioned by God. In the ordinary government of the world, God works by second causes. When he employs miracles he sets these aside, interrupting the established course of nature, and making bare his holy arm. A true miracle is proof of a divine commission, as he who has established the laws of nature alone can reverse them, or act contrary to them.

Many such miracles did Moses perform, but not by his own power. In this he was excelled by Christ. Christ, as he was God, did his all

in his own name. The disciples also of Christ performed theirs in his name, acknowledging his power equally, as though he had been visibly with them, or had performed them himself.

There may be said to have been some resemblance between the miracles of Christ and Moses; but there was generally this difference, that while those that were wrought by Moses were most frequently terrible to his enemies, Christ's manifested the greatest kindness and love.

Moses turned the water of the river into blood: Christ turned water into wine. Moses brought plagues on the Egyptians, and by their means slew many: Christ healed many of their diseases, and raised up even some of the dead. Moses dried up the waters of the Red Sea, and drowned Pharaoh and the Egyptians, after the Israelites had passed through dry shod: the winds and waves obeyed Christ, and he walked upon the sea, and communicated strength to Peter to come unto him upon the water. God did marvellous things by the hand of Moses in the land of Egypt, in the field of Zoan: like wonders does Christ perform for his people, causing them to triumph over their enemies, and bringing them to stand at last, like the Israelites at the Red Sea, upon the sea of glass, and sing the song of Moses and of the Lamb. Moses, as an instrument employed by God, supported the people in the wilderness, like a nursing father, giving them bread from heaven: so Christ miraculously increased the loaves, and fed thousands; and he still nourishes all his own with spiritual food, the true bread from heaven, and he not only brings them, as Moses, to the borders of the sanctuary, but into the wealthy heritage at last, the heavenly Canaan.

Moses, as a prophet, was a Mediator. The people said, "Let not God speak with us; but let God speak with thee, and speak thou unto us." Yet Moses himself was put in terror by the voice of the Lord speaking, and said, "I exceedingly fear and quake." But our Lord Jesus Christ, as the Mediator of the New Covenant, can engage his heart to approach unto God. As being of the nature of God, he can draw near to the Father; and having taken part of our nature, we are allowed to draw near to him with boldness. He is the day's man that can lay his hand upon both. In disputes among men, when they wish to make a reconciliation, each party may be allowed to choose one to manage his cause, and the two umpires, in many cases, choose a third between them to assure an agreement. All these requisites are found in Christ as our peace, God and man in two distinct natures, but one person.

Between God and the people, Moses was often employed as a messenger; so Christ makes known to us his Father's will, and intercedes for us with the Father. He is an interpreter, one among a thousand, who, as a prophet, brings near his uprightness, which was manifest in him as a priest, and to him the Father gives commandment as a king, saying, "Deliver from going down into the pit: I have found a ransom."

Thus he makes known to us the mind and will of God, as the only Mediator between God and man. Moses prefigured him; but even in these acts of mediation, Christ had the higher glory of being the Mediator on behalf of the Father, his representative, to whom Moses drew near.

Moses, as a prophet, was a deliverer. He was sent to Pharaoh to

command him to let the people go; for Israel was claimed as the son of God, as his first-born. Moses went as a prophet, asking the deliverance of his people from their bondage, that they might serve God. As a prophet, he wrought miracles in delivering the people. He was mighty in words and in deeds. He accomplished their deliverance at last, and then the people feared the Lord, and believed the Lord and his servant Moses.

Christ delivers his people from a far worse bondage than that of Egypt. He sends forth the rod of his strength out of Zion. His truth makes them free. Under the preaching of his apostles, he saw Satan fall like lightning from heaven. He delivers his people from the usurped dominion of that cruel tyrant. Thus he grants unto us, that we, being delivered from the hands of our enemies, may serve him without fear in holiness, all the days of our life. As a prophet, he testifies concerning himself and the blessings of his salvation. Where there is no vision, there the people perish. Where Christ is not known and believed as a prophet, he is not trusted as a priest, nor obeyed as a king.

In fine, Moses, as a prophet, was a lawgiver. The law was given by Moses. It was proclaimed from Mount Sinai on the fiftieth day after the Israelites came out of Egypt. Moses was forty days and forty nights on the mount, in which he did neither eat nor drink. Not only were the ten commandments given to him written upon tables of stone, and renewed again on tables which he himself prepared, but also all those directions for ceremonial observance, which were to continue to the end of the Old Testament dispensation. By faith he kept the passover and instituted it, as well as commanded circumcision, though of the fathers. Grace and truth came by Jesus Christ. He not only fasted forty days like Moses, preparing for his work, but when the day of Pentecost, the feast of the fiftieth day, was fully come, he endowed his disciples with power from on high to preach the gospel, and by the effectual working of his Spirit he creates a clean heart in his people, and writes his law upon it. The prophets of the Old Testament after Moses were reformers enforcing the law; but our Lord fulfilled it in all its moral requirements, and set aside its ceremonial observances as no longer necessary. In these there was a remembrance of sin from year to year, and from day to day; but Christ by his complete atonement fulfilled the obligation and destroyed the bond, blotting out the handwriting of ordinances that was against us, the red lines of his blood crossing the black lines of our sin, and took it away, nailing it to his cross, that all might see that it was no longer of power, like an ancient law, though written on brass, set aside, as all acknowledge, when a nail is driven through it. But he instituted New Testament ordinances, appointing baptism and the Supper to be continued till the end.

That Christ is the only lawgiver, able to save and destroy, was strikingly set forth in his transfiguration. Moses appeared as the giver of the law, and Elias as the restorer of it. The apostles were the representatives of the New Testament church. They heard the distinguished visitants from heaven speak of the decease which Christ was to accomplish at Jerusalem, which was doubtless to be considered as the end of the ceremonial dispensation; and they were directed from them to Jesus by a voice from heaven. The emblem of the Father's glory

appeared,—a cloud; the heavenly visitants entered into it, and when the disciples were recovered from their amazement, they saw no man save Jesus only, whom they had been commanded to hear.

Thus well might Peter and Stephen refer to the words of Moses, that God would raise up a prophet like unto him from among them; and show that they were commanded to hear him; and that he is still to be heard in his successors; for as Moses appointed Joshua in his stead, to whom the people were commanded to be obedient, to hear, as he was furnished with the Spirit that had been on Moses; so Christ breathed upon his disciples, and said, "Receive ye the Holy Ghost," and assured them that those that heard them heard him.

Therefore, we may conclude with a few observations concerning our hearing of him.

We should hear him with reverence and humility. In some cases, great respect was paid to Moses; but in others the people rebelled against him. At this time, when the Jews were directed from Moses to Christ, they were ready to regard Moses with a superstitious respect, assuring themselves that God spake by Moses; but as for Jesus, they pretended not to know whence he was.

If there was evidence to them sufficiently strong amidst the numerous proofs that had been given of his greatness in his life, as they had lately witnessed, and the miracles that attended his death, and in his resurrection, and the pouring out of his Spirit on the day of Pentecost, let us remember that none of this is weakened to us, but all forcibly attested by his having so long appeared as the prophet of the church, maintaining his ordinances in the world, from their first institution, in spite of all opposition. Let us, then, hear him, and consider how great he is, and what reverence we ought to cherish in attending to his sayings as the true and faithful witness! He is not only the Son of Man, but also the Son of God. It becomes us when he calls to answer, as Eli instructed Samuel, "Speak, Lord, for thy servant heareth." Let us remember that the scriptures are his word, and it is an awful sin to make a profane use of them. The ordinances of grace are his, and we must beware of neglecting them, and refusing Him that speaketh from heaven.

We should hear with interest and delight. As slaves will eagerly listen to one that furnishes hopes of freedom, so the Israelites at first heard Moses with the greatest earnestness and interest. But how soon, under their increasing misery, did they become listless and unconcerned! We are more like the Israelites in the last state than the first; for too often the news of salvation seems to us like idle tales. Yet it is of the most interesting kind, for the gospel is the joyful sound, the jubilee trumpet proclaiming deliverance. It should fill our hearts with gladness. The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. We ought with all readiness of mind to receive the word which Christ brings near to us as a prophet.

We should endeavour to hear all that Christ addresses to us. There are many that are partial in the law. Many of the Israelites were offended at the sayings of Moses; so likewise are many at the sayings of Christ. They are ready to consider them as hard sayings that none can bear. But we are to remember that all the word of God is binding on us, and we are not to pick and choose among his commandments.

The doctrines of his word may be difficult or even impossible for us to understand; but yet as their truth is most clearly revealed, we must receive all; for Christ speaks as one having authority. When he referred to the traditions of the Jews, he said, "It hath been said by them of old time;" but setting forth the true interpretation of the law, he said, "But I say unto you." His authority is sufficient reason.

We are to hear with faith with a view to practise. There are many who will hear some relation as a piece of good manners, and will not contradict the speaker. But this will not be enough in hearing the words of Christ. We must give our full assent to what we hear. Our faith in his sayings will be soon manifest by our obedience; for all the truths of God's word are of a practical tendency. If here we have been called to think of Christ in contrast with Moses, like unto Moses, and greater than Moses, of whom the Jews made their boast, then the great lesson is, the duty which we are required to practise in the hearing of him.

Let it, then, be our concern to give good heed to the words that are spoken, and to mingle faith in the hearing. Receiving the word thus in faith, with a desire to practise it, we will be receiving it in love, and in this way we may hope to be saved. Let us, then, seek that we may hear with profit; for it is said in another passage, as showing us the impossibility of escape if we neglect so great salvation, and as was literally fulfilled in the Jews, that "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you: and it shall come to pass that every soul that shall not hear that prophet, shall be destroyed from among the people."

METHOD OF CONDUCTING FAMILY PRAYER.

BY M. A. STODART.

The establishment of family prayer, and a close adherence to an appointed hour is something, but it is not all.

In order to pray with our families, we must first pray alone. "I have prayed with my pupils," said John Bradford, "but have I prayed with myself?" Social prayer can be no substitute for private prayer;—nay, without private prayer, both social and private devotion must alike degenerate, as far as the prayerless soul is concerned, into a popish observance, a mere external ceremony. And we may go further—the more constant and earnest we are in private prayer, the more life and spirit there will be in our social devotions. The more constantly and freely we ourselves draw from the waters of the fountain of life, the better calculated, and the more strengthened we shall be for pointing others to the same flowing stream.

The *quantity* of Scripture read is not the first consideration; the seriousness of spirit, the humility and reverence with which we approach sacred things,—the very tone of our voice, and our manner of handling the sacred volume, will evince our respect for the Bible, and this will not be without effect. Not of course that we are to aim at effect; all is to be done in simplicity and singleness of heart, as unto the Lord.

And with regard to explanations of Scripture, much judgment is

necessary. Very many commentaries, explanations, and sermons, which may be productive of much good to the higher classes, are not suited to the uneducated and ignorant; and fall upon their ears as words that have no meaning. It was the advice of the Rev. Legh Richmond to a young clergyman, to confine himself as much as possible to those words in our language which are of Saxon origin. The English has been styled a double language; certain it is that we have often duplicates of words,—and he who would reach the head and heart of the poor, ought to remember, that the words in our language of Latin origin, are often as dark to the poor man's mind as if they were still wrapt in the Roman toga, and that the Saxon words have a strength and native power which no transplanted ones can ever possess.

It is very probable, that after the portion of Scripture has been read, a few plain, practical observations, suited to particular edification, may be the best comment. And surely no Christian who has heard the admonition, "Exhort one another while it is called to-day," will consider himself as stepping out of his line of duty, in "commanding his children and his household that they shall keep the way of the Lord." A few observations thus made, in dependence on the teaching of the Holy Spirit, may often come warm from the heart, and go warm to the heart.

Even when a commentary is used, extemporaneous observations of particular application may often be usefully interspersed. The great point is to have the heart engaged; there is a way of reading the stated portion of Scripture, the stated comment, and the stated prayer, while the head remains uninformed, and the heart unimpressed, and "the power of the Lord is not present to heal."

It is desirable to pursue the reading of Scripture in a regular course, and on a regular plan. By this we do not mean reading the Bible regularly through in the order in which the books stand in our English version; we merely mean, that if any one book of Scripture is begun, it should be read through in a regular course and order.

We have spoken in this letter only of that part of family worship which consists in reading and explaining the Scriptures. Yet I cannot close this letter without observing that a particular care must be taken not to weary young or uneducated minds by the length of our expositions or prayers. We may err in this particular, as well as by the want of simplicity in our language, and by the use of terms employed by theologians. The indifference which children of really pious parents frequently manifest on the subject of religion, has often been alluded to by writers on religious education. Without presuming for one moment to question the absolute sovereignty of that God "who divideth to every man severally as he will," we yet remember that our God is usually pleased to work by means; and we judge that when any particular blessing is withheld, it is right to inquire whether all the means for its attainment within our power, have been faithfully used. We apply the principle at present only to family prayer, and close the subject with the remark, that it would be desirable for every Christian head of a family who is truly desirous of the spiritual growth of his children and servants, but who does not yet see evidence of that growth, to inquire earnestly and prayerfully, whether family worship is conducted in such a manner as to meet the comprehension, and suit the necessities of all the members of his household.

SLAVERY TESTED BY SCRIPTURE.

The following communication is from the pen of our late brother, Rev. John Dickey. It contains many valuable thoughts on the subject of slavery, which, we hope, will receive the attention of the reader. We had at first determined not to publish it on account of its great length, but for certain reasons we have changed our mind, and now present it to the reader. As it takes up rather more of the Repository than what may be agreeable to some of our readers, the proprietor intends giving to the subscribers sixteen additional pages, in this or a following number.—Ed.

Negro slavery, it is well known, is now the subject of much political and religious agitation: it is a subject that has already convulsed a number of the churches in the United States. In some smaller religious communities the question is already settled; but in the larger number and in the more populous ecclesiastical bodies, the controversy is only deepening, and the agitation is by no means risen to its greatest height. Now, wherever the subject has been proposed, the result in all cases has been nearly the same—there has always appeared a party to advocate slavery, and a party to oppose it; or, in other words, a pro-slavery and an anti-slavery party. The first effort of the party in favour of tolerating slavery has been to silence discussion in all cases. This has commonly been done by voting down the subject as unseasonable or inexpedient; by insisting on its exciting nature and its being calculated to rend and divide the church; or by some contrivance for the purpose of its indefinite delay or postponement. But all such plans as these carry their own condemnation on the very face of them. The ancient Israelites were witnesses for Jehovah, that he was the only living and true God, who created the heavens and the earth, whilst the gods worshipped by all other nations were but dumb idols, the work of men's hands. The apostles of Christ followed their example, and urged men every where to repent of their idolatry; and in both cases the prejudice and rage of idolaters were excited against them. Had error in all cases been left to repose in profound quiet, through fear of excitement or disturbance, no improvement could ever have been made upon the face of the world. Pro-slavery men having found that this ground cannot be maintained, have next had recourse to the example of the ancient patriarchs and the judicial laws of Moses: but these, and more especially the latter, have, on close examination, so exposed the evils of modern slavery, that its advocates, sickened and disappointed at their failure of gaining help from this quarter, have at length rested the whole weight of their cause on the principle, that slavery existed in the days of Christ's ministry on earth and in the apostolic age, and that it stands uncondemned in the New Testament.

What is at present intended is not the discussion of slavery as a political question—although this is confessedly an important subject—but simply the consideration of the question, Does slavery consist with the spirit of the Christian religion, or does it really stand uncondemned in the volume of the New Testament? This question admits of the four following branches, namely,—Does slavery derive any sanction, 1st, from the language of Jesus Christ? Here it is contended that though Christ was exceedingly explicit in condemning the sins and evils of that time, yet there

is not a word spoken of the sin of slavery, though its extensive prevalence at that day is unquestionable. But this argument, if it proves any thing at all, proves too much. If it will justify the slavery of the ancient Greeks or Romans that He pronounced no express condemnation upon it, will it not also justify the horrid public amusements of the same people? the cruel combats of their gladiators or swordsmen, the merciless treatment of their prisoners of war? that no mention whatever is made of them in the public discourses of our Lord Jesus Christ. But, in truth, although the religion, customs and institutions in general of all the heathen nations that have ever been in the world were in their nature immoral and offensive to God, and were all designed in time to perish and disappear before the light of the gospel, yet the personal ministry of Jesus Christ was strictly limited to the Jews, who had so long been God's peculiar people. This we are repeatedly taught by Christ himself in these words, "I am not sent but to the lost sheep of the house of Israel;" and the first charge given to his disciples was equally strict. "Go not in the way of the Gentiles," &c. Nor is the wisdom of God to be impeached in this instance. God designed, in sending his Son into the world, first to purify and renew his church, and to separate the wheat from the chaff; hence, the first work of Christ was to call the few upright and sincere Israelites who were still in being, or those who, like Nathaniel, were Israelites indeed, to become his disciples: and even these, besides the fewness of their number, were so deeply involved in the gross mistakes and prejudices of that age, that it required a long course of trying discipline to remove those prejudices, and fully to enlighten their minds in the knowledge of the spiritual character of his religion. Thus God first purified and renovated his church, and laid the foundation of the Christian church in a small but sanctified number of that people who had so long been his peculiar witnesses, and it was not until eight or nine years after Christ's resurrection that the first Gentile converts were engrafted into that good olive tree, the Christian church. It hence follows, that though Jesus Christ sharply rebuked the Jews of that time for their hypocrisy, their vain traditions, their self-righteousness, and even their oppression, yet not for the sin of slavery, because, in the true and proper sense of that word, slavery did not exist among them. This is quite evident from our Lord's parables and from his whole history. In the parable of the prodigal son, that graceless youth, when he came to himself, is represented as saying, "How many hired servants of my father have bread enough and to spare, and I perish with hunger!" This language would be without force and meaning, were it not that the ancient Jews reckoned their hired servants as the very lowest order of their servants; and yet no law could be more just than the law of Moses in relation to that order of men, namely, that the wages of his labour be given him before the going down of the sun. The higher privileges of the other Jewish servants is evident from their being so constantly placed beside sons and daughters in the scripture language,—as in the fourth commandment: "in it (that is, the holy Sabbath,) thou shalt do no manner of work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant," and so in many other places. It has been shown that the ancient Israelites were exempted from labour for more than one day of every three, and in all cases the master, together with son and daughter, man-servant and maid-servant, enjoyed the same privileges. The servant gained from the heathen always became a proselyte to the Jewish religion, and the servant of the Jewish high

priest was allowed to eat of the sacred bread, which was not allowed to the married daughter of the priest, who had left her father's house. Allusion is distinctly made to these facts in Gal. iv. 1: "Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;" and the language of Christ in John viii. 35: "And the servant abideth not in the house for ever, but the son abideth ever," shows the condition of that order of men among the ancient Jews,—the time always came, either at the end of the seventh year or at the jubilee, when the servant left the family, and the general law of Moses was that he should not go out empty. And this leads us to consider another important fact, namely, that the Jewish servant had the right of holding property; hence, our Lord's parable of the wicked servant, Matt. xviii. 28, who went out and found one of his fellow servants who owed him a hundred pence. We might suppose this to have been but a small account, and it is with this intention that it is thus introduced, yet the word translated here and in other passages of the evangelists, "a penny," meant that Roman coin the denarius, worth about sixteen cents of our money. It was the customary wages of a day's labour of a hired servant at that time, and it explains the reason why a hired servant at that time was of so little account; hence, a debt of one hundred denarii amounted to the wages of a hired servant for one hundred days' work. Now can it be matter of doubt in the least degree, that if the wages of a hired servant for one hundred days is represented as a debt comparatively small, in the case of the servant of a higher order, that the latter was far above the condition of a slave, and that no slavery, strictly so called, existed amongst God's ancient people? In support of the same truth, reference might be made to the parable of the unjust steward, and several other discourses of our Lord, but it is apprehended that the references already made are quite sufficient. From what has been already observed, the church of Christ was settled in a remarkably pure and renovated condition; or, to use the scripture language, was planted a choice and noble vine; but it did not long retain its primitive purity. When extended to the Gentile nations, it soon became corrupted more or less by every people which embraced the Christian system. Still, however, it retained impressions of its primitive truth, simplicity and purity; and the immoral practices and sinful customs of the heathen were obliged to yield to the righteous laws of the church of God; and the heathenish custom of slavery, instead of being among the most obstinate, was the first to yield to apostolic precept and to the spirit of Christianity. In order to comprehend how this took place, let us attend to the description given us in the sacred volume of the character of the first Christians, as in Acts iv. 32: "The multitude of them that believed were of one heart and of one soul; great grace was on them all; neither said any of them that ought of what he possessed was his own; but they had all things common." Were men of such character likely to keep obstinate hold of their fellow-men, as transferable goods or as mere property?

The second question then before us, and it is the one of main importance, is, Whether believing Gentiles were allowed to continue the practice of slavery after their admission into the Christian Church? It is a question to which it may be confidently answered, by no means. And as Christianity extended in the world, it gradually wore out slavery in all those countries where the gospel was first preached by the apostles. If slavery has been restored by the Turks and other Mahomedan powers,

it only shows more distinctly how irreconcilable it is to the real spirit of the Christian religion.*

Of the condition of slaves under the ancient Egyptians, Chaldeans, Persians, &c., we know but little. On this subject, however, the Roman history is somewhat luminous.

The advocates, indeed, of negro slavery have attempted to represent it as less aggravated than the ancient Roman, and have used this as an argument in favour of the modern system: for if, as they argue, the apostles did not condemn the more severe system existing in their own time, much more should the modern system, existing in our time and country, be at least tolerated. It becomes, then, a subject of inquiry, What was the character of ancient Roman slavery? It had certainly a darker and a brighter side. It had sometimes the horrors, but in general it had not half the turpitude or the dark features of negro slavery. It differed from the latter in the following particulars:

1st. Its origin was different. Among the ancient Romans and many other ancient nations, parents sold their own children into slavery; unfortunate debtors were sold into slavery, and sometimes their wives and children: but the far larger number of slaves consisted of unfortunate captives taken in war, and of their posterity, held in the same condition. Now, it may be inquired at once, did those inhuman practices consist with the decalogue or law of the ten commandments, or could they be otherwise than condemned by that precept which requires that "Thou shalt love thy neighbour as thyself;" and if such was ancient slavery, in its very origin, what was it in its whole course from beginning to end? But the origin of negro slavery is still darker. A slave ship is fitted up and sent to the coast of Africa; wars are fomented among the African tribes in order to obtain slaves; the bodies of men and women are purchased by exchanging for them paltry finery—mere trinkets, or, perhaps, spirituous liquors; as many as possible of these wretched beings are stowed into the filthy hold of the slave ship. Through anguish of mind, brutal usage, hunger and sickness, the larger number of these unhappy beings perish, and their bodies are, without any ceremony, thrown out into the Atlantic ocean. All this, however, is expected, and it is calculated that if less than a third of those crowded in at first can be brought to market, a greater profit is at last realized than could be done by any honourable traffic. Thus negro slavery, in its origin, besides shocking inhumanity in other respects, implies wholesale murder, and it has not those circumstances to palliate it which the ancient nations could plead. Those parents who sold into slavery their own children, might plead that they were compelled to do so from extreme poverty and inability to maintain them. The wars in which the ancient Romans were engaged were very often unjustifiable; in other cases, they stood in their own defence; and to enslave captive enemies was the general usage of those times, but what prompts the slaveholder to engage in a vile and criminal trade that civilized nations have at length agreed to pronounce piracy? Certainly nothing but the low and despicable hope of realizing more gain than could be speedily realized in some honourable traffic or business.

2d. Roman slavery, and that of the ancient nations in general, was not aggravated by that wide distinction or variation of complexion which marks negro slavery. In ancient Europe, the complexion of master and

* This essay was written before the Turkish government manifested any opposition to this system.—Ed.

slave was much the same. The female slave was generally as fair as her mistress. How much this circumstance mitigated ancient slavery may be inferred from the extreme prejudice against colour that is still retained against the African or his descendants, even when set free. The operations of that well-known association, the colonization society, are carried on in consequence of the same fact, or expressly on the ground that the descendants of the fair European and the sable African can never stand on common ground, either with regard to social intercourse or civil privileges. Besides this prejudice against colour, unhappily very strong, taken singly by itself, foolish people have perverted the meaning of the scripture language by associating the idea of the African complexion with the curse pronounced on Canaan, though long ago accomplished upon another people; or the mark put on Cain, though his whole posterity were swept away by the flood: and conceited men, often as shallow and deficient in learning as barren in sound and accurate judgment, have divided mankind all over the globe into what they term races, and represented the African as having necessarily sprung from a stock different from the European, in opposition to the most express scripture testimony, that "God hath made of one blood all nations of men to dwell on all the face of the earth." Nor are we to suppose that these last-mentioned prejudices are very limited, or that they exist only in the minds of a few; but, on the contrary, they have had a wide-spread influence: and the idea that the negro is of an inferior race and qualified only to be the slave of the more gifted white man, or, at least, is of a family lying under an irremovable curse, has entailed on that unhappy people a weight of suffering and oppression that is incalculable.

Other differences exist between ancient Roman and negro slavery. But perhaps nothing has so much aggravated the latter as the discovery of America, together with the vast extension of commerce, and improvement of navigation in these modern times. In order to cultivate cotton, sugar, and many other products of hot climates, the hardy constitution of the negro is required, and as the commerce of these articles is continually increasing, there appears to be an increasing demand for slaves. And thus the improvement of the warmer climates of the new world, and to a considerable extent the interests of commerce, have been promoted at the expense of the anguish and cruel oppression of the African. Not so the slavery that existed among the ancient Romans. It was worst in its earlier stages, but became mitigated in after times, and manifested a tendency toward wearing out. The Romans were never a very commercial people, they acquired their wealth by conquest; the far greater number of their slaves were obtained at first in the same way; but captives taken in war, though less fortunate, were generally as hardy and as daring as their conquerors. They often proved very intractable and even dangerous, and hence in some degree the rigour and cruelty with which they were treated. It added to their wretched condition that the Roman law afforded them no protection. Their condition was better or worse just in proportion as their masters were more reasonable and humane, or otherwise, and themselves were more tractable, honest and faithful. Now it is but too certain that not a few of the ancient Romans were of stern, harsh and cruel temper, and so much the worse from their being rank heathen. But this is true in a greater or less degree of all nations. It is one reason, among many others, why slavery never should be permitted any where to exist. No man should be subjected to the un-

controlled and arbitrary will of another. Hence in the Mosaic law in reference to servants, besides the numerous other regulations designed to secure the well being and comfort of all parties, the servant had the privilege of running away, and was not to be delivered up again to his master; a privilege that the servant would not fail to have recourse to in all cases when his master was of a temper harsh and unreasonable. All this proves that slavery, in the proper sense of the word, had no being in the case of the ancient Israelites. But with the ancient Romans the evil existed in its true and proper shape, and often showed its worst features. The Roman slave was left unprotected by the laws, to the will and pleasure of his master. He might at pleasure be bought and sold: or he might be tortured or put to death, as the caprice or cruelty of the master might direct. Now can such a system possibly consist with the New Testament precepts, to "honour all men," to "live peaceably with all men," to "do good to all men," to "do no murder," or theft, to "defraud not," together with the positive assurance that the proud and fierce, the lawless and disobedient, murderers, thieves and covetous, and in general the unrighteous, shall not inherit the kingdom of God? And what is slavery, either ancient or modern, but a compound of all these, and of many other evils beside: and to affirm that the New Testament, though it denounced most severely those evils in particular detail, yet did not condemn slavery, which is a compound of them all, is mere slander and even burlesque on the sacred volume, and an insult to the common sense of mankind.

But here pro-slavery men attempt to find another subterfuge. They grant that slavery as it existed in its worst form, and as exhibiting the effects above described, is incompatible with the law of God; but they insist, nevertheless, that it is not sinful in all possible cases, or that it is capable of being so modified as to consist with the moral law. Now this is the very point in question, and it is a proposition utterly false and unscriptural, that slavery, in the true meaning of the word, is ever morally right. Slavery is in every instance a sin, either more or less aggravated, but it must not be confounded with things which essentially differ from it. A parent has a qualified right of command over a child, and this is to be faithfully exercised for the good of the latter; the child is not a slave. The master has a qualified right of command over an apprentice, but an apprentice is not a slave. The criminal confined in a work-house and assigned his daily task, is still not a slave; he is still an accountable human being, suffering the penalty of the law. Slavery essentially consists in making man the property of his fellow man. It is flatly opposed to all the commandments of God, for all of them involve that more general commandment, "Thou shalt love thy neighbour as thyself." Slavery is the work of tyrants, substituting perverted power in the place of right. It is an "establishing of iniquity by a law." It is a wicked granting of the power of ownership to an accountable man, over his brother man, who is also accountable, and should be free as himself. It is an invasion of God's prerogative, who affirms, "all souls are mine;" and why? because he created them, and endued them with reason and conscience, in order to render them accountable. He has the same right in the bodies of men. He framed every fibre of them, and created at first every atom of which those fibres are formed. Most assuredly, then, slavery, or the claim of holding man as property, of making man, woman or child the article of bargain and sale, and, still worse, the entailing of

this wicked claim on the unoffending children of slaves from generation to generation, can never consist with the Christian religion, nor can such a system, under any modification whatever, unless altogether dissolved, be otherwise than sinful.

That we meet with the subject of slavery so seldom in the New Testament may be accounted for in consequence of two reasons; the first has been already suggested—Roman slavery had a brighter side. The Romans, like all other people who can command slaves, became proud and lazy, and considered labour a disgrace; even the poorer Roman citizens, receiving a yearly supply out of the provincial tributes, were placed above the necessity of labour. This circumstance compelled the rich to employ slaves in transacting every sort of business, even the most honourable. The Roman emperor employed, in his own household, slaves in the most confidential business and employments: the rich employed slaves in their houses, as cooks and stewards, in the adjustment of dress, and, in general, in whatever belonged to the business, pleasures or amusements of the family. They were often educated in the knowledge of grammar or other arts and sciences cultivated at the time. They were instructed in various trades, and what seems to us still more strange, many of the physicians of ancient Rome were slaves. But men thus educated and engaged in profitable or confidential employments, could not remain abject slaves. They were often held in high estimation, became a kind of partners with their masters, and obtained their freedom. And so common had this practice of setting free their slaves become, that the Roman senate, like the legislatures of some of our states, thought itself under the necessity of enacting laws to restrain this privilege.

A second reason which prevented the apostles from incurring much trouble from this cause, arose from the fact that already many Greeks and Romans had been in part proselyted to the religion of the Bible, and consequently were already reformed from slaveholding and other heathenish practices, in proportion, at least, to that measure of light or knowledge of their duty to which they had attained.

These two observations throw light on many passages of the New Testament which otherwise would not be so distinctly understood. The first Gentile strictly taken into the Christian church as a member, was the Roman centurion, Cornelius. He was described as a man who feared God and wrought righteousness, and this appears from the character of his family establishment. The three men sent by Cornelius to invite and conduct the apostle to his house, were evidently men of a similar spirit with himself. The soldier is described as a devout man, or a man who worshipped the true God. Here we have the instance of a Gentile aided by the light of the Old Testament, not only relinquishing idolatry, and habitually engaged in prayer and religious service to the true God, but by some means or other, provided with servants and inmates of his family of the same character with himself, as is evident from the serious and faithful manner in which they fulfil their mission. Now as it pleased God at first to form the Christian church out of that smaller number of the Jews which is styled the remnant according to the election of grace, and in the next instance, of these Gentile proselytes who feared and acknowledged the true God; in neither case did the apostles come in contact with the evil of slavery. But though the Christian church was at first composed of devout Jews and religious Gentile proselytes, in order that the most perfect pattern might be set before Christians in all after

times, yet the influence of the gospel at length reached the rankest idolaters, and converted many of them from their wickedness, renovated their nature and reformed their practice so as to be conformed to the pattern set them by the Christian society into which they were admitted.

The method usually employed in the conversion of heathen, is particularly exemplified in the history of the jailer at Philippi, as recorded in Acts xvi. 32. Here we find that as soon as the keeper of the prison proposed to the apostles that most solemn question, "What must I do to be saved?" they spake to him the word of the Lord, and to all that were in his house. Now we are not informed who all those persons in his house were, to whom, as well as to himself, the word of the Lord was spoken, but we are sure, from history, that the family establishment or household of an ancient Roman, especially if wealthy, was commonly very large, and never failed to comprehend a number of servants of some description. It is just so at this day in France and Italy, where the inhabitants are, at least in considerable part, of Roman origin, and it is extremely more common in those countries than in ours, to find in the house of a man of some wealth, besides wife and children, not a few of his own or his wife's relations, besides a very sufficient number of servants, and all living together in great harmony and agreement. Hence the apostles, in all cases, when a gentile who was the head of a family received the word of God, endeavoured, by preaching the same word, to convert and save every one belonging to the family, even though in the humble condition of a slave, knowing well that in every case the redemption of the soul is precious: and such was the power that then operated on the souls of men, together with the preaching of the gospel, that their purpose was often fully accomplished. That large families were often, in the mercy of God, thus converted into small Christian societies, is manifest from many passages of the New Testament; thus Paul, in Romans xvi. 5, sends his salutation, not only to Aquila and Priscilla, but to the church in their house; and similar references are made in the same chapter, and in many other parts of the apostolic writings. Now when a large household became as it were a church, or a small society of saints, it was easy to regulate every thing in reference to them by a few apostolic precepts, such as the following: "Husbands, love your wives; and let the wife see that she reverence her husband." "Children, obey your parents in the Lord; and, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." But at present we are mainly concerned with such precepts as the following: "Masters, give to your servants that which is just and equal, knowing that ye also have a Master in heaven." This precept is as brief as any of the foregoing, but as plain also, and its meaning not to be mistaken. The learned men who translated the Bible into our language, were so fully persuaded that the Greek word *δουλος*, in the New Testament, exactly corresponds to our English term servant, that they so translate it in every instance. And the men who compiled the Confession of Faith and Catechisms were so fully of the same mind, that in pointing out the relative duties of masters and servants, they refer to the above precept, or other similar ones found in the apostolic writings; and certainly neither were mistaken: they understood those scriptures in the sense and meaning in which they would be viewed by the unprejudiced common apprehension of mankind. But not a few learned doctors of divinity have lately made the discovery, that in all those precepts the Greek word *δουλος* means the same as the English word slave. Well,

how would the apostolic precept stand, were the Greek word *δοῦλος*, thus translated: "Masters, give unto your *slaves* that which is just and equal." This translation possibly might appear very just as well as very convenient to a Carolina or Louisiana planter; and how would they understand it? Why in some such way as this; "Let the black rascals have their task shown them every morning, and if they do not finish it let them be well flogged; let them work naked in the fields as much as they choose during the summer heats: it will reduce materially the expense of their clothing; but under the rough piercing winds of December and January, let the necessary addition to it be made. Let them have seven, or it may be, ten quarts of corn per week, and after the indulgence of six or seven hours to dress and prepare it as they please, and to compose themselves to sleep, let them rise and resume their daily task." Such a translation as the above, is not only an insult on the common reason of mankind, but, what is infinitely worse, it is a burlesque on the scripture language, and awfully profane, more especially if we were so to translate the whole verse, which would run thus: "Masters, give unto your *slaves* that which is just and equal; knowing that ye also have a Master in heaven." God's saints know that the service of their Father and Master in heaven, is perfect freedom and consummate happiness; but what are we to think of the temerity of those time-servers, who, in order to justify such a system as negro slavery, would translate the Scripture language so as to render it mere burlesque? In truth, it is full time that the church of God should have the stain of slavery washed away from the face of it, and leave the whole weight of the evil to rest on the selfish and unscrupulous who are unawed by a sense of sin or of duty, or the infidel who boldly affirms the negroes to be an inferior race, fitted only for the purpose of slavery.

But it is certainly not intended to wrest or pervert in any degree the word of God. Therefore let us read and examine again the above mentioned scripture: "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." Now the phrase, "*that which is just and equal*," must either have some meaning or none at all. To say that it is an expression that has no meaning at all, would be a most profane impeachment of the wisdom of God. If it have some meaning, then it cannot mean less than that every human being has some rights, and that in all possible circumstances to invade such rights would be sin. That man, considered as man, has certain natural and inalienable rights, is the invariable doctrine of the Bible from beginning to end, if the Bible has any exact and certain meaning. It is remarkable that among all the Mosaic precepts, there is one more general and prominent than the rest, which runs thus, as in Deut. xvi. 20: "That which is *altogether just* thou shalt follow," &c. A grave and learned divine of the Free Church of Scotland may tell us, that slavery is not essentially sinful in all cases, or independently of circumstances. But how do those define slavery who advance abstract propositions of this sort. It was explained before, but let us consider it again. Slavery does not consist in the fact of one man being bound to serve another, for this may in various circumstances be altogether right. An apprentice is bound for a term of years to serve a master; but has he not still natural rights which the master may not invade? The Jewish servant was bound to the service of a master until the year of release; but was he unprotected or without rights? Certainly not. Might his master command him to labour on the holy Sabbath, or on any of those days which God had appropriated to his own

service? No; the command of God was express, "In it thou shalt do no manner of work, thou, thy son, nor thy daughter, thy man servant or thy maid servant." Might the master starve, or torture, or maim the servant? No; the law of God most decidedly and thoroughly guarded him against these and all other injuries. What then is slavery? It is the placing of one human being under the arbitrary will and power of another. It is a reducing man to be the property of his fellow man, and this is essentially, and independent of any other circumstance, utterly wrong. It is robbing a human being of all his natural rights. Now has man, in any possible circumstances, the right to oppress or use his fellow creature as he pleases? For this uncontrolled power is the essence of slavery. Or is man, placed in any possible circumstances, to be divested of every right? Certainly no where on earth. Not in the prison or workhouse. There the culprit retains all those rights that are not limited by the just sentence of the law. The maniac may be shut up in confinement, and prevented from hurting himself or others; but to be tortured, starved to death, or otherwise destroyed, would be a violation of that law, Thou shalt do no murder. Even in hell the sinner is liable to be punished only in proportion as he has sinned. These remarks settle the question, Is slavery right in any circumstances? Undoubtedly not, if man has certain inalienable rights; and if he has not, what mean the scripture terms, "just and equal?"

It may be urged in behalf of the slaveholder, that his slaves descend to him by inheritance, and that no man more abhors the atrocities of the slave trade: for all this is often true: The slaveholder is often a humane and generous man, and not merely so to his acquaintances and equals, but also to those under his power: but this latter case is far from being the more general fact; the system itself is calculated for the most part to make men unscrupulous, selfish and hardened; and such men commonly justify themselves by appealing to the fewer number of the more gentle and reasonable. Sometimes, also, the more humane man intends to emancipate his slaves at an after day, but is cut off suddenly before the necessary arrangements are made, and the slave-laws of the state consign those unfortunate men to more severe and hopeless bondage. The system, then, is radically and essentially wrong. In some circumstances, as in the above cases, it admits of considerable extenuation; in other cases its aggravation is extremely greater. In no case is it otherwise than sin.

But we are told that many of those precepts addressed to servants in the New Testament, meant real slaves. Be it so. Yet when an apostle urges those humble Christians to suffer wrong patiently, out of a regard to the example of Christ, and in order to adorn the doctrine of God their Saviour, does this justify the conduct of those men from whom they had suffered wrong? This is a third question, and it does not contradict, but confirms the truth that Christian masters were taught that their servants had rights, and that they were bound to give those servants, whatever had been their former condition, that which was "just and equal," and this under the high and solemn sanction, that they also had a Master in heaven. Now this is a truth that will settle any question that relates to slavery. For instance, such as the following: Is it just to press a man or woman into a dungeon or slave ship, without any alleged crime, in order to their being sold like a horse or a sheep? No. Is it just to sell a man who is a husband and a father, merely because his mother was a slave? No, it is a wrong of fourfold aggravation, and violates three

commandments of the decalogue at once. Is it just, for no better reason, to sell a woman who is a wife and a mother of children? No; to treat thus a woman, the weaker vessel, is more brutish and harder still. Is it just to expose to sale a young woman, whether to be compelled to do the drudgery of a kitchen without any compensation, or to live in affluence as a kept mistress, as often occurs in slaveholding communities? Is it just to purchase and hold as property any thing from those who have no right to sell? Is it just to oblige a man to labour without wages, or to compel service where the person had been under no obligation to yield it? Is a human being to be denied the time and means of education, of reading the word of God and of improving his mind? All these questions are easily answered.

Some have attempted to argue that although the slave trade is in truth piracy in the first instance, yet men whose mothers or grandmothers have been slaves, and who have long been held as property on this ground, become at length as rightly possessed as all the lands in Christendom, which rest on no better claim than prescriptive right. But what is prescriptive right? nothing more than the absence of a better claim. A man holds a parcel of land in peaceable possession, either purchased by himself or inherited from his fathers; he knows not who owned the same a thousand years ago, or who are his posterity; he knows no one who has a better claim than himself: and this is prescriptive right. But land is a rightful subject of property, man is not; man has a right to himself and to the best use of his faculties to promote his own happiness. Either then the whole doctrine of human rights must be given up, or the doctrine that slavery is ever morally right must be rejected.

What was before observed on the nature of Roman slavery, throws light on another prominent, though contested portion of the New Testament, in reference to this subject; namely, the Epistle to Philemon. If ever Onesimus was the slave of Philemon in the strict sense of the word, it does not appear from the language of this epistle—the words of Paul to Philemon, v. 18, “If he hath wronged thee, or oweth thee ought, put that on my account: I, Paul, have written it with mine own hand, I will repay it.” How a Carolina, Georgia, or Louisiana slave could wrong his master, is not easy to imagine. Perhaps by very cautiously seizing and concealing a piece of bread or plate of broken victuals, to appease the craving hunger of himself or wife or children: but it may be very properly left to a minister of religion in some of the Christian denominations of the states of the south to solve this problem. On them also may rest the difficulty of explaining how a slave can owe any thing to a man who claims him as absolutely, and to all intents and purposes—property, as much as he does his race-horse, often standing higher in favour with his owner. But the words of the apostle are easily explained from what was before adverted to of the usages of the ancient Romans. Onesimus had been doubtless educated to some profitable business or employment, in which he was engaged with his master in some form of partnership, and in which he was allowed the privilege of holding private property, and in which he also violated the trust which Philemon reposed in him. In such circumstances as these, it was quite possible for him to have committed wrong, and to owe a debt accordingly. It is also evident that the apostle, in the case of Philemon, had acted on the same plan as in the cases of Cornelius, and of the jailer at Philippi; that is he had attempted not only the conversion of the head of the family, but of all that in any way

belonged to it, and in the mercy of God had succeeded; for the apostle, v. 1, 2, addresses this brief epistle not only to Philemon himself, but to the *Church in his house*. Here then was a large household constituting a church, or a small society of saints; and when Onesimus, who as it appears in this case remained still a heathen, perhaps weary of a society not congenial to his disposition, wronged his master, and took to flight, it does not appear that Philemon, like a good Christian, took any pains to recover the runaway, or to urge back again a heathen into his family. On the other hand, Onesimus appears to have been undisturbed at Rome. But divine mercy at last found him out; he was converted by the preaching of Paul, and was highly serviceable and friendly to the apostle in his bonds. From the state of the case it is also evident, that the apostle, in persuading Onesimus to return to his former master, consulted the advantage of the former, equally with that of the latter, as appears by comparing the earnest manner in which the aged apostle beseeches Philemon to receive or take back into his former place, one that was before unprofitable, but now, as converted to the faith of Jesus, likely to act a better part. But the most characteristic and striking particular stated in this epistle, is in what capacity Onesimus was sent back to Philemon; v. 16: "not now as a servant, but above a servant, a brother beloved." Passing over for the present what this necessarily means, this epistle is of peculiar interest as throwing light on the plan by which the apostles dissolved the system of slavery existing in their day. Their plan operated as effectively as the rays of the vernal sun in dissolving the winter snows. They did not enjoin upon Christian converts who were heads of families to send their slaves far off from the land of their birth to shift for themselves on a distant and foreign shore. This is the plan of the modern Colonization Society; and yet this plan is better than to do just nothing at all. Nor did they direct them to be cast out of the home and family to which they had belonged into the world, perhaps to be thrown into a very destitute condition. Indeed the breaking up of families seems to have been no part of the apostolic plan. To have parted the head of a family and the men in any way engaged in his service might often have been extremely inconvenient on both sides. The apostles therefore left all the individuals that composed a family of Christian converts in their former employments, but rectified the relation in which they stood to each other, and marked out their duties. And in particular, slaves, wherever they were found, were converted to Christian servants, were bound to consider their master as a brother beloved, and as such to serve him, not with eye service, but heartily and faithfully. And on the other hand, the Christian master was bound to acknowledge them as Christian brethren, and to give them what was just and equal.

There is a remarkable passage in 1 Tim. vi. 1, which is easily to be understood from the observations just now made. "Let as many servants as are *under the yoke*, count their own masters worthy of all honour." And in the second verse we have contrasted with this the case of those (servants) that have believing masters, and who are not to despise them, because they are *brethren*. Here it is evident that by *servants under the yoke*, we are to understand slaves under heathen masters; for whereas slaves became Christian converts, and their masters remained heathen, or unconverted, these latter could not be influenced by apostolic precept, and those unfortunate men under their power, were still under the yoke of slavery. But those converts of the same original description, who had

believing masters were *not under the yoke of slavery*. Their masters were Christian brethren, whom, however, they were not to despise, but to do them service more cheerfully, because faithful and beloved, and partakers of the benefits. Every one of these expressions is highly significant: but our attention is chiefly called to that clear and not to be mistaken truth, that the believing or Christian master, and believing or Christian servants, whatever may have been their former condition, were to consider and treat each other as Christian brethren. And this is the more necessary and to the purpose, because there is no other relation held so sacred, and the duties of which are so clearly defined and enjoined by more powerful motives in all the New Testament. Let us hear Paul on this subject, 1 Thess. iv. 2, 6: "For ye know what commandments we gave you by the Lord Jesus: that no man go beyond, or defraud *his brother* in any matter, for the Lord is the avenger of all such." How pointed is that reproof of James, v. 4: "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them who have reaped are entered into the ears of the Lord of Hosts." Let us hear the brief, but earnest command delivered by Peter: "Honour all men. Love the brotherhood." And again: "See that ye love one another with a pure heart fervently." But none so abundant in pressing home on the hearts of Christians the (in some sense) new commandment of Christ, as John the beloved disciple, in such language as the following: "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." And again: "He that hateth his brother is in darkness—abideth in death—hath not eternal life abiding in him." And again: "Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" And if so, surely a professing Christian man, tyrannizing over his fellow men, and perhaps some of them religious professors, merely because iniquity established by law has put them under his power, and not only shutting up his bowels of compassion from them, but withholding from them any thing like equal compensation for their labour, and depriving them of almost every human right and earthly comfort, how dwelleth in such a man the love of God? how abideth in such a one eternal life? Let no one therefore claim that holy book as advocating such iniquity as slavery and oppression, which is irreconcilably opposed to all unrighteousness, and bears the impression of its Author, who is light, and in whom is no darkness at all.

There are two questions that yet remain to be examined on this subject; 1st. It is asserted that many of those precepts addressed to servants in the New Testament, were directed to men who were real slaves. The question here is, Does the peaceable and submissive behaviour enjoined by the apostles on men who were real slaves, justify those who hold them in that condition? And the last question is, Does the New Testament now condemn slavery in the most express manner, and in language that cannot be mistaken? This latter, it is apprehended, can be distinctly shown: namely, that slavery, and especially in its present existing shape, is distinctly defined and expressly condemned in the word of God. But the consideration of these last two questions must at present be postponed until, if God permit, greater justice can be done to them. In the mean time, it is apprehended that some light has been thrown on several important particulars, namely, That the discourses of Christ, and the precepts of his apostles give no countenance whatever to slavery; that Roman slavery

was in general milder, and had not such dark features as negro slavery; and it was more easily dissolved by mild yet sufficiently clear apostolic precepts, which left no room for its entrance into the Christian church; and finally, that slavery in its very essence stands irreconcilably opposed to true and spiritual Christianity, and can never coalesce with it. Hence as Christianity extended in the world, ancient slavery disappeared; and though its disappearance in many countries where its former being and prevalence to a very great extent cannot be doubted, has been by some writers imputed to other causes, yet it can be shown distinctly, nevertheless, that it was the influence of Christianity alone, operating, indeed, through a long course of generations, that produced a result so desirable; thus leaving us firmly to hope what may be expected from the same happy influence in dissipating the darker-featured and more stubborn system of slavery, which is the greatest disgrace of our own country and of our own times.

[To be concluded in our next.]

THE NEW YEAR.

Reader, another year is gone! How rapid is the stream of time, and how does its velocity seem to increase as it bears us onward to the ocean of eternity. How important is it, therefore, that we should improve our time as it passes.

Why is it that a sense of its importance does not always impress our hearts, and actuate us to a diligent improvement of it? It surely cannot be that we do not believe that time is but the infancy of our existence. It cannot be that we have come to the conclusion that the earthly house of our tabernacle is never to be taken down, and that an eternal state of being is not before us. No! This is not the cause of our indifference. It is because reason has lost her power. She still retains her seat and gives her judgment, but alas! her authority is disregarded. The affections which were once her true and loyal subjects have turned rebels; and though they have permitted her to retain her judicial, they have stripped her of all executive, authority. In short, the entire government of the soul is usurped. The affections reign supreme. And what is the character of these affections? They are in a state of enmity to God's holy law, and they are ever set upon present good, and as the understanding is darkened this good is supposed to consist in sensual gratification. And thus is the soul of man which was made in the image of its God, thrown into a state of disorder, so that the affections, which were designed to obey the dictates of reason and conscience, tyrannize over the whole man; and as these affections have become carnalized by sin, the eternal interests of the soul are disregarded. Now, reader, the design of the gospel is to present to the soul the relative importance of time and eternity, and the effect of the grace of God upon the soul is to enlighten the understanding in such a way that the realities of eternity, and the vanities of time may be discovered—to give reason or conscience the supremacy, and to bring under their subjection the rebellious affections. In short it is to make that which the apostle calls a "fleshly mind" a spiritual mind.

Reader, sit down with me a few moments, and let us reflect on the beginning of this new year, upon the importance of making a due improvement of our time—of redeeming it to the everlasting interests of

our souls—redeeming it did I say? This implies that we have *lost* it either in whole or in part. And is not this true, lamentably true, of every individual of the human family? Are you in an unconverted state? *all* your time has been lost. Yes, worse than lost. You perhaps were favoured with a pious education—much time, it may be, was spent upon your religious instruction. But what has become of it? where is your improvement? Have you any thing to show for the early period of your existence? How many hours—how many months—nay, how many years have you squandered in the service of Satan? Perhaps you have grown to an advanced age. It may be that the frosts of three-score years have whitened your locks, and you now stand upon the confines of this narrow peninsula, and are soon to launch forth into the ocean of eternity. Let me entreat you to take a retrospective view of the days and years that are gone. Think of the Sabbaths which God gave you as a season of rest from your worldly occupations, for his especial work. How have you been employed on these holy days. Think of the many opportunities which you have had of benefiting your fellow men, and of advancing the cause of your Redeemer. How have these opportunities been improved? Think of the sermons you have heard—the invitations that have been addressed to you—the sacraments you have witnessed—the warnings you have received from the word and providence of God. Think of all these things, and what a loss of time, nay, worse than a loss of time, have you to account for? Reader, we call upon you to redeem this time. Not that you can recall that which is past; but you can endeavour, by double diligence in future, to make amends for it. Oh what a shame that the precious time, which God has given us to be spent in his service, should be spent, all spent, in the service of Satan, our greatest enemy! Will you suffer yourself to lose more of your time, and thereby render its redemption more and more difficult? Will you let this earth once more perform its revolution around the sun, nay, will you allow it to revolve once more upon its axis, and find you at the close of this year, of this day, in a state of enmity to God, and under the curse of his violated law?

But perhaps, reader, such is not the case with you. Perhaps you have improved your time so far as to flee to the Lord Jesus Christ for salvation and profess his cause. Perhaps you are among the number of those “who in time past were not a people; but are now the people of God, who had not attained mercy, but now have obtained mercy.” If this be so, reader, allow me to greet you with a “Happy New Year.” But allow me to ask you, How has your time been spent since your conversion to God, or since you made a profession of religion? Has it been entirely and exclusively devoted to the promotion of his glory—the edification of your soul and the salvation of the souls of others? Alas! methinks I hear you say, Much, very much of it has been lost! How many hours of it have I squandered that might have been turned to profit? How many Sabbaths have I remained at home, when I should have been in the house of God? And how often have I been there and carried nothing thence? How often have I read my Bible and closed it without one holy thought? How often have I engaged in prayer to God when my heart has been as cold as the frosts of this New Year’s day? Yes, have I not even *forgotten* that I was on my knees before Him?

It may be, reader, that during the past year you have been visited with severe affliction—with the loss of property or friends, or with bodily sickness, and how have you improved these seasons? Have they worked together for your good, and brought you to a more close, humble and prayerful walk with God? Let conscience answer each of these solemn inquiries. Some of us have doubtless been more prodigal of his time than others; but sure am I that the conscience of none of us will acquit him altogether, however diligent he may have been. Reader, you and I cannot but confess, and let us do it with deep sorrow, that we have been guilty of a criminal waste of time—time which we are solemnly called upon to redeem.

But it was not our intention to dwell upon the past—to awaken within your hearts sad regrets for the time you have lost. Let us rather look to the present and the future. Let us begin this New Year, with a firm resolution, in dependence upon divine grace, that the remaining part of our life shall be turned to a better account than that which is past.

And here let us begin with an inquiry into the state of our souls before God. Have we fled to the Lord Jesus Christ? Have we been washed in his blood? Have we been arrayed in the robes of his righteousness? Let us settle these questions in the first instance. For if we are still in a state of enmity to God, all our efforts to redeem our time will be in vain. This is "*the work of God, that we believe in Him whom God hath sent.*" This is the first—the great work which God requires—and if this be not discharged our time will be lost, nay, our souls will be lost; and what will a man give in exchange for his soul? Let me exhort you then to try your state before God. Do not put off this trial. The eternal interests of your souls are at stake. If you have not yet fled to the cross of Christ, let me beseech you to delay this flight no longer, for "now is the accepted time, now is the day of salvation." If you do not thus improve your time, its improvement in other respects will be of little avail to you. If you have not "*learned Christ,*" how vain will all your attainments in knowledge be, when the sun of your life shall go down and leave you to the darkness of spiritual and eternal death.

Having believed in Christ, to the saving of your soul, let me recommend to you, in your efforts to improve your time, to propose to yourself, and ever to keep before you in all that you do, *a right end*. If this be not the case, your labour and diligence will be to no purpose. Ask yourself then, dear reader, Why am I employed in this way? Why am I in the habit of engaging in secret, social and public prayer? Why have I made a profession of religion? Why do I visit, from time to time, the sanctuary? Why have I heretofore taken a seat at the Lord's table? And why is it my design to do so on another occasion? Nay, prosecute still further these inquiries. Ask yourself, What is the great end, which I have in view, in pursuing my daily occupations? Is it that I may amass wealth—that I may provide for my family—that I may enjoy the comforts and pleasures of life? Are these the great ends of my daily employments? Reader, if you cannot give a negative answer to these questions, it matters not how diligent you may be, you are not redeeming your time; for the command is, "*Whatsoever you do, do all to the glory of God.*" This must be your chief, your highest end.

Having proposed to yourself a right end, let your *spiritual duties have a prior claim upon your time and attention*. This life, you know, is in reference to another. As the great design of our spiritual duties is to prepare us for this other life, so the duties of the one must always be discharged in subordination to those of the other. Think not that I would have you to neglect the common duties of life. No, diligence here, as in spiritual duties, is highly becoming. Nay, it is strictly enjoined upon us. But I would have you to remember, that the body must not be provided for to the neglect of the soul. True, there may be cases, in the providence of God, when it is necessary to defer the discharge of a spiritual duty for the performance of one which relates to this life. But these cases are rare, and we should watch against their occurrence by anticipating them, and making suitable provision against them. Are you, reader, scrupulous in this respect? Do you suffer your worldly cares to interfere with your spiritual duties? Are you on your farm, in your workshop, your counting-room, or your store, when you ought to be in your church? Do you leave your home in the morning to plunge in the pursuits of the day, before you have held converse with your God? How is it with you on the Sabbath? Do you find yourself called upon to perform those things which might have been performed during the week? And do you ever remain at home, from the house of God, because you have been fatigued by the labours of the week? If such be the case, you are not making that improvement of your time which God requires. Let me entreat you, my dear reader, to examine yourself on this point, for it is a source of danger. In this way many an hour has been lost which should have been given to God and your soul. Beware of suffering yourself to be taken off from spiritual duties by worldly cares. The disposition of the soul, when it has fallen into a state of lukewarmness, to comply with these calls, is very strong, and therefore the greatest vigilance on our part is necessary. These calls are the more dangerous, from the fact that the things to be performed are in themselves lawful, and therefore the soul, which alas is too ready to seize upon them, is supplied with excuses for the neglect of spiritual duties. We say again to you, *Beware!*

Trusting that you are resolved to give the preference to spiritual duties, let me remind you of the importance of *watching against those things that steal away our time*. These things are far too numerous for us to specify them all. Each one knows best what it is that robs him of his time.

Some are deprived of much of their time by a spirit of listlessness and indolence. How often are persons prevented by the influence of this disposition, from discharging the ordinary duties of life. It matters not how favourable are his circumstances for an accumulation of property, yet he never prospers. Like the slothful man, of whom Solomon speaks, "he roasteth not that which he took in hunting." And how sadly does this spirit of sloth affect his spiritual prosperity. Look at him! The vineyard of his soul is all grown over with thorns. He "hideth his hand in his bosom," when he should be "working out his salvation." Beware then, my dear reader, of this soul destroying spirit. Do not suffer this spiritual indolence to paralyze the faculties of your soul. Remember the doom of "that wicked and slothful" servant of whom our Lord speaks. Remember that Solomon has told

ns that "slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger."

Procrastination also will steal away your time. This the poet calls "the thief of time," and this it is most emphatically. Guard against the influence of this spirit. Do not indulge in a disposition to *put off present duty*. This has been the ruin of the souls of thousands. They put off coming to Christ—they put off making a profession of religion until the last grain of sand in the glass has fallen, and time to them is no more.

Excess of sleep is another thief that steals away our time. How many hours are often wasted in this way that might have been profitably employed. Reader, are you as particular, in this respect, as you should be? Do you indulge in sleep no longer than what is necessary to restore and refresh nature? Oh! I fear that we are all chargeable with guilt in this respect. How few of us are there that could not rise an hour earlier without injury to our constitutions. And were this hour spent in devotional exercises, think of the time that would be redeemed in the end of our life. Yes, in the end of one year, to the great advantage and edification of our souls. But besides all these enemies that steal away our time, how much might be rescued that is squandered at the toilet—in immoderate recreations, foolish talking, vain and idle amusements, and worldly business? Let us endeavour during this year to guard against these robbers of that precious time which God has given us, and for which he will hold us accountable.

Having endeavoured to warn you of the danger to which you are exposed of having your time stolen from you, we would urge upon you the importance of watching every opportunity of doing good and of receiving good. Many a golden season is lost for want of this watchfulness. We do not improve the *occasions* with which we are favoured. When you are alone, reader, remember you have an opportunity of addressing yourself in prayer to God, or of lifting up your heart in holy and devout meditation. When you are engaged in worldly business, you should endeavour to have your minds, as much as possible, occupied with spiritual thoughts. When you are in company you should endeavour to drop a word that may have a tendency to spiritualize the conversation. In short, the due improvement of your time will require you to let no opportunity pass, without endeavouring to turn it to the advantage of your own soul or the souls of others. "Be instant in season and out of season."

One word more.—Let me recommend to you the appropriation of a special time for every duty. The advantages of this are incalculable. There is nothing that more contributes to the redemption of time, in the ordinary pursuits of life, than the appointment of a special period of time every day for a special purpose. This is the great secret of success in all our avocations. Now if order and regularity be so necessary in our temporal employments, how much more necessary are they in our spiritual employments. Your own experience, Christian reader, doubtless has taught you how very reluctant the soul often is to engage in spiritual duties, and how prone to procrastination. A division of your time will have a tendency to overcome this reluctance, and to prevent this procrastination. We say then—let every duty have its time and every time its duty, so that the whole of your time will be occupied to the best advantage.

Thus, reader, we have endeavoured to give you some directions with a view to assist you in your efforts to improve the present year upon which you have entered, and the other remaining years of your life. Ah! let us not calculate with any degree of certainty of spending another year in our earthly pilgrimage. Before its close the hand which is now writing these lines may have been crumbled to the dust; and your eye, dear reader, which is now running over them, may have been closed in the darkness of death. Oh! then let us live for God and eternity.—ED.

HISTORY OF THE SCOTTISH METRICAL PSALTER.

The metrical version of the Psalms used by those branches of the Church in this country which are sprung from the Church of Scotland, was adopted by the Scottish General Assembly in May, 1650. It is often called "Rouse's Version;" and many persons ignorantly imagine that it is exclusively the production of that eminent and learned scholar, Sir Francis Rouse. We shall show, in the progress of this paper, that our version is, in fact, the fruit of the labours of many men, and that not a few of those verses which we are accustomed to sing have been in use in the church *since the days of Knox* and of his glorious compeers.

From a very early period in the history of the Reformed church, congregational psalmody was adopted as one of the essential parts of divine worship; and all the historians of the Reformation unite in testifying that the singing of psalms was one of the most efficient means of diffusing among the people the influence of the revived Gospel. In this matter the Scottish Reformers would naturally follow the example set them by their continental brethren. Accordingly, they adopted a version of the Psalms begun in the reign of Edward VI., by Thomas Sternhold, and enlarged by the English exiles at Geneva, in the reign of Mary. The first edition, printed at Geneva in 1556, contained only fifty-one Psalms; but the number was gradually increased, until at length, in 1563, the entire Psalter, revised and translated by John Hopkins, was printed at London, under this title—"THE WHOLE BOOK OF PSALMS, collected into English Metre by Thomas Starnhold, J. Hopkins, and others: conferred with the Ebrue, with apt Notes to syng them withal. Faithfully perused and allowed according to the order appoynted in the Queenes Majesties Iniunctions, &c. Imprinted at London by John Day, &c., 1563." The same year Day published another edition with the music in parts, viz., "The whole Psalmes in four parts (Tenor, Contra Tenor, Medius, and Bassus,) which may be sung to al musical instruments, set forth for the encrease of vertue," &c. This edition, revised and enlarged by Hopkins, received the formal sanction of the Church of England, and to this day is in use in some of the congregations of that church.

In 1560 the General Assembly of the Scottish Church appear to have appointed a committee of their own number to revise the Version as begun by Sternhold. The loss of the records of the first Assembly renders it impossible to ascertain the exact time when the subject was taken up, or the precise way in which it was dealt with; but we find it stated that in December, 1561, "the Kirk lent Robert Lekprevik, printer, twa hundred pounds (Scots) to help to buy iron,

ink, and paper, and to see craftsmen to print the Psalmes." Again, on December 26th, 1564, it was ordained "that every Minister, Exhorter, and Reader, shall have one of the Psalmes Bookes lately printed in Edinburgh, and use the Order therein contained in Prayers, Marriage, and Ministration of Sacraments." The work referred to is to be found in Prof. Dunlop's "Collection of Confessions," and bears the following title—"The Forme of Prayers and Ministration of the Sacraments, &c., used in the English Church of Geneva, approved and received by the Church of Scotland, whereunto besides that was in the former bokes are also added sondrie other prayers, with the whole Psalmes of David in English, 1565." This edition of the Psalter differs considerably from that of Sternhold and Hopkins, chiefly, however, in the substitution of different versions of 41 Psalms, in the place of those used by the English Church. Of the Psalms common to both editions, 40 were translated by Thomas Sternhold, Groom of the Robes to Henry VIII. and Edward VI., and who died 1549; 37 by John Hopkins, a minister in Suffolk; 10 are by William Kethe; 11 are by William Whittingham, who succeeded Knox as minister of the English congregation at Geneva, and who died 1570; 6 are by Thomas Norton, an English barrister; and 1 by John Pulleyn, an English divine, who died in 1565. Of the 41 Psalms peculiar to the Scottish edition, 1 is by Pulleyn; 4 by Whittingham; 15 by Kethe; 6 by Robert Pont; and 15 by John Craig.

William Kethe, as his name indicates, and as Strype testifies, was a native of Scotland, but spent a good part of his life in England. During the Marian persecution he was an exile at Geneva, and was one of the translators of the Geneva Bible.

Robert Pont was one of the most influential men of his day. He was minister of St. Cuthbert's, Edinburgh, and for some years he was one of the Senators of the College of Justice; which latter dignity, however, he abandoned in consequence of an act of Assembly forbidding ministers from exercising any civil office. His Psalms are 57, 59, 76, 80, 81, 83. In 1601 the General Assembly appointed him to "revise the Psalms, and that his labours should be revised the next Assembly;" but we can find no farther notice of this intended revision. Pont died on the 8th of May, 1608, in the eighty-first year of his age.

John Craig was also a native of Scotland, and was born in the year 1512. In his youth he went to Italy, and became a monk of the Dominican order at Bologna. During his residence in that city he was brought to the knowledge of the truth, embraced the Protestant faith, and after a series of surprising adventures escaped from Italy, and reached his native land, which he had not seen for twenty-four years. Here he became minister of Holyrood House, and died in December, 1600, in the eighty-eighth year of his age. His Psalms are 24, 56, 75, 102, 105, 108, 110, 117, 118, 132, 136, 140, 141, 143, 145.

We subjoin a short specimen of these three chief contributors to the old Scottish, not merely as a matter of literary curiosity, but to show the use that was made of it in preparing our present version. In fact, some of the Psalms, e. g. the L. M. version of the 100th, "All people," &c., and the P. M. of the 124th, were transferred bodily, with the exception of a few slight verbal changes. The translator of the 100th was William Kethe, of the 124th was William Whittingham.

PSALM LVII.—By R. PONT, from the Edinburgh Edition of 1565.

Be mercifull to me, O God,
 be mercifull to me
 For why? my soul in all assaultes
 shall ever trust in thee.

And till these wicked storms be past
 which ryse on every side
 Vnder the shaddowe of thy wings
 my hope shall always byde.

I will therefore call to the Lord
 who is most high above,
 To God, who will his works in me
 bring to perfection.

PSALM XC.—By W. KETHE, from Do.

O Lord thou hast bene our refuge
 and kept us safe and sound
 From age to age, as witness can
 all we, which true it found.

Thou dost vain man strike down to dust,
 tho he be in his floure;
 Againe thou saiest, Ye Adam's sonnes
 returne, to show your power.

Before the mountains were brought forth
 yer thou the earth didst frame;
 Thou wast our great eternal God
 and still shalt be the same.

For what is it a thousand years
 to count them in thy sight;
 But as a day which last is past
 or as a watche by night.

PSALM CXLV.—By J. CRAIG, from Do.

1. O Lord thou art my God and King
 Undoubtedly I will thee praise;
 I will extol and blessings sing
 Unto thyne holy Name alwayes.

13. Thy kingdom hath no end at all
 Thy Lordship ever doth remaine

2. From day to day I will thee blesse
 And laude thy Name worlde without
 end,

14. The Lord upholdeth all that fall
 And doth the feeble folke sustain.

3. For great is God, most worthy praise
 Whose greatness none may compre-
 hend.

15. The eyes of all things, Lord, attend
 And on thee wait that here do live;
 And thou in season due dost send
 Sufficient foodes them to relieve.
 * * * * *

4. Race shall thy works praise unto race
 And so declare thy power O Lord,
 5. The glorious beauty of thy grace
 And wondrous works will I record.

19. The Lord will the desyre fulfill
 Of such as do him fear and dread
 And he also their crye hear wil
 And save them in the tyme of need.

6. And all men shall thy power O God
 Of all thy fearful acts declare
 And I to publish all abroad
 Thy greatness, at no tyme will spair.
 * * * * *

20. He doth preserve them more and lesse
 That bear to him a loving heart
 But workers al of wickedness
 Destroy will he and clean subverte.

11. The glory of thy kingdom, they
 Do shewe, and of thy power do tell,
 12. That so men's sons his might know
 may
 And kingdom great, that doth excel.

21. My mouth therefore my speech shall
 frame
 To speake the praises of the Lord
 All flesh to bless his holy name
 For evermore eke shall accord.

Any one who will be at the pains to compare these specimens with our present version, cannot fail to be struck with the close resemblance between them. This is especially true of the last one, by Craig, which differs from the present version only in a line here and there. Few Psalms are more frequently used in public worship than the 145th; and it is a delightful thought that the very words through which *we* express our devotions, were employed by the first Reformers of Scotland, were sung by the glorious company of her martyrs and confessors, and by their children's children down to the present time.

Various attempts were made to revise and improve this original Scottish Psalter. As we have already mentioned, the Assembly of 1600 appointed Robert Pont to retouch this work, to which he had himself contributed in his earlier days; but these efforts proved entirely fruitless. The Psalter had a firm hold upon the affections of the church;

and it continued to be reprinted in a variety of forms, usually with musical notes, until it was superseded, in 1650, by the version now in use. Several editions of the old Psalter were published in Holland, for the use of the Scottish congregations in that country, and it kept its place among them for some years after the adoption of the new version in Scotland. It may be mentioned that in the edition of 1595 there appeared a kind of Doxology, in different measures, added, as—“The Conclusion, or Gloria Patri, after the Psalme.”—*Chris. Inst.*

LETTER FROM IRELAND.

We extract the following from a private letter bearing date Nov. 26th, received from a worthy ministerial brother of the Presbyterian Church of Ireland. It presents a gloomy picture of the present condition and future prospects of this devoted country.—*Ed.*

Regarding unfortunate Ireland I have nothing new to impart. The lot of the farmers is now most miserable indeed. If the potato this year had continued as was anticipated up till the middle of August, this class might have recovered. Recovery is now impossible. The potato is now almost totally gone. The wheat crop was most deficient, and when even this deficient quantity is brought to market, it stands in competition with similar grain from a foreign shore produced on lands at a mere nominal rent. The result is, that neither this nor any other article of human food obtained from the ground of a rack-renting proprietary, can find sales at a remunerating profit—and hence the poor Irish farmer, on the just and equitable arrangements of a free trade system, is unable to come into a fair competition with the farmers of any other country on the face of the earth. Thus the free trade market of the world exhibits the Irish farmer as the victim of landlord spoliation, and the landlordism of Ireland as a system whose best name is legalized robbery. The depreciation of produce and the loss of the potato—the one by the equitable arrangements of free trade, and the other by the hand of God—have reduced the land 75 per cent. in its value. In some places, and but few in number, land at 36s. to 30s. per acre, has experienced a reduction of two and sixpence per acre. Thus 7 per cent. of a reduction, is set over against 75 per cent. of a loss. And the few who have done so are lauded to the skies for their liberality by some hireling presses of the day, while it is not told that this rare and miserable reduction is seldom or never granted to an old tenant. This boon the infatuated landlord-class keeps for the new tenant after he has driven the old one to the emigrant ship, to the poor house, or the grave! No wonder that 8,000 legalized robbers of such deadly fiendish grasp, and who live in idleness, debauchery and drunkenness on the fruits and labours of millions, and who claim it as their right “to do what they like with their own,” should require an army of 40,000 men, composed of horse, foot and artillery, with 10,000 police, to enable them to scourge and rob the people.

The landlordism of Ireland is a gigantic monster of overgrown iniquity which ought to be strangled by a just law—it is the curse of this unfortunate country—every grade, every class of the land; every house and hamlet; every trade, profession and calling in fertile but miserable Ireland, feel at this moment its blasting and desolating effects. It has risen to such a monstrous height of abuse, and stands so incorporated with the legisla-

ture of the country, that nothing short of its annihilation can save the people; and this desirable object, no human agency except real or modified revolution, is able to effect. If the West Indies were purchased from slavery, why does not the same power purchase Ireland from slavery also? Why does England not purchase the entire land of the kingdom from the landlord, and dispose of it in farms for actual occupancy, giving five or ten years to pay the price of them, and thus at once emancipate the white slaves of Ireland as she has done the black slaves of the West Indies? In the latter case it costs her twenty millions; in the former, the cost would not amount to a farthing. To abused landlordism, the inveterate disease of Ireland, this panacea and the other by cabinet political mountebanks may continue to be applied, but the monster must be strangled, the abuse must be annihilated at a stroke, the slaves of Ireland must be speedily emancipated, or revolution is inevitable. In the retrospect of the last seven years we have famine and pestilence—we have poor houses stuffed with the dying victims of landlord starvation, and the enlarged territory of the grave replete with the uncoffined dead—we have the population of Ireland reduced fully two and a half millions, and in round numbers something under the census of half a century ago—and notwithstanding that the retrospect presents such an appalling spectacle of a wasted and consumed population, and that the advancing shadows of futurity are unveiling a prospect more ghastly still, and so replete with approaching terrors that “men’s hearts are beginning to fail through fear;” yet the 8,000 legalized wasters of the land and destroyers of the people, exact from their victims “the same tale of brick” with cruel and undiminished exactitude, as they did when the produce of the country was 75 per cent. better than it now is, when the Lord’s blessing upon the land made it yield an abundant increase. But the cry of the people is gone up to God, and it is a piercing cry—“Behold we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it: and it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in *great distress*.” Whether in answer to this cry from many a worthy and believing heart, the Lord may redress the grievances of distressed Ireland through the medium of some international struggle, or by directing the rulers of the land into a more improved and merciful home policy towards the poor, is a secret of providence yet concealed from human sight; but the redress is near; for God will judge the nations—“the coming of the Lord draweth nigh.”

Ever yours, W. L.

LETTER FROM REV. JAMES F. MILLER.

We have received from Brother Miller a letter bearing date Oct. 14th, from which we make the following extract.—Ed.

Albany, Linn County, O. T. Oct. 14th, 1851.

REV. JOSEPH T. COOPER, D. D.—Dear Brother,—You can scarcely conceive how annoying it is to be so long without news and so often disappointed. I have no doubt you and many others have written, and the Repository has been mailed, but my mail matter has been miscarried. Yet others are receiving letters and papers continually from the States. And a mail is made up at New York City for the Pacific Coast every two weeks. The error, I apprehend, occurs at New York, in making up the mail. I wish you would make some effort to trace it up. I cannot do without my correspon-

dence. Send me on a regular file of the Repository from May. The 12th No. which I brought in my trunk, I lent among the brethren here, until it is used up.

From what was stated in the Friend of Missions, we are looking for Brother Irvine and wife, every arrival. I have written a letter to him which I expected to meet him, as soon as he reaches Astoria on the Columbia, wishing him to visit Cowlitz, on the North side of the Columbia, before he comes up here. A family is settled there, in which I baptized several children, when I was a missionary in Illinois, twenty-four years ago. There are also others there, favourably disposed, I understand. Travelling here is very expensive. We located on the Willamette seventy miles above the falls, or Oregon City. The fare on the steamboat from here to Oregon City, \$10—from there to Portland, \$3, (distance twelve miles),—thence to Astoria, twelve miles above the mouth of the Columbia, \$10. As soon as Mr. Irvine arrives we will organize a Presbytery. Our prospect for congregations immediately, is not very flattering. The immigration this season, by the plains, has been large. The editors of the papers are estimating the increase of inhabitants by that route, this season, at ten thousand. But I apprehend this is an over-estimate. It is, however, said that eleven hundred and fifty wagons have passed a certain place on the route, where a register was kept, some four or five weeks ago, and they are coming in every day since in considerable numbers. This county, which is reputed the centre of the best portion of the Willamette Valley, has received its proportion of the immigrants. But we hear of but one Seceder family that has come in—a Mr. Irvine, from Dr. Rodgers' congregation, Allegheny City. He is settled among the three other families to which Mr. Kendall preaches, and has obtained a good claim of land. But the vacant land in this county is now pretty much all taken. When I agreed on this place as my location there was no stated preaching here of any kind, and the inhabitants were mostly infidels or Universalists; but since that, the Baptists, Methodists, Campbellites, and Cumberland Presbyterians, have been crowding in. Three Baptists, one Campbellite, and one Old School Presbyterian, had all made appointments, and sent them on to their friends, for one Sabbath, and in one school-house; and all came. Two only got the house. Still, the prospect for a Seceder congregation is about as good as that of any other, as yet. Besides my family, there is but one other family of professors of any Christian denomination in the place, and that is a Methodist family consisting of a man and his wife. The place is indeed small, but has the prospect of being a point of considerable importance. Steamboats will be able to reach this place eight months in the year.

Since I commenced this letter I received one from Mr. Blain, who had just received one from Mr. Dales, which mentioned that Mr. Irvine would sail on the 1st or 15th of August, at farthest. I sent on a letter to meet him at the mouth of the Columbia three days ago.

I am now very busily engaged in endeavouring to get up a house for my family before the winter sets in. Labour is so very high that I do all I can myself; and three days ago I got the ends of the fingers on my right hand so much bruised, that I had to suspend writing until this morning, (the 17th.) I am paying out from \$1 50 to \$3 for hands to work on my building, per day, and boarding them; and board is here \$6 per week. This will involve me somewhat, but is unavoidable, as we cannot get a place to shelter us without paying a high rent for a mere shanty, which was exhausting our means. We pay \$10 per week for two very small apartments. The expenses of living here are so high that the allowance of Synod will not at all meet our expenditure. I will have to teach or do something to aid in the support of the family;—so will Mr. Irvine. Mr. Blain is teaching; and so are all the Presbyterian missionaries. I would be glad were it otherwise.

LETTER FROM OREGON.

Albany, Linn Co., O. T.

MR. BANKS,—DEAR SIR:—Yesterday, the 18th of September, was quite an epoch in our life in Oregon. On that day the Friend of Missions came to hand, of July 15th, the first word we have heard from the home we left. Long and anxiously we have expected letters from friends and the "Minutes of Synod." Letters come from the States in about six weeks—we have been here more than three months,—left the states five months ago,—yet have not received a letter until yesterday, and then but one, though we have written so many.

By the "Friend of Missions" we learn that Mr. Irvine was expected to sail about the middle of July. If he sailed at that time we may expect him by the next steamer. We hope to be able to relieve him of some of the difficulties we experienced on our arrival.

We came to this place about the first of this month; it is about eighty miles distant from Oregon City. Much of the country between the places is very beautiful, but not any more so than many parts of the state of New York. After crossing the Malalla, twelve miles from Oregon City, the whole country is a prairie, interspersed with groves of oak. All the streams of water are fringed with cedar and fir. The Wilhamet river is navigable for eight months of the year as far as this place. The first steam-boat ever on its upper waters, called by the Indians Multnomah, was here last week. Every place in Oregon is new; but Albany is new, even for Oregon; it has but half a dozen houses in it. The land in the immediate neighbourhood is all claimed, though this does not make the country thickly settled,—the land law allowing a full section to every person with a family who was in the country previous to this season. There are still claims to be taken, four or five miles from here, mostly in the prairie, without timber. There is great abundance of timber to be obtained at a low price. The prairie is about twelve miles wide here, covered with grass, and dotted over with fat cows and horses, which gives the country a much older appearance than about Oregon City. Another thing which makes this location more desirable than that, is, that the river does not run in a cannon as there,—the level prairie extending to the banks of the river, which are just deep enough to prevent its overflow.

Little of the land has been surveyed as yet,—most persons measuring their claims off by guess,—stepping them off. It is generally thought that when they come to be surveyed, they will mostly be found too large, and there will, consequently, be many patches of land unclaimed. Mr. M. has been strongly advised to take a claim, but has not done so as yet, thinking he could not labour in his appropriate calling so well by living on one as here.

In August, when he proposed to come here, there was no denomination of professing Christians organized at this place. The next Sabbath, however, after our arrival, the Baptists held a meeting, and organized a church. The Methodists, too, have been stirred up to appoint preaching here. So that there is every prospect that the people will not be neglected here, as they have been hitherto. As there is but one place of preaching—the dining-room of the public house, Mr. M. can only obtain it alternately with the others. The attendance is larger than at first. On Sabbath a week ago we rode out eight miles over the prairie, to a school-house, where Mr. M. had the pleasure of preaching the unsearchable riches of Christ to those in the neighbourhood, besides a number of emigrants who had not had the Sabbath or preaching for five months. This travelling without regard to the Sabbath, has a most deleterious effect on the religious character of the people. They feel the effects of living without God's ordinances for years afterwards. The large majority of the inhabitants there are from Missouri last, though many had emigrated from Southern or other Western States, to Missouri. A prejudice is said to exist, and I have no doubt does exist, against Eastern people. Now all prejudices are wrong, but this one is peculiarly so. When I see so much shiftless, thriftless farming, I think, how much might these Missionaries learn from a genuine Yankee.

From a computation made by Mr. Blain, last year, it appears there is a larger proportion of ministers in this territory, in proportion to its inhabitants, than in any of the states. Not including the clerical Universalists, Campbellites or Baptists, of all of whom there are great numbers, there is of those called evangelical, one minister for every one hundred and fifty persons in the territory. A large number of these do not labour in their vocation at all, except to preach occasionally; and some never even preach. Some who have been sent out as

missionaries to the Indians many years since, have, by attention to farming, particularly raising cattle, become very wealthy. One Methodist minister's wealth might be compared to Job's—his cattle amounting to thousands. You may have some idea of his riches, when you know the high price of cows and horses; the lowest price of a cow is \$50; we had to pay that for one that had walked over the plains, and was eleven years old. Horses are \$100, often \$200 apiece.

So far as I can learn there is but one professor of religion in this place—a Methodist—besides the Baptist preacher who lives here for the present. Most of the men are Universalists, or, in other words, are utterly without religion. A number of men are here without families, engaged in different employments: a good many miners also pass through every week. We have generally a congregation of forty or fifty,—sometimes as high as seventy. I was chorister at first, but Mr. H. the Methodist, now sings. We are very sorry that we have not a supply of psalm books, as the people have never been accustomed to have it lined off to them, and do not like it. Mr. M. has taken preparatory steps to have a Bible class and Sabbath school. It will be with difficulty, however, that the children can be induced to attend, having been accustomed to play at whatever they pleased, without restraint, on the Sabbath.

Although there is a great deal of ignorance both among the old and young, yet it is impossible, in many cases, to help it. Young people, especially girls, marry so shamefully soon, that it is impossible, with their opportunities, they can be any thing but ignorant. A great many are married at thirteen and some as early as eleven. Mr. Blain has a married woman attending his school, whom he has taught to read tolerably well in the Testament, in one term. None of the Indians in the territory have been benefited by instruction received from the whites, except those who are entirely removed from intercourse with the whites other than missionaries. They are dying here as elsewhere, where they are in contact with civilization. A few years since, the Calapooias, who inhabited this locality, numbered two thousand; now, there are only fifty. Many of these died of consumption. I used to be sorry that there was so much prospect of their annihilation,—having more deaths than marriages among them. Now, I do not think it is to be regretted. If they all die, their place will be occupied by a superior race. People generally are kind to them. They are like all heathen—show no gratitude for favours. Though they ask us for “muck a muck,”—food—every day, they will not perform the smallest service for us without “pottock,”—a gift. They are not troublesome about stealing. We never lock any thing, though there are families living adjoining our lot; yet nothing is taken.

When we came here, the first week in August, every thing was dry and parched; grass perfectly yellow, and I thought dead, at least the top, but not so; a heavy rain, lasting nearly a week, fell on the first of this month. A day or two after, the same yellow grass turned green and tender.

A large number of emigrants have come in this season. Nothing, however, to what comes to California.

More persons can be collected at a mob in San Francisco than are in this whole territory. We have received intelligence from California that there has been a petition sent to our Synod for supply of preaching, and that they showed their earnestness in the matter by subscribing a thousand dollars along with it. I do hope it reached Synod in safety;—as there is certainly a fine opening in many places there for ministers of our church. There are a number of respectable people from Scotland and Ireland in California, who greatly prefer David's psalms; besides, we have a number of members there. Though the climate here is, I suppose, preferable to that of California, being rather more conducive to health, yet on several accounts we would have preferred to stop there. It would have cost much less, and the prospect of immediate usefulness is greater there. There are three Old School Presbyterian clergymen in the territory now. One, at Clatsop Plains, has a small congregation. Neither of the others have more than one or two members.

We have reserved a place for Mr. Irvine about twelve miles above this, on this river, where there are three or four families belonging to our church and that of the Associate Reformed Church.

Mr. M. and I attended the communion at Mr. Kendall's place of preaching, a few weeks since. There were only fifteen of us,—a smaller number than I had ever seen celebrate the supper before. You know,—for you have been alone,—how much the soul craves Christian society. I felt a love for these few people stronger, I thought, than I had ever felt before for those with whom I communed.

Among our pleasant things here, was a visit from Br. Blain of the Asso. Ref. Church. I hope you will not think me heterodox when I say, I always thought the members of that church and of ours ought to have but one organization. Our views of doctrine and duty are surely very nearly, if not quite, identical. In this new, wild country, where the great majority are of no religion, or of the most erroneous, the Associate and Associate Reformed are very brothers indeed. In point of fact, quite one-half of Mr. Blain's congregation were originally members of our church, and at the place where it is expected Mr. Irvine will go they are mostly Associate Reformed people. I do feel that there is something wrong when we may not have visible fellowship with one with whom all our sympathies are so strong. I think it is a wrong, too, that ought to be righted. People who live in a circle of co-religionists cannot view this matter in the same light that others differently situated must do.

In an old settled congregation every thing seems to go like clock-work. People generally attend on the means of grace as a matter of course. It is expected young persons will join the church at a certain age, and they usually do so. But how different is it here where it is as respectable to be irreligious as to be otherwise. I know that nothing but the gracious influence of the Holy Spirit can make the word effectual to the conversion of sinners any where. Yet it seems to require more faith to keep from discouragement in such a place as this, than where there is a religious society to countenance you in every effort to do good.

We have the throne of grace to come to, and thanks be to God, he heareth us always, for it is according to his will that all lands should acknowledge him. Pray that this beautiful land, in many places now the habitations of horrid cruelty, may be given to King Jesus, as his possession.—A. M.—*Friend of Missions.*

MISSIONS OF THE MORAVIAN CHURCH.—According to the published accounts of this body of devoted Christians, we find they have thirteen mission establishments, as follows:—Danish West Indies, established in 1732, 8 stations and 26 missionaries. Greenland, established in 1733, 4 stations and 23 missionaries. North America, established in 1733, 4 stations and 12 missionaries. Surinam, established in 1734, 9 stations and 51 missionaries. South America, established in 1736, 9 stations and 58 missionaries; Jamaica, established in 1754, 13 stations and 29 missionaries. Antigua, established in 1756, 7 stations and 24 missionaries. Barbadoes, established in 1765, 3 stations and 9 missionaries. Labrador, established in 1770, 4 stations and 30 missionaries. St. Kitts, established in 1775, 4 stations and 10 missionaries. Tobago, established in 1790, 2 stations and 4 missionaries. Central America, established in 1848, 1 station and 4 missionaries. New Holland, established in 1850, 1 missionary and 2 stations.

Making a total of 69 stations, on which are employed 282 missionaries, male and female. The Moravian Church has more members in its missions than in its domestic churches, the number of the latter being less than 70,000.

THE ARMENIANS.—Armenia was once a powerful kingdom of Asia, occupying the region which, bounded on the north by Mount Caucasus, lies between the Black and Caspian Seas, with Mount Ararat in its centre. As a distinct kingdom it has long since been broken up, and divided between Russia, Persia and Turkey. The Armenians are a nation "scattered and peeled." They are to be found not only in the countries immediately adjoining what was once the dwelling place of their forefathers, but in India, to the east, and westward as far as Italy, Hungary and Austria.

Christianity was introduced amongst them in the beginning of the fourth century, at a time when the "silver had become dross, and the wine mixed with water." Ceremonies, and relics, and pretended miracles, appear to have occupied their attention much more than the pure and undefiled religion which the apostle sums up when he says, "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision;" but "faith which worketh by love." Yet such as it was amongst them, they were satisfied to endure for its sake many and grievous persecutions, at one period from the heathen Persians, then from Greek Christians, and lastly from the Mohammedans; until at length, toward the latter end of the sixteenth century, they were broken up as a nation by the Persian conqueror, Shah Abbas, who, that he might defend himself the more easily against the Turks, laid waste a great part of Armenia.—*Ch. Miss. Gleaner.*

ECCLESIASTICAL TITLES ASSUMPTION BILL.

An Act to prevent the Assumption of certain Ecclesiastical Titles in respect of places in the United Kingdom.

Whereas divers of her Majesty's Roman Catholic subjects have assumed to themselves the title of archbishops and bishops of a pretended province, and of pretended sees or diocesses, within the United Kingdom, under colour of an alleged authority given to them for that purpose by certain briefs, rescripts or letters apostolical, from the See of Rome, and particularly by a certain brief, rescript or letters apostolical, purporting to have been given at Rome on the twenty-ninth of September, one thousand eight hundred and fifty: And whereas by the act of the tenth year of King George the Fourth, chapter seven, after reciting that the Protestant Episcopal Church of England and Ireland, and the doctrine, discipline and government thereof, and likewise the Protestant Presbyterian Church of Scotland, and the doctrine, discipline and government thereof, were by the respective Acts of Union of England and Scotland, and of Great Britain and Ireland, established permanently and inviolably, and that the right and title of archbishops to their respective provinces, of bishops to their sees, and of deans to their deaneries, as well in England as in Ireland, had been settled and established by law, it was enacted, that if any person, after the commencement of that act, other than the person thereunto authorized by law, should assume or use the name, style, or title of Archbishop of any province, bishop of any bishopric, or dean of any deanery in England or Ireland, he should for every such offence forfeit and pay the sum of one hundred pounds; and whereas it may be doubted whether the recited enactment extends to the assumption of the title of archbishop or bishop of a pretended province or diocese, or archbishop or bishop of a city, place or territory, or dean of any pretended deanery in England or Ireland, not being the see, province or diocese of any archbishop or deanery of dean recognised by law; but the attempt to establish, under colour of authority from the See of Rome or otherwise, such pretended sees, provinces, diocesses or deaneries, is illegal and void: And whereas it is expedient to prohibit the assumption of such titles in respect of any places within the United Kingdom: Be it therefore declared and enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present parliament assembled, and by the authority of the same, that—

I. All such briefs, rescripts, or letters apostolical; and all and every the jurisdiction, authority, preëminence, or title conferred or pretended to be conferred thereby, are and shall be deemed unlawful and void.

II. And be it enacted, that if, after the passing of this act, any person shall obtain or cause to be procured from the bishop or See of Rome, or shall publish or put in use within any part of the United Kingdom, any such bull, brief, rescript or letters apostolical, or any other instrument or writing, for the purpose of constituting such archbishops or bishops of such pretended provinces, sees, or diocesses within the United Kingdom, or if any person, other than a person thereunto authorized by law in respect of any archbishopric, bishopric or deanery of the United Church of England and Ireland, assume or use the name, style or title of archbishop, bishop, or dean of any city, town or place, or of any territory or district (under any designation or description whatsoever,) in the United Kingdom, whether such city, town or place, or such territory or district, be or be not the see or the province, or co-extensive with the province of any archbishop, or the see or the diocese, or co-extensive with the diocese of any bishop, or the seat or place of the church of any dean, or co-extensive with any deanery of the said United Church; the person so offending shall, for every such offence, forfeit and pay the sum of one hundred pounds, to be recovered as penalties imposed by the recited act may be recovered under the provisions thereof; or by action of debt at the suit of any person in one of Her Majesty's superior courts of law, with the consent of Her Majesty's Attorney General in England and Ireland, or Her Majesty's Advocate in Scotland, as the case may be.

III. This act shall not extend, or apply to the assumption or use, by any bishop of the Protestant Episcopal Church in Scotland exercising Episcopal functions within some district or place in Scotland, of any name, style or title, in respect of such district or place; but nothing herein contained shall be taken to give any right to any such bishop to assume or use any name, style or title which he is not now by law, entitled to assume or use.

IV. Be it enacted, that nothing herein contained shall be construed to annul, repeal, or in any way affect any provision contained in an act passed in the eighth year of the reign of her present Majesty, entitled, "An act for the more effectual application of charitable donations and bequests in Ireland."

THE FIVE BOOKS OF MOSES IN CHINA.

The two Chinese travellers, K'hew-t'heensang, and Tseang-yung-che, who formerly visited K'hae-fung-foo, have paid that city a second visit, and returned. They embarked on the 20th of May, and reached Shanghai again on the 20th of July, having been absent two months. Their object in going was to obtain the rolls of the law, and to bring away some of the Jews, in both of which they have been completely successful. Some difficulty was at first experienced, when they announced their object to the assembled Israelites in K'hae-fung-foo; a part of them being favourable thereto, and the rest averse. A fortnight was spent in deliberations, during which time our travellers gradually won more of the professors of Judaism over to their side. Lest they should think, however, that strangers wished to obtain their records for nothing, they were willing to pay a suitable price for what they received. This reasoning gradually prevailed: at first they brought a few of the miscellaneous portions of the law, written in separate pamphlets, similar to those which had been previously procured. These amounting to several tens, will probably make up altogether a considerable part of the five books of Moses. There is among them also a chronicle of three or four Jewish families, with the names written both in Chinese and Hebrew. Unfortunately this is without dates, otherwise it would have been a valuable historical document. After some delay, and debating about the price of the rolls, one was at length brought to the inn where the travellers lodged, but in a very decayed condition. This was objected to, on account of its apparent incompleteness; but the Jews said, the roll in question was more ancient than the rest, and that its decayed state was to be ascribed to its having been immersed in the flood which occurred in their city two or three hundred years ago. At length a meeting of all the professors was held in the Synagogue, amounting to several hundreds, when it was decided that more rolls should be given, and five additional ones, in a good state of preservation, were handed over in the presence of all, and the sum agreed for paid. On examining the six rolls now brought, they are found each one to contain a complete copy of the five books of Moses (excepting the one first brought, which is defective,) some more ancient, and others more fresh in their appearance. They are all beautifully written, without points or marks for divisions, on white sheep skins, cut square and sewed together, about 20 or 30 yards long, and rolled on sticks. They are for the present to be seen at the house of the Rev. W. H. Medhurst, and will, when good opportunities offer, be successively forwarded to the London Society for Promoting Christianity among the Jews, through the Bishop of Victoria, to be ultimately deposited in the British Museum, where a number of ancient copies of the Scriptures already lie.—*The North China Herald*.

PEACE AT HOME.

It is just as possible to keep a calm house as a clean house; a cheerful house, an orderly house, as a furnished house, if the heads set themselves to do so. Where is the difficulty of consulting each other's weaknesses as well as each other's wants; each other's tempers, as well as each other's characters? Oh! it is by leaving the peace at home to chance, instead of pursuing it by system, that so many houses are unhappy. It deserves notice, also, that almost any one can be courteous and patient in a neighbour's house. If any thing go wrong, or be out of time, or be disagreeable there, it is made the best of, not the worst; even efforts are made to excuse it, and to show it is not felt; or, if felt, it is attributed to accident, not to design; and this is not only easy, but natural, in the house of a friend. I will not therefore believe that what is so natural in the house of another, is impossible at home, but maintain without fear, that all the courtesies of social life may be upheld in domestic societies. A husband as willing to be pleased at home, and as anxious to please as in his neighbour's house, and a wife as intent on making things comfortable every day to her family, as on set days to her guests, could not fail to make their own home happy. Let us not evade the point of these remarks by recurring to the maxim about allowances for temper. It is worse than folly to refer to our temper unless we could prove that we ever gained any thing by giving way to it. Fits of ill humour punish us quite as much, if not more, than those they are vented upon; and it actually requires more effort, and inflicts more pain to give them up, than would be requisite to avoid them.—*Philip*.

SYNOD OF THE VAUDOIS IN THE VALLEYS OF PIEDMONT.

In the early summer of this year a Presbyterian church, small in numbers, but older far than that of Knox and Henderson, was holding its triennial Synod. This was the primitive church of the Vaudois or Vallés.

The meetings of the Vaudois Synod used formerly to be held at irregular periods, as circumstances required, or opportunity in the midst of persecutions allowed; but now they are held stately, once every three years. The place of meeting is changed from time to time. Sometimes it has been La Tour, the seat of their college, at the entrance of the valley of Lucerne: sometimes St. Germain; and this year it was the church of Pomaret, at the mouth of the valley of St. Martin.

It was a notable meeting in the history of the Vaudois church; for it was the first after their emancipation,—the first after their admission by the constitution of 1848 to equal privileges with their fellow-subjects in the kingdom of Sardinia. Their former history had been almost one continued persecution. No effort had been spared, no means left untried to crush them, and, if possible, blot out their name and memorial altogether from the earth. Even of late years, they were harassed at the instigation of the emissaries of Rome. But now they could speak and act freely. A new era had commenced in the history of their church, and with new privileges had come new responsibilities.

The church of Pomaret occupies one of the loveliest situations that can be imagined. It is a plain, substantial building, with a portico, and within is not unlike many of our old-fashioned country churches, but without a gallery. Over the porch at the entrance, and also on the wall above the pulpit, are the ancient insignia of the Vaudois; namely, a candle burning, encircled by the motto, *Lux lucet in tenebris*. And under it the words, *Convallium antiquis; sima insignia*. The side-seats were appropriated to the members; and those fronting the pulpit were occupied by a goodly congregation, the women sitting apart by themselves on the one side, and the men on the other, as is the practice in many of the churches on the Continent. On our entrance (says the correspondent of the "English Presbyterian Messenger,") we found the division appropriated to the females crowded, while that of the men was also respectably filled. The snow-white caps of the women, with here and there a bonnet, and the blue coats of the men, with the printed cotton or occasionally black silk handkerchief round the neck, and other particulars, resembled so much a Highland congregation, that we could have fancied ourselves once more among the Grampians of Scotland, in place of the Alps of Italy. One feature, however, was entirely novel. A band of the National Guard was stationed in front of the church, and stood sentinel at the doors, while a Lilliputian drummer, in full uniform, and evidently proud of his office, was making his tambour resound as an excellent substitute for a bell. In future days the sword shall become a ploughshare, and the spear a pruning-hook; and here the drum and the drummer were transformed into the church-bell and the bellman, gathering the soldiers of the Cross in the name of their Captain and Head.

The Synod was summoned for nine o'clock on Monday morning, the 26th of May. The passages selected for that day were Matt. vii. and Rom. xii. The commandments were then read; after which, the Moderator, M. Revel, proceeded with the Confession and the rest of the service, which in its order resembled closely that of Presbyterian churches. The opening verses of Psalm cxi. were sung at the beginning and the last verse at the close of the service, the congregation joining most heartily in this part of the worship. The Vaudois Church uses a liturgy, so that the prayers were read,—the people standing during prayer, and sitting during the singing, according to the general practice on the Continent. M. Revel chose for his text, "Can ye not discern the signs of the times?" The whole handling of the subject was singularly appropriate to the present state of religion, especially in Italy. It was thrilling to hear such a sermon preached under such circumstances. The preacher pointed to the events of which Italy had been the theatre during the past three years; their own peaceful and happy state, contrasted with the persecutions to which others were exposed, and, increasing in earnestness and warmth, he closed by an eloquent peroration upon the victories which the word of God was destined to achieve, despite the opposition of man and devil.

The order of business was very much the same as in similar assemblies in this country. After the religious services were concluded, the Moderator announced that the Government had intimated to them that hereafter no Royal Commissioner would be sent to their Synod, and that all that would be required was notice of the

meeting, and a copy of their minutes. The church was thus left free to take up and discuss what questions it pleased. The first matter, of course, was the making up the roll, during which, and until the choice of a President, the oldest acting minister, M. Peyrot, of La Tour, according to usage, occupied the chair. There were sixteen pastors, one from each of the fifteen parishes, and the chaplain of the protestant legations at Turin; three *emeriti* pastors (only two of whom were present;) seven professors of the college; two or even three elders deputed from each parish, but with only one vote; and two elders of "the Table," or Acting Commission, as it may be called. There were thus about sixty members of Synod, but having only forty-three votes.

Professor Malan, who holds the chair of Greek and Italian languages in the college of La Tour, was elected president or moderator;—a significant proof that the church was not ashamed of its first missionary, whose preaching had been so significantly blessed in Florence, and who had been honoured with banishment from Tuscany, so late as March last. A short address was given by the Moderator; and then the report of "the Table" was read, which was a history of the state of the church since the last Synod, classified under the four heads of *Edification*, *Beneficence*, *Instruction*, and *Extension and Evangelization*.

The first head, *Edification*, related to the general work of building up the church in the different parishes by means of a gospel ministry, and stated that three ministers had been consecrated. The second head, *Beneficence*, detailed the administration of the funds for the poor, amounting to 6,069 francs, about £240 sterling, in three years, which had been divided amongst eighty-three families, at the rate of about £3 to each; and also the state of the two hospitals, which showed a proportion of only one per cent. of patients to the population. The third division, *Instruction*, reported on the state of the schools and colleges, from which it appeared that twenty-three per cent. of the population were in attendance at the primary schools. This section entered at some length into the necessity of revising the constitution of the College, and regulating its discipline, &c. The fourth division, *Extension and Evangelization*, stated that Turin had been constituted a new parish, and land bought for a church there at an expense of 85,000 francs (£3,400;) and shortly narrated the history of the mission to Florence, in the sending of Messrs. Malan and Geymonat thither last summer; the open door which they had found, and the extraordinary testimony which the Lord had given to the word of His grace, until their labours, suddenly arrested by the gendarmes of Santa Maria Novella, were closed by the banishment of the one and the imprisonment of the other. The members of the assembly were deeply solemnized. They were themselves enjoying a degree of peace and privilege that they had never known before; they had once more become a Missionary Church in fields rendered sacred by so many persecutions; their Missionaries had met with similar treatment; they seemed to have got back again to the history of former days. No wonder then, that, as the Secretary concluded the reading of the report of "the Table," the whole assembly stood up, and the moderator, in words few but deeply affecting, offered up prayer and thanks for the great things the Lord had done for them during the past three years.

Turin was formally admitted, and the deputies (who had been chosen in anticipation) were welcomed as members of the Synod. This was another solemn and heart-stirring moment. The Moderator was called upon to offer up thanks for the wondrous favour which the Lord was showing them. Many of the audience were in tears. Old men, remembering the days when they were harassed in their own valleys, and kept in constant fear by their enemies, could scarcely believe that now they had secured the right and liberty of worship, without any to make them afraid, in the capital itself, where their sons and their daughters might go up to the house of God, and would have a Pastor to watch over their souls. The next day Pignerol presented its petition, numerously signed, desiring to be admitted, which was unanimously agreed to. This will be a most important station for the Vaudois Church. It is the principal town at the entrance to the Valleys.

There was a fair attendance of the peasants themselves during the proceedings; and, but for the extremely unfavourable weather, it would have been much greater. It is not difficult to discover amongst them the English portion of the audience. To the left of the Moderator, seated on the front, is General Beckwith, whose portrait you will find in all the principal houses in the Valleys, inscribed with the title, "The Benefactor of the Vaudois;" and never was title more justly earned." Beside him is the Rector of Norham, Dr. Gilly, who first introduced the Vaudois to the notice of the English public by his interesting volumes, and has continued unceasingly to promote their welfare. He and the veteran General are now seeing

the fruit of their steady, persevering labours during a quarter of a century, and are reaping a large reward in the gratitude of a simple-minded and warm-hearted people. Seated opposite the moderator's chair is the minister of the Presbyterian church at Leghorn, Dr. Stewart, another attached friend of the Vaudois, to whose exertions they are indebted for the fine library of the college of La Tour. Beside him is Capt. Pakenham, who is an exile from Tuscany for the word of God, and for the testimony of Jesus Christ; and Mr. Hanna, the Presbyterian minister at Florence, who conducts worship in English in the same chapel which used to be crowded with Florentines listening to M. M. Malan in their own tongue. Several other strangers, from England and America, are seated beside them. The group to their right must not be overlooked. There is no mistaking who those three men are who are standing up, leaning forward, determined that not a word shall escape them. They are the priests of Pomaret and Perouse, and have been present during all the services and all the discussions. It is a new thing to them to hear a Presbyterian sermon, and listen to the freedom of debate of a Presbyterian synod. One of them, we are told, had expressed his astonishment at what he had seen and heard, and complacently eulogized the sermon by saying, "I could scarcely have preached better myself."

The impression made by what we saw and heard at the synod, of the state and prospects of the church of the Valleys, was highly favourable. Not only has the church a sound confession, and the truth preached from her pulpits; but a vigorous, spiritual, and faithful ministry is to be found in many of the parishes. An efficient system of education for all classes—we question if, as a whole, it is surpassed in any Protestant church—is raising up an intelligent and virtuous population. May the Spirit be poured out upon it, so that the joy of the Lord may be their strength!

But there is another aspect in which the position of the church of the Valleys at the present time possesses a surpassing interest. It is that of her external work, to which "the Table" assigned in their report a distinctive and prominent place, under the head of "Extension and Evangelization." Every one who knows the history of the Vaudois Church, knows how she has been distinguished as a Missionary Church in her past history. At the present moment she seems pressed in spirit by the call that is coming to her from her fellow-countrymen. The Lord seems to be addressing to her these words: "Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and **HAST KEPT MY WORD, AND HAST NOT DENIED MY NAME.**" We believe that she has been preserved for a great work amongst the Italian brethren; and a remarkable training, for it has been going on of late years. The Italians have strong prejudices against foreigners, and especially against Protestants. They have been taught to look upon Protestants as the impersonation of every thing that is deceitful and odious. No wonder, then, that they receive them and any thing that emanates from them, with suspicion and distrust. All the missionaries that England could supply would not regenerate Italy. It is the word of God, read, studied, and prayed over—which many, we know, are now doing in secret,—that will break her chains, and deliver her from the prison house of Popery; and, conjoined with this mighty instrument, the instructions of simple, earnest, but well-taught, men of their own country,—men who know the pure Gospel according to the Scriptures, without bearing the name of Protestants,—who have never, as a church, come out of Rome, because they have never been in her. Such are the Vaudois. May the Lord give grace to evangelical Christendom to help them in their high mission!—*Ep. Rec.*

MARRIAGE GOOD FOR HEALTH.—Dr. Casper, of Berlin, has calculated that the mortality among bachelors from the age of 20 to 45 years, is 27 per cent., while among married men of the same age it is only 18 per cent. For 41 bachelors who attain the age of 40 years, there are 78 married men who attain the same age. The advantage in favour of married life is still more striking in persons of advanced age. At 60 years of age, there remain but 22 bachelors for 48 married men. At 70 years, 11 bachelors for 27 married—and at 80 years, 3 bachelors against 9 married men.

FRANCE AND THE SABBATH.—The Minister of Public Works has addressed a circular to the Prefects, renewing his instructions of the 20th March, 1849, that workmen and labourers employed in his department shall not work on Sundays and holidays; and directing that a clause to that effect be inserted in all contracts for public works.

PAUL AS PASSENGER.

[The vigour and practical pointedness of this paper will, we hope, induce our readers to excuse its quaintness. It is taken from the *Puritan Recorder*—a transatlantic contemporary to whom we have been often indebted.—EDINBURGH CHRIS. TREAS.]

Some people go to sea because they love to go. Paul went because he had to go. "They delivered Paul and certain other prisoners unto one named Julius." And fairly at sea, it is worth while to see what sort of a voyage he had, and especially what sort of a passenger he was. Some people who are of very fair character on shore and at home, become as rude and reckless as the winds at sea. "No conscience off soundings," is their motto. Let us, therefore, look after Paul.

The sea is a fierce and rough old fellow, and when out of temper, knocks people about without mercy, saint, savage, sage, all alike. And the ship even that carried so good a man as Paul could not escape a specimen of the sorrow that is on the sea.

Paul, the passenger, who could give such good advice about the way of being saved, was a man of common sense, too, about other matters, and could drop a word of wisdom even about sea affairs. He cautioned the seamen about leaving Crete, a port they took in their way; but they slighted his counsel, and well they got paid for it. It cost them untold hardship and trouble, and the ship, as a part of the price, left her timbers for kindling wood for the people of Malta. Ministers are sometimes said to be fools out of their own profession. But here certainly was an exception. Their advice is sometimes worth a trifle in worldly matters. Paul could "bear a hand" in a storm. He did not shrink away into the cabin as if he were a delicate gentleman who must not be roughly smitten of the winds, nor spattered with salt water, nor soil dainty hands with hard labour. He took hold "with a will" just where he was wanted, and did his duty like a man. See the record: "And the third day, we cast out with *our own hands* the tackling of the ship." Paul at a rope! To be sure; and there was not a more appropriate place for him in the universe at that precise juncture. He was as really serving his Master when pitching the ship's lading overboard, as when he was dashing a Pharisee's false hope to pieces, or making a Felix tremble with the thunder of his eloquence.

And Paul, the passenger, could not only help to lighten the labouring ship, but he could lighten labouring hearts by his own animated soul and voice. In that doleful tempest which had wearied them many days, and all hope was taken away that they should be saved, and long abstinence had weakened their bodies, and the deepest gloom was settling down upon their minds,—in the midst of all this Paul lifts up his cheering voice. Loud and clear the pleasant notes rang through the ship: "And now I exhort you all to be of *good cheer!*"

Some men, and good men too, sink with the despondency which fills other men's minds, and they all go down together in the slough of despair, and splash about together there. But it is no easy thing to get such a man as Paul down there. There were plenty of people there during this tempest without him. He could not afford to give them his company. And he had a basis for his cheering words. For a mission from above had given him assurance that, though they were to suffer shipwreck, yet not a life should be lost. And it did his loving soul good to be able to give such a word of comfort to his shipmates.

And Paul the passenger was at hand, too, to expose and prevent the miserably selfish scheme of the sailors to get privily into the boat and save themselves, and leave the rest to perish. He fearlessly resisted the effort, announcing, "Except these abide in the ship, ye cannot be saved." And men who had once scorned his voice, now saw Paul was a man of sense if he was a prisoner and a preacher. His course sharpened the knives of the soldiers, and, cutting the line that held the boat, she floated away, nobody the better for her.

Neither was our passenger the man to fail of giving wholesome counsel touching the natural wants of his shipmates. They were weakened by long abstinence from food. Paul cared as really for the body as for the soul. Some disciples, in an ill-judged zeal for the latter, sometimes overlook the former. And we have heard of certain who could seemingly pray with great fervency for their neighbour's salvation, who would scowl like a chilly day in November on them, if they should seek a temporal favour at their hands. But our passenger's religion had breathed another atmosphere. He sympathized in the bodily wants of those about him. "Wherefore I pray you take some meat, for this is for your

health." And he kindly and skilfully sharpened their appetite by those sweet and animating words: "For there shall not a hair fall from your heads."

And Paul's religion was not like Sunday clothes, packed away, and forthcoming only at intervals. It was bubbling up all the while like a perennial spring. He would honour God before the whole ship's company. "He took bread and gave thanks to God in the presence of them all." Some omit grace at meals if strangers are present. That is not Paul-like. He would confess the Father of mercies whenever opportunity offered.

Some passengers so demean themselves during a voyage, that, when it ends, they are very low in the captain's opinion. But Paul's deportment made a very deep and happy impression upon the centurion who had him in charge. And Paul owed his own life to the excellence of his deportment: for when the soldiers advised to kill the prisoners, lest they should escape, the centurion, "willing to save Paul, kept them from their purpose." It stood to his account that he had behaved well at sea. And it was a great mercy to the other prisoners that Paul, their associate, was so well behaved; for it was on *his account* that their lives were spared. If one Jonah endangered a ship's company, one Paul caused safety to another.

What a mercy were all passengers on ship-board as well-behaved as Paul! What different scenes would transpire in the cabin; and what a happy influence might go out from thence to the fore-castle. He was a Christian gentleman in his entire deportment. There was not an officer, sailor, or soldier on board that ship through the long voyage and through all those trying scenes, that saw him, at any time, off his balance. Contrary winds did not chafe and fret him. Ungodly shipmates did not ridicule him or frighten him out of his religion—imminent danger did not disturb the peaceful serenity of his mind. He was cheerful with a happy conscience, and a capital specimen he was of what a Christian may be at sea. Navigators had better carry all the Pauls to sea they can find to accompany them. Such passengers are rare.

Paul's passage money came out of the treasury of paganism. Satan made such a stir about him, that he was driven from his field of labour. But it cost him nothing to get conveyed three or four hundred leagues; and no comfort could it have been to Satan that the passenger Paul went free of cost; had a good congregation to preach to all the way, and entered a new and more important field than ever, even Imperial Rome. It is not often that heathenism transports, at its own cost, such a passenger as Paul.

God's BOOK FOR MAN'S INTELLECT.—The imagination of man will find its aliment. If high things and pure things are not within its reach, it will condescend to things of low estate. If it is not restrained, it will run riot; if it is not elevated by what is holy, it will be corrupted and debauched by what is base.

Here, as in every thing else that is rational and right, God's transcendent Word comes in with its ministrations to man's necessities. It feeds the imagination with the loftiest sublimities,—with the purest and noblest conceptions of the beautiful. Let him who would expand, and elevate, and invigorate his imagination to the highest degree, go not to the creations of human fancy, to the drama of Greece, to the oratory of Rome, or to the romances of German genius. Let him turn away from the *Iliad* and the *Æneid*, from *King Lear* and *Othello*. Let him nurture his soul where John Milton fed before he gave existence to the immortal poem of *Paradise*. Let him contemplate those scenes which inspired a Bunyan to his matchless allegory, and taught Jeremy Taylor his hearse-like melodies. Let him listen to the lyre of David, and the rapt sublimities of Isaiah. Let him give ear to the mystic utterances of Habakkuk, and gaze on the gorgeous panoramas of the Apocalypse. Let him open his soul to that "oldest choral melody, the book of Job, so like the summer midnight with its seas and stars."

Here is enough to stimulate the most torpid soul, enough to task the most aspiring intellect, enough to gratify the most fastidious taste, enough to satisfy the cravings of all created mind, whether human or angelic. Go to the Bible! ye who yearn for the beautiful and ennobling, unmingled with the degrading and the poisonous. Spend your nightly studies on the Word of God, man of taste, and lover of the lovely! Nowhere else will your intellectual hungerings be so fully satisfied. "While the King sitteth at his table, his spikenard sendeth forth the smell thereof. His plants are an orchard of pomegranates with pleasant fruits; a fountain of gardens, a well of living waters, and streams out of Lebanon."

STEALING PREACHING.—If this is not a crime "to be punished by earthly judges," those who are guilty of it ought well to consider how they can answer for it before "the Judge of all." But who steals preaching? Not the poor members of a congregation, who have nothing to pay. "To the poor the gospel is preached, without money and without price." There is, there certainly ought to be, no houses of worship but those that are open to the poor, as well as rich. No church, of any denomination, could by vote, or any equivalent action, shut them out, and not be held up to public reproach. I know that they are virtually shut out from some aristocratic city congregations, and I may, perhaps, have a few words to say about it at another time.

Stealing preaching may seem a harsh epithet when applied to any body. It is not one of my own coining, and I am very sorry there should ever have been any foundation, in this Christian land, for such a charge. In common parlance, those are chargeable with stealing preaching, who ordinarily attend public worship with the denomination to which they profess to belong, and though quite able to contribute their just proportion for the support of the Gospel, refuse to pay anything. Some such there are, I am sorry to say, and they are of two classes. A few, in some denominations, take the ground, that the gospel ought to be preached without pecuniary charge to any body. With them, preachers who receive salaries, are "hirelings," "dumb dogs that cannot bark" without being paid for it. This class, I believe, is smaller than it was thirty years ago, and is still on the decrease. The other class admit that ministers have a just claim to a comfortable support, but refuse to contribute any thing on various accounts.

One man withdraws his support, because, in settling the minister, he was not consulted as he thinks he ought to have been, or because he preferred somebody else. Another, because the pastor to whom he was once attached, has somehow offended him. Another, because the new church was set a few rods from where the old one stood. Another, because the minister of his choice has been dismissed without any good reason. Get who they will, he is determined never to pay any thing more, although if he withdraws himself, his family continue to attend as before. Another, because somebody in the congregation, as he alleges, cheated, or injured him in some way—and so on.

They do not certificate to another sect. They continue to attend public worship as if nothing had happened, or if not, as I said just now, their families do, but they pay nothing, or next to nothing, for the support of the minister. This, many of their neighbours, who are obliged to bear all the burden, will insist on it, is *stealing preaching*, and I hardly know how to rebuke them.

Now, I confess it seems to me that, whether the epithet is too harsh or not, it is dishonest, (or if any body likes the term better,) it is sponging money out of the society, to receive the benefit and refuse to pay any thing for it. If a man changes his religious opinions, and in a regular way joins another sect, there is nothing to be said. "To his own master he standeth or falleth." But I cannot, for the life of me, see how it is honest, as between man and man, for one who is able to do his share, and "still continues to sit under the droppings of the sanctuary," to pay nothing.

This is the more grievous and reprehensible, when members of the church set such an example, as they sometimes do, to the great scandal of religion, as well as to their own spiritual detriment. I cannot see how they can expect to enjoy communion with God and "grow in grace," while they refuse to do any thing for the support of that gospel, in which all their hopes of heaven centre. What if they have some reason to complain of the congregation, or of the church? It must be a very great injury to justify them in withholding their money for the support of the preacher, while they continue to sit under his ministrations.

Some churches have an article in their covenant, by which they mutually engage to contribute according to ability for the support of the public worship, so that if any one refuses, he breaks his covenant and falls under church censure. I can see no valid objection to inserting such an article in every church covenant, and whether inserted or not, it is clear to me that, in the nature of the case, refusing to help and support the gospel should be regarded and treated as a disciplinable offence.—*N. Y. Evangelist.*

COST OF RUM IN NEW YORK.—There are 6,000 liquor establishments in the city of New York, or one for every 85 individuals. The amount received from these for the sale of licenses, is \$44,980. If, as estimated, two thirds of the police, criminal and almshouse expenses are caused by intemperance, it costs the city in taxes \$750,000.

Kossuth on Jesuitism.—The recent London speech of Kossuth is spoken of by the New York Evening Post as one of the most powerful orations ever made by the celebrated Magyar—substantiating, beyond all question, his character as a statesman and orator. We have room simply for one extract on the Jesuits:

"Even Jesuitism, which in latter times has again begun to raise its head, is employed in support of Russia. We are in the neighbourhood of a great country, which unfortunately does not enjoy the fruits of sorrowful times and great sufferings. The Jesuit party in France threaten that country with the Cossacks. Even here, in this glorious country, a question connected with this not long ago was agitated, as well in public opinion as in parliament. I know what is convenient to myself, and due to you. I will not enter into that question. I will only state one curious coincidence,—I am a Protestant. I am a Protestant not only by birth, but by connexion. I am an humble member of a nation, the majority of which is composed of Catholics; and it is not the least glory of my nation, that in all times we have fought and bled for religious liberty—Catholics as devotedly as Protestants. The rights and freedom of the Protestants were always strongly opposed by the house of Hapsburg.

"That house has always in history been closely allied with the spirit of Jesuitism, but the freedom of Protestantism had been established by treaties gained by the swords of victorious Hungary. Scarcely had Russia restored the house of Hapsburg by putting its foot on the neck of Hungary, when the first act of that house was to spill noble blood by the hands of the hangman, and its second was to destroy the rights of the Protestant religion. The kings of Hungary in former times were always anxious not to allow any meddling of the court of Rome in temporal affairs of the Catholic Church; and a glorious king, Mathias Corvinus, a Hungarian by birth, once used these words to the Pope, "Your Holiness must remember that we bear two crosses on our ensign, and we will make our crosses pikes before we will allow you to mix yourself up with the affairs of our church."

OPIMUM AND CHINA.—The Rev. Mr. Cummings, in the Missionary Herald for November, 1851, page 385, under date June 30, 1851, Fugh-chau, says of this evil: "It undermines health, ruins character, and destroys life. Its victims become useless members of society, and a burden to their friends. They lose all regard for their own comfort, or that of their families. They even sell the clothes of their children and their wives, and finally they part with their own to obtain the means for gratifying their appetite. And when all other sources fail, children and wives must themselves be sacrificed. These are mercilessly sold, that, with the price of human flesh, their husbands and fathers may be able to obtain opium. Such is the effect of the drug upon the family! Its influence upon character is equally disastrous. It begets in its victims a perfect recklessness in respect to moral principle; and there is no species of dishonesty to which they will not resort."

Rev. Mr. Talmage, another missionary, in a letter dated Amoy, Oct. 1, 1850, speaks of the opium trade as "the great curse of the country; destroying property, health, and morals, and consigning the soul to eternal death; and what is peculiarly painful is the fact, that this nefarious trade is carried on by men from Christian lands; so that the leading idea which the Chinese have of the Christian religion, is that it permits its votaries to violate all law, and promote habits which even the heathen class with the lowest vices."—*Ep. Rec.*

RELIGIOUS LIBERTY IN FRANCE.—From the Archives du Christianisme, we learn a new illustration of the Popish intolerance that characterizes the present French Government. The Minister of the Interior has forbidden the Committee of the French and Foreign Bible Society to distribute any Protestant translation of the Bible. The version of Sacy, a Jansenist of the seventeenth century, a version generally correct, but still Popish, and not fit to be circulated or used by Protestants, is the only one which the Bible Society is allowed by the civil authorities to sell.

PAPAL AUTHORITY DENOUNCED IN ITALY.—We learn by late Turin journals that the recent Papal Bull against Professor Nuyts and his lectures in the University of that capital, has been treated with the utmost contempt on all sides—by the government and the people. The ministry resolved to treat it "as a nullity," and the professors and officers of the University continue to manage their own affairs in their own way without modification.

AMERICAN AMBASSADOR IN IRELAND.—The American Ambassador has lately been making a tour in the west of Ireland, whither he had been drawn partly by pleasure, partly by the national interest he has in opening an Irish port for the United States of America. He has been greatly fêted both in Limerick and Galway; and in his replies he has been giving the people some sound advice, urging them to rely upon themselves for their prosperity and success in life. A curious incident is recorded in connexion with his speech, which shows how far the freedom of the press is tolerated in the far west. Among other sources of prosperity, Mr. Lawrence urged upon the Irish the propriety of attending to the question of education, and emphatically added, that if the people were universally educated, and the Bible put into their hands, there would be no fear of the result. This speech was duly noted down by the reporter of the *Galway Vindicator*, and a proof of it was furnished to Mr. Lawrence, who found that this sentence had its due prominence among the other topics of the speech. He left Galway, however, before the newspaper was published; and the editor, so soon as his back was turned, struck out all about education and the Bible. The Ambassador, however, had the curiosity to look at the paper after he got to Dublin, and missing that point in his speech which he had been mainly anxious about, immediately complained, and so the whole affair got wind, and the sentiment has obtained greater publicity than it would otherwise have had. The work of education goes on in Ireland in spite of all the efforts of the leaders of the Popish Church to prevent it. Colleges and schools are both flourishing in the attendance of their pupils; and there is every probability that they will survive the ecclesiastical storm that is now directed against them. The opposition of the priests is, however, in some measure kept in countenance by the efforts at present making among the English Dissenters, who have lately at Manchester raised the sum of £3000 among a very few of the wealthy members of their body, in behalf of a system of education which, in despite of all their protestations, must be regarded as essentially sectarian, the schools being not only refused to be placed under the care of the State, but rigidly confined to the patronage of one sect,—the Congregationalists.—*London Cor. of the Edinburgh Witness.*

MR. BOX BROWN AND THE HUNGARIANS.—A late English paper recalls the imaginary contrast of "Kossuth and Cotton," which was lately presented in our columns. At Rochdale, Mr. Henry Box Brown, the fugitive from slavery who committed treason by riding from Richmond to Philadelphia, shut up in a box, held an exhibition of his panorama of American slavery, painted on upwards of 50,000 feet of canvass, "for the benefit of those Polish and Hungarian Refugees now residing in Rochdale, who served Kossuth and his Generals in the late Hungarian struggle." Mr. Brown explained the several scenes presented on the canvass, and made appropriate allusions to the case of the Hungarians. At the close of the exhibition, a vote of thanks was adopted by the audience "to Mr. Brown and his party, for the manner in which they conducted themselves in Rochdale during their three weeks' stay." But the thought of a fugitive from American slavery, who cannot stay in this country, making such an exhibition for the purpose of aiding the fugitives from Austrian tyranny, whom the people of this country are doing so much to honour, is an impressive commentary on the strange mixtures that exist in human affairs.—*Independent.*

TEMPERANCE IN NEW YORK.—The editor of the *Christian Advocate and Journal* has a leading editorial on Temperance, written in good temper, and which we hope may do great good. One of the paragraphs reads thus: "When a panic is raised in our city in consequence of a report that the dogs are becoming affected with hydrophobia, an ordinance is passed, authorizing the demolition of all the canine race found at large. Nobody inquires who owns the unlucky dog found running in the streets, or how much he was worth to his owner,—he is instantly knocked on the head, flung into a cart, and dumped off the wharf. A mad bullock in the streets is shot, and the owner asks no questions, but sustains the loss in silence, for fear that, in addition to the loss of the animal, he may be mulcted in damages. Our Common Council claim the right to keep the slaughter-houses from the dense and business portions of the city; and in the time of cholera to order away the swine, and so to regulate the markets as to prevent the introduction of articles of food which might superinduce the disease. All this is meddling with private rights, and seriously affecting many branches of profitable business; but is based upon the great social principle, that no individual has a right to pursue a business for his individual benefit that is injurious to the body politic."

TEMPERANCE IN MAINE.—The State of Maine has interdicted and outlawed the traffic in Alcoholic Beverages, and made it the duty of certain officers to search out and break up every tippling den that may be maintained or established. At a recent meeting in Bangor the good effects of the law were set forth in a report from which we make the following extracts:—

The law does actually and perfectly accomplish two things: 1st. It puts the temptation to drink out of men's way; so that if one will have liquor, he must take some trouble to find it, instead of having it urged and thrust upon him. 2d. By making all liquor debts null and void, it saves the family of the drunkard from the necessity of penury and ruin. The remnants of the family property, of the wife's or widow's wages, or the children's scanty earnings, cannot be seized, as they could once, to feed the source of their misery. These two things the law does at once and perfectly accomplish.

It provides that intoxicating liquors cannot be lawfully sold, except by certain salaried agents, "for medical and mechanical purposes only." It makes the violator of it liable to search, fine and imprisonment. Without mincing the matter, it aims to break up the ruinous traffic, that breeds the poverty and vice that prey upon the State. It seizes and destroys the article unlawfully held. It compels the authorities, on suitable representation, to search shops or buildings for this purpose. It makes null and void all debts or contracts entered into for the unlawful purchase of intoxicating liquors. And this it does, with the view, first, of *defending the public peace and morals*; and secondly, of *diminishing the burdens of the State*.

How far have these two objects been effected in this city during the first quarter—the first of its operations here?

In answer to the first, we have the general testimony of our citizens, as to the greater quiet and better order of our streets, especially at night. We have the particular statement of a watchman, who has been constantly on duty for eight years, and who says that at no time, for all that period, have the streets been so safe and quiet. We have the notorious fact, that our watch house and jail have been nearly tenantless, and that the Fourth of July passed without a single commitment by the police. We have the favourable testimony of the city authorities, to the same general effect; and the assurance of the Clerk of the County Court, that "unquestionably" the expense of criminal prosecutions will be materially diminished by the working of this law. We have the report of the City Marshal, who presents a list of 29 places of sale closed—twelve of the dealers having left the city, and three having been committed to jail. And, finally, we have all this, in contrast to the disgraceful violence that took place in our streets last winter—violence resulting twice in murder.

As concerns the public burden of Pauperism, we have the most ample and satisfactory statements. An Overseer of the Poor says: "The applications for aid for the last three months have not been half so numerous as in the three preceding months. This I attribute to the enforcement of the Liquor Law. It is, in my opinion, gradually but surely diminishing our pauper expenses; and I hope the day has already dawned upon us when this fruitful source of pauperism, misery and crime will be entirely banished from our midst."

THE CONTRAST.—I saw a vast multitude of the sick and dying, all fast hastening to death, and I heard a voice saying to each and all, "There is life for the asking," and there was but one or two of all that company raised their voices to beg the boon.

I saw a band of weary travellers, in a sandy desert, parched with thirst, and faint beneath the rays of a burning sun; and I heard a voice saying to them, "There is water for the seeking. Ho! every one that thirsteth, come ye to the waters!" and directly in sight appeared a cool and sparkling fountain, gushing from a rock which threw its deep shadow across the "weary land;" and but few there were who made the effort to reach the grateful shade of the rock, or to slake their thirst in its waters.

"There is gold for the digging," proclaims another voice; thousands of eager questioners cry, "Where? where?" "Far, far away over the waters, across the dangerous passes of the mountains: danger and disease must be met, privation and hunger must be braved—but what of all that? there is gold for the digging, at the end." And how they throng, and press, and crowd, to reach that far-off land!

"What shall it profit a man if he gain the whole world, and lose his own soul; or what," when it is lost, "shall he give in exchange for his soul?"

PROBABLE DESTRUCTION OF MODERN ROME.—Many authors have asserted, as their interpretation of some parts of the Apocalypse, that Rome will be destroyed by fire from heaven, or swallowed up by earthquakes, or overwhelmed with destruction by volcanoes, as the visible punishment of the Almighty for its Popery and its crimes. I am unwilling, having had so many books on the interpretation of prophecy, to deduce any argument of this kind from the prophecies which are unfulfilled; but I behold every where—in Rome, near Rome, and through the whole region from Rome to Naples—the most astounding proofs, not merely of the possibility, but the probability, that the whole region of central Italy will one day be destroyed by such a catastrophe. The soil of Rome is *tufa*, with a volcanic subterranean action going on. At Naples, the boiling sulphur is to be seen bubbling near the surface of the earth.—When I drew a stick along the ground, the sulphurous smoke followed the indentation; and it would never surprise me to hear of the utter destruction of the southern peninsula of Italy. The entire country and district is volcanic. It is saturated with beds of sulphur and the substrata of destruction. It seems as certainly prepared for the flames, as the wood and coal on the hearth are prepared for the taper which shall kindle the fire to consume. I again read the remarks of Dr. Cumming. Rome, he believes, is to be overthrown by judgment, not to be converted by the agency of the gospel, nor to be exhausted by political assaults. It is literally to be consumed by fire. Whether he is right in regarding such an event as the fulfilment of the prophecies and the demonstration of the anger of the Creator against the incorrigible assumption of an erring and infatuated Church, I know not; but the Divine hand alone seems to me to hold the element of fire in check by a miracle as great as that which protected the cities of the plain, till the righteous Lot had made his escape to the mountains.—*Townsend's Tour in Italy in 1850.*

ESCAPE OF AN ITALIAN BIBLE-READER TO LIVERPOOL.—By the screw-steamer Arno, which arrived at this port from Italy, last week, we had transported to our shores an interesting refugee, in the shape of a mere boy, sixteen years of age; whose name, for obvious reasons, we are not permitted to mention, who literally had to "run his country to save his neck." Half an hour before the Arno left Leghorn, he was brought on board, concealed in a sack, and placed for safety among the provisions in the lazaret. The person in charge of "the parcel" paid its passage-money to England, and thus far was all Captain Harem knew about the matter at the time. On getting clear of the port, however, it turned out that "the sack," like many of those occasionally dropped in the Bosphorus, contained a living freight; and a dark-eyed boy made his appearance to claim the protection of the commander of the vessel. His only credentials were an appeal to the sympathies of human nature in assisting a fellow-creature in distress, and a letter of introduction to Messrs. McClean, McLarty & Co., of this town. It appeared that this young gentleman and a number of other precocious spirits, had formed themselves into a secret society, or club, for the printing and circulation of religious and political works, among which the distribution of the Bible, and pamphlets on the "freedom of Italy," formed a prominent part. The authorities having got wind of their proceedings, several of the members were arrested and summarily shot; and to escape a similar fate, our hero was embarked on board the Arno. His parents knew nothing of his connexion with the affair, until startled by the appearance of the soldiers to demand the person of their son; and for a couple of days previous to the Arno's arrival at Leghorn, he had been removed from house to house in the suburbs of the city to escape detection.—*Liverpool Standard.*

MAZZINI.—A young Roman artist has been banished from Rome for the crime of being called Giovanni Mazzini! The very name of the late Triumvir—it would seem—is about to be proscribed in the Roman States, as that of Macgregor was in time gone by in the northern part of our own Island. To the question "What's in a name?" the Roman government gives a very significant and practical reply.

CURSING AND SWEARING.—The Dublin Evening Mail says, that an order has been issued to such commanding officers of regiments as are in the habit of cursing and swearing when giving orders on parade, to desist from such vulgar and degrading practices, or to retire from the service.

PROFANE SWEARING.—The American people pride themselves on their superiority in morals over the French. There is one point, however, in which, if the testimony of those who have resided in both countries is to be believed, we greatly exceed them in vice. A young gentleman, a native of Kentucky, but for several years resident in Paris, writes to the Western Christian Advocate as follows:

"Nothing in the French manners strikes a foreigner so favourably as the universal mildness of the people, and the absence of the shocking oaths common in our country. I have never witnessed any thing approaching the blasphemy so frequent among Western boatmen; and, in fact, usual on our great thoroughfares, and in large gatherings for political purposes. There are some objectionable ejaculations and interjections interwoven with the French language, which would give an irreverent tone to conversation if they had not lost, by long use, their original signification. They are used by ladies and priests without any thought of harm.

"The Normans are more quarrelsome than any other portion of the French people, and, consequently swear more. One hears a good many round oaths among the workmen at the docks at Havre. But even the Normans are remarkable for amiability, if compared with either the Germans, or English, or Irish."

It has seemed to us, of late years, that profanity has increased in the West. One cannot walk the streets of any of our Western towns or cities, without having his ears assailed by horrid oaths. It is an evil which calls for some more active efforts to repress it; but what they should be, we are not able to point out.—*Pres. Herald.*

THE MORAL EVILS OF WEALTH.—I am obliged to regard with considerable distrust the influence of wealth upon individuals. I know that it is a mere instrument, which may be converted to good or to bad ends. I know that it is often used for good ends; but I more than doubt whether the chances lead that way. Independence and luxury are not likely to be good for any man. Leisure and luxury are almost always bad for every man. I know that there are noble exceptions. But I have seen so much of the evil effect of wealth upon the mind—making it proud, haughty, and impatient—robbing it of its simplicity, modesty, and humility—bereaving it of its large, and gentle, and considerate humanity; and I have heard such testimonies to the same effect, from those whose professional business it is to settle and adjust the affairs of large estates, that I more and more distrust its boasted advantages; I deny the validity of that boast. In truth, I am sick of the world's admiration of wealth. Almost all the noblest things that have been achieved in the world, have been achieved by poor men—poor scholars and professional men—poor artisans and artists—poor philosophers, and poets, and men of genius. It does appear to me that there is a certain staidness and sobriety, a certain moderation and restraint, a certain pressure of circumstances, that is good for man. His body was not made for luxuries—it sickens, sinks, and dies under them. His mind was not made for indulgence—it grows weak, effeminate, and dwarfish under them. It is good for us to bear the yoke—and it is especially good to bear the yoke in our youth. I am persuaded that many children are injured by too much attention, too much care, by too many servants at home, too many lessons at school, too many indulgences in society—they are not left sufficiently to exert their own powers, to invent their own amusements, to make their own way—they are often insufficient and unhappy—they lack ingenuity and energy—because they are taken out of the school of Providence, and placed in one which our own foolish fondness and pride have built for them. Wealth without a law of entail to help it, has always lacked the energy even to keep its own treasures—they drop from its imbecile hand. What an extraordinary revolution in domestic life is that which, in this respect, is presented to us all over the world! A man, trained in the school of industry and frugality, acquires a large estate, his children possibly keep it, but the third generation almost inevitably goes down the rolling-wheel of fortune, and there learns the energy necessary to rise again. And yet we are, almost all of us, anxious to put our children, or to insure that our grandchildren shall be put, on this road to indulgence, vice, degradation, and ruin! This excessive desire and admiration for wealth is one of the worst traits in our modern civilization. We are, if I may say so, in an unfortunate dilemma in this matter. Our political civilization has opened the way for multitudes to wealth, and created an insatiable desire for it—but our mental civilization has not gone far enough to make a right use of it.—*Orville Dewey.*

ANOTHER YEAR IS GONE!—Gone! And where has it gone? Answer, my soul, and answer thoughtfully, for there is reason in being thoughtful now. The answer has mighty interests in it for thee? Whither has this year gone?

It has gone before thee, O soul, to judgment. In the invisible, within the veil that hides the eternal from the temporal, there is a book of records kept, and a pen that records indelibly the reports of every rolling year. This 1852 has just stepped in, and has been registered in the book of remembrance. What record has been made of thee, my soul? Let us try to read. Three pages seem to be written over; and on one of them I see inscribed, the *sins* of the year; on the next, the *sorrows* of the year; and on the last, the *joys* of the year.

The sins of the year. This is a dark page, and I read it with shame. Its record is divided again into sins of omission, and sins of commission; and the number is so great that I cannot count them. More than a thousand opportunities of doing good have been neglected, as many of getting good, and I have nothing to answer for my sinful neglect. I might have done more for my Master, more for his church and his cause, and his people. I might have sought out the poor, and relieved them, poured oil and wine into the wounds of the wayside dying, and shed some joy in the dwelling-place of the stricken and desolate. My sabbaths have not been improved; and how many sermons and privileges I have wasted, that now stand out in this register as the sins of a year! And these are not the worst of my sins. I have grieved the Saviour by coldness in his service; withheld my hand when it was needed, and have done those things that I ought not to have done, as well as left undone many that I should have done. Unhallowed thoughts, hasty, harsh, and bitter words, and not a few acts, that no charity can overlook, are written down against me, and I can only lay my hand upon my mouth, and say, *I have sinned.*

The sorrows of the year are written there, and through my tears I read them now. There is the fresh grave of one who began the year with as bright a prospect of its close as any one ever had; but long ere midsummer, the clouds were on his breast. And there is the fresher grave of another, and another; and, as we have wept at the loss of each of them, so now the tears flow freely as memory brings them back, with the sad assurance, that we shall see them no more. And there are other friends, whom we have lost, whose graves are not yet dug; who loved us, and have ceased to love us. Every year is marked by the loss of some who *change*, and he is blessed who never has to mourn such loss. The year has seen the wreck of hopes, that were bright as spring when it opened; now blighted and buried, and no tears have been more bitter than those we have shed over their graves. The heart has been wrung with anguish by sorrows that we would not read aloud even from the book of God's remembrance—secret griefs that prey on the soul, and will not be assuaged. And then there are sorrows of other years, that throw their shadows over this, deepening as time wears away. We cannot forget; we would not, for worlds, forget, the loved ones that we lost a long time ago, and the wounds their loss made are bleeding yet, and will bleed till we are by their side. Alas! for the sorrows of 1851; they are many and sad, and we weep again as they come to us in this brief review.

And its joys have not been few. O no! First, and before all, the joys of His smile whose favour is life, has often been ours, and would have been ours at all times, but for the *sins* that rose, cloudlike, and hid his face from us, or clothed it with a frown. There has been joy in the domestic circle; the smile of those dear to us; the evidence daily returning of increasing love; and as the heart has expanded with its growing affections, and the mind has unfolded before the light of knowledge shining on the youthful soul, we have found joys in the retirement of the fireside, such as wealth cannot purchase. We have had joy in striving to do good, in being like Him who went about doing good, in the sweet consciousness of having ministered to a suffering son or daughter of man; in having dried up one tear, soothed one sorrow, and made one night of mourning to be bright with hope of better times to-morrow; this has been joy that the world cannot give; and it is ours, as much of it as we desire. We have had the joys of friendship; the society of kindred minds and hearts, pure and lasting, refining, too, and elevating, reminding us of nobler companionship with angels and our Father, when we have a reunion there.

The sins, the sorrows, and the joys of the year are gone before us, and have been recorded. And say, my soul, what account hast thou to give for the year now spent? Its fifty-two Sabbaths, its three hundred and sixty-five days, as many nights, with all their opportunities of doing good, and getting good, what improvement hast thou made of them all? Let the closing days of the year, at least let the closing hours of this day be devoted to the review.

THE CLOCK OF DESTINY.—"To every thing there is a season, and a time to every purpose under the heaven." As if he had said, Mortality is a huge time-piece wound up by the Almighty Maker; and after he has set it a-going, nothing can stop it till the angel swears that time shall be no longer. But here it ever vibrates and ever advances—ticking one child of Adam into existence, and ticking another out. Now it gives the whirr of warning, and the world may look out for some great event; and presently it fulfils its warning, and rings in a noisy revolution. But there! as its index travels on so resolute and tranquil, what tears and raptures attend its progress! It was only another wag of the sleepless pendulum; but it was fraught with destiny, and a fortune was made—a heart was broken—an empire fell. We cannot read the writing on the mystic cogs as they are coming slowly up; but each of them is coming on God's errand, and carries in graven brass a divine decree. Now, however—now that the moment is past, we know; and in the fulfilment we can read the fiat. This instant was to say to Solomon, "Be born;" this other was to say to Solomon in all his glory, "Die!" That instant was to "plant" Israel in Palestine; that other was to "pluck him up." And thus, inevitable, inexorable, the great clock of human destiny moves on, till a mighty hand shall grasp its heart and hush for ever its pulse of iron.

See how fixed, how fated, is each vicissitude! how independent of human control! There is "a time to be born," and however much a man may dislike the era on which his existence is cast, he cannot help himself: that time is his, and he must make the most of it. Milton need not complain that his lot is fallen on evil days; for these are *his* days and he can have no other. Roger Bacon and Galileo need not grudge their precious being, that they have been prematurely launched into the age of inquirers and knowledge-quenching monks,—for this age was made to make them. And so with the time to die. Voltaire need not offer half his fortune to buy six weeks reprieve; for if the appointed moment has arrived, it cannot pass into eternity without taking the skeptic with it. And even good Hezekiah—his tears and prayers would not have turned the shadow backward, had that moment of threatened death been the moment of God's intention. Yes, there is a time to die; and though we speak of an untimely end, no one ever died a moment sooner than God designed, nor lived a moment longer. And so there is a time to plant. The impulse comes on the man of fortune, and he lays out his spacious lawn, and studs it with massive trees; and he plants his garden, and in the sods imbeds the rarest and richest flowers, or he piles up little mounds of blossomed shrubbery, till the place is dazzled with bright tints and dizzy with perfume. And that impulse fades away, and in the fickleness of sated opulence the whole is rooted up and converted into wilderness again. Or by his own or a successor's fall, the region is doomed to destruction; and when strangling nettles have choked the geraniums and the lilies, and, crowded into atrophy, the lean plantations grow tall and branchless, the axe of an enterprising purchaser clears the dank thickets away, and his ploughshare turns up the weedy parterre. There is a time when to interfere with disease is to destroy; when to touch the patient is to take his life; and there is a time when the simplest medicine will effect a marvellous cure. There is a time when the invader is too happy to dismantle the fortress which so long kept him at bay; but by-and-by, when he needs it as a bulwark to his own frontiers, with might and main he seeks to build it up again. Nor can one fix a date and say, I shall spend that day merrily, or I must spend it mournfully. The day fixed for the wedding may prove the day for the funeral; and the ship which was to bring back the absent brother, may only bring his coffin. On the other hand, the day we had destined for mourning, God may turn to dancing, and may gird it with irresistible gladness.—*Dr. Hamilton.*

UNITARIAN AND UNIVERSALIST.—An Important Question.—Under this head the "Ambassador" has the following:

"Br. I. B. Sharp, of Cuba, N. Y., desires some believer in what is called in latter days 'evangelical doctrines,' to answer the following inquiry: If 'God is Love,' how could he create any being whom he knew would suffer endlessly?"

We will also ask one thing; and when the author of this challenge shall answer this, we also will answer their important question: "If 'God is Love,' how could he create any being whom he knew would suffer at all?"

COMPLAINING CHRISTIANS.—Some Christians, in ordinary times, do little but complain of coldness. But who ever heard of a man's getting warm by complaining that it was cold? What if you should find a man in a cold winter's day sitting on a snow-bank, complaining in doleful strains that it was cold, and every body would freeze to death, unless it should grow warmer? "Why, sir," you would exclaim, "no wonder you are cold, to sit there idle on a snow-bank. If you would not freeze to death, go to a fire and warm yourself, or else go to work and stir your blood." Very well. If you are a Christian, complaining of coldness, go to the fire and warm yourself—the fire that burns on God's altar, in your secret place; and then go to work and keep yourself warm. There is enough to do in the Lord's vineyard. If you sit idle, doing nothing but complaining of yourself and your brethren, your spiritual blood will stagnate, your graces will wither and die, and you will have nothing left but the miserably ossified carcass of a dead profession. But, if you bestir yourself, and enter with your whole heart into the Lord's work, you will not have time to think of being cold.

There is a dreadful tendency, in spiritual as well as natural coldness, to produce torpor and stupidity. When a man is on the point of freezing, he feels his torpor coming over him, and is strongly inclined to sit down and make no more effort. But yielding to this feeling is certain death. His only hope is to keep stirring, to keep up the vital warmth, and prevent the stagnation of his blood. So in the case of one who has taken an over-dose of opiates. It is death for him to keep still. He will fall into a dead sleep, from which he can never be awakened, And, in like manner, coldness in religious affections induces spiritual sloth; spiritual sloth indulged leads to spiritual slumber, and spiritual slumber to spiritual death.

If Christians would "strengthen the things which remain, and are ready to die," they must use what strength they have. Labour increases a man's strength, while indolence enfeebles the body. When a man is recovering from disease, if he would regain his strength, he must use what strength he has. And, if you would increase your spiritual strength, or recover what you have lost, you must use what you have. If you would have your graces strengthened, you must give them exercise. If you would have your love of souls increased, you must use what you have, in prayer and efforts to save them. If you would strengthen your love to the brethren, you must use it in seeking their spiritual welfare, and in holding communion with them concerning the things of the kingdom. If you would increase your love to God, you must exercise it in the contemplation and admiration of his glorious perfections. Would you increase your faith?—use it by trusting in God, laying hold of his promises, and resting on Christ. Would you increase your spirit of prayer?—use it in communing with God and interceding with others. Would you increase your patience?—use it in bearing affliction; or your meekness?—in suffering injury without resentment. Would you increase your spiritual joy?—use it by directing it toward those objects which call it forth. Would you strengthen your hope of eternal life?—exercise it by contemplating those unseen joys which so often filled the apostle with rapture, and gave him a hope "full of immortality."

The Family Fire-Idle.

"DO GET THE BIBLE AND LOOK."—"Mother," said little Henry on a Sabbath morning, "is it right for father to go to the office to-day?" A hard question for that mother to answer. She could not express approbation of the violation of God's law even in her husband, and she could not bear to diminish her child's reverence for his parent. The mother hesitated. The child growing impatient, cried, "*Mother, do get the Bible and look.*"

It was wrong for Henry to be impatient. Perhaps it was wrong for his mother not to answer immediately; and yet I have always remembered the incident with pleasure. It showed that Henry had early learned what is "the only and sufficient rule of faith and practice."

Are you tempted to disobey your parents? Do your companions tell you "there is no harm in it?" Get the Bible and look for the command, "*Honour thy father and thy mother.*"

As you grow older, you will leave the examples and restraints of your father's house. Then you will be tempted to *read an irreligious book, or walk for pleasure on the Sabbath*. Conscience makes you hesitate. "There is no harm in it," repeats the tempter. Get the Bible and look; and from Moses to Malachi you will find judgments denounced against those who break the fourth commandment, and blessings promised to those who *find not their own pleasure* on the Lord's holy day.

A new temptation arises. Your companions urge you to join them in the *dancing-school* and the *ball-room*. Conscience says, "My parents would not approve." But whispers your heart, "My parents are quite too strict in such matters." You get the Bible and look, thinking there to find it coincide with your wishes. You rejoice to see Miriam the prophetess, David the psalmist, dancing; and in triumph you read Solomon's assertion that "there is a time to dance." But look *thoroughly*. Is your dancing an act of worship like that of Miriam and David? Are you sure that the time for you to dance has come? Surely not before you have given your heart to Christ and are prepared for eternity.

On a winter's evening the *theatre* opens its doors attractively to you. You are about to enter, when the question arises, What saith the Bible? "Lead us not into temptation." Strengthened by former regard to God's Word, you now turn away, feeling that it would be mockery to offer that prayer in the morning, and to visit such scenes in the evening hours.

I see you next in the *active business of life*. Circumstances occur in which a little fraud, the practice of a little deception, might make you rich. The fortune for which you are daily striving seems brought within your reach. But you hear the apostle Paul say, "Let no man go beyond and defraud his brother;" and you retain your priceless uprightness.

But it is not merely in the daily business of life that you need the guidance of the Bible. The Holy Spirit enters your heart, and alarmed and distressed, you feel yourself to be a lost sinner. "What shall I do to be saved?" you cry. Memory answers, "*Search the Scriptures*, for in them ye think ye have eternal life, and they are they *which testify of me*." Peace fills your soul as you read of "the Lamb of God who taketh away the sins of the world."

Henceforth, guided by the Bible, may you hope for a happy life, a peaceful death, and a glorious immortality.

How to do good.—Is any little girl who reads this wondering how a child can do good? I can tell you one way, which I learned from the story of one of the sweetest little girls I ever knew. A minister told me that when he was preaching to a new congregation, he was struck by the attention of a lovely child whose eye was fixed upon his lips, except now and then when she looked under her mother's bonnet with a smile, as if something pleased her. The next Sabbath he found her in the same spot, ready to catch every word of his sermon; and he was so delighted with her apparent desire "to hear of heaven and learn the way," that he waited at the close of service to tell her mother how it gratified him to have such an interested listener. From the mother he learned that this little girl had no pleasure equal to that of going to church and treasuring up the sermon *for an old and infirm grandmother*, to whom every Sabbath she carried so much instruction, that the poor woman would say that it was almost as good as going to church herself.

Was not this a very pleasant and a very easy way of "doing good?" Is there any child who cannot do as much good, if she will? Have not each of you some sick friend, some infirm friend, or some old friend deprived of the privilege of going to the house of God, to whom you might carry the sermon that you hear, if you would only take the pains to remember it? Will you not try, on the next Sabbath, and see how much you can remember? If you will hear all the minister says, you will find, as that good little girl did, a great deal to *do the young good*, as well as an old grandmother. You will not be only in the way of doing good, but you will be getting good. You will not only be making others happy, but increasing your own happiness—for the way to be happy is to be good; and then you will be kept from the great sin of wasting in idle thoughts the precious hours you spend in the worship of God. Oh, my dear child, how you would shudder, did you realize your wickedness in thinking so much more of every thing else, when you are in God's house, than you do of him! It is because you are thoughtless, that you lose so many opportunities of growing wiser and better, and of knowing "how to do good." Only think of yourself, and you will soon possess the secret of "doing good."

THE YOUNG AND THE OLD.—Some years since, there died a minister who for more than forty years had preached the gospel with singular success, having added many hundreds of members to his rural church, besides having been very greatly blessed in his numerous occasional labours and revivals in other places. A young candidate for the ministry was surprised at the abundant success of one, who, though a most faithful, feeling, and most devoted pastor, was remarkable neither for learning nor eloquence. He asked his respected senior to what he ascribed his success in the ministry of reconciliation. The good man replied with an humble allusion to the distinguishing grace of a sovereign God as the general reason; but added, that if there was any special ground of accounting for it in an instrumental way, it was in consequence of his thoroughly practising a piece of advice received from Dr. Backus, of Somers, with whom he had studied theology. The advice was, that, in all his ministrations, he should have special regard to *the young under twenty, and the old over sixty*.

Perhaps there never was a more important practical counsel given for pastoral work. The highest success in the ministry may well be expected among these two classes, of which the one has not yet become fully involved in the whirlpool of worldly cares, and the other is just beginning to escape from its giddy maze. We respectfully suggest, that ministers who adopt this advice will find themselves more deeply seated in the affections and confidence of their people; and more richly rewarded as reapers, in gathering their sheaves from these most promising portions of the field.—*Puritan Recorder*.

FRUITS OF RELIGIOUS INSTRUCTION NOT ALWAYS EVIDENT AT THE TIME.—Parents often seem to think that the religious character of their offspring must receive its whole impress in some single act. Struck by extraordinary cases of youthful conversion, and trusting that the special influence of the Spirit will cause the light suddenly to shine fully in the heart, there is a strong leaning to the belief that this favoured moment must be very distinctly marked. Now with God such may be the case, but not perhaps with you. If it were, you might know too much; and it would not be as with the "wind," which "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth." No! you must be steady and unceasing in your influence, your instructions, your means. God may work with them or without them, as he shall see fit; but your labour in the Lord shall not be in vain. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

I'D RATHER CARRY IT.—Going from market the other day, we observed a very small boy, who gave no special indication, by dress or face, of other than ordinary sensations or training in life, carrying a basket that was so heavy as nearly to bear him down beneath it. We observed, "My boy, you have a heavy load."—"Yes," said he, "but I'd rather carry it than that mother should." The remark was one of a nature we love to hear; but we do not know that we should have thought enough of it to have chronicled it, had we not seen across the street a highly accomplished young lady playing the piano, while her mother was washing the windows. We have no reason for forestalling the reflections and comparisons of our readers on the facts.—*Wheeling Gazette*.

Obituary.*

DIED of consumption, on the 27th of October, 1851, at the residence of Mr. James Beveridge, Washington Co., N. Y., MRS. MARGARET BALLANTINE, widow of the late Rev. James Ballantine, in the 32d year of her age.

Becoming too feeble to attend to the charge of her own house, she was invited to the house of Mr. Beveridge, where she remained, enjoying every comfort, and the most unremitting attention for two months previous to her decease. She had the satisfaction, a short time before her death, of having her two little daughters placed in families where she knew they would be reared with Christian care and parental solicitude.—have constantly before them a good example, and enjoy the benefit of religious instruction. She bore her trials with Christian patience and resignation, giving good ground for the belief that she is now realizing the blessedness of "the dead who die in the Lord."

J. M'KEE.

* This notice should have appeared in our last, but it was mislaid.—Ed.

Poetry for Children.***GOING TO CHURCH.**

Whither are these people walking?
 Dear mamma, I want to know.
 Some are with each other talking,
 Some alone and silent go!
 Through the wood and down the hill,
 Many more are coming still.

Hark, my love, the bells are ringing,
 'Tis to church the people turn;
 Soon sweet psalms they will be singing.
 Soon of Jesus' love they'll learn.
 Each with his Bible in his hand,
 Goes to pray at God's command.

When to God we join in praying,
 I, my child, will pray for thee.
 O, how kind was Christ in saying,
 "Little children, come to me."
 Will you come and be his own,
 Give your heart to Him alone?

LITTLE ANNE.†

Come now and sit beside me, dear,
 A pretty story you shall hear
 Of little Anne, a holy child,
 On whom the Saviour surely smiled.

Her mother taught her every day
 To love her God—to love to pray;
 And tho' she scarce the words could speak,
 She often knelt his face to seek.

She loved her elder sister well,
 And often would her mother tell
 To teach that sister hymns of praise,
 And show her more of God's own ways.

At last God pleased to make her ill,
 But she was meek and patient still;
 She lay upon her cradle bed,
 Her mother watched her aching head.

She whispered low: "O, mother, pray!"
 Her weeping mother turned away;
 "O, pray for me!" again she said,
 Her mother knelt to God, and prayed.

He heard that earnest prayer and more;
 For often she had prayed before,
 That God her darling child would take
 To be his child, for Jesus' sake.

Her pains, her sickness, soon were o'er,
 God took her and she weeps no more:
 O, that to thee, my child, 't were given
 To be as early fit for heaven!

* From "Rhymes for my Children," by
 Mary Lundie Duncan.

† The infant daughter of Anne Macdonald, a pious cottager, whose life has been written by the Rev. Mr. Brodie, of Monimail, [Scotland.]

THE SABBATH BELL.

What sound is this that gently falls
 Upon the quiet air?
 It is the Sabbath bell, that calls
 Men to the house of prayer;
 For there God promises to meet
 All those who worship at his feet.

Yes! listen to that chime, my love!
 Sweeter than earthly song.
 It tells us of that home above,
 Where we shall praise ere long;
 For if we serve our God below,
 With heavenly harps our songs shall flow.

On earth the Sabbath soon is o'er,
 The day we love is done:
 In heaven there shall be night no more,
 For God will be our sun.
 The happy soul, in Jesus blest,
 Enjoys an endless day of rest.

How gracious has our Father been,
 In giving Sabbaths here,
 To rest our hearts; like pastures green,
 The weary flocks that cheer.
 O let us thank him for his day,
 And find it sweet to praise and pray!

A PRAYER.

Jesus, Saviour, pity me!
 Hear me when I cry to thee!
 I've a very naughty heart,
 Full of sin in every part;
 I can never make it good,
 Wilt thou wash me in thy blood?
 Jesus, Saviour, pity me!
 Hear me when I cry to thee!

Short has been my pilgrim way,
 Yet I'm sinning every day;
 Though I am so young and weak,
 Lately taught to run and speak;
 Yet in evil I am strong,
 Far from thee I've lived too long;
 Jesus, Saviour, pity me!
 Hear me when I cry to thee!

When I try to do thy will,
 Sin is in my bosom still;
 And I soon do something bad,
 That makes me sorrowful and sad.
 Who could help or comfort give,
 If thou didst not bid me live?
 Jesus, Saviour, pity me!
 Hear me when I cry to thee!

Though I cannot cease from guilt,
 Thou can'st cleanse me, and thou wilt;
 Since thy blood for me was shed,
 Crowned with thorns thy blessed head.
 Thou who loved and suffered so,
 Ne'er wilt bid me from thee go;
 Jesus, thou wilt pity me!
 Save me when I cry to thee!

THE CROP OF ACORNS.

There came a man in days of old,
To hire a piece of land, for gold;
And urged his suit in accents meek—
“*One crop alone* is all I seek;
That harvest o’er, my claim I yield,
And to its Lord resign the field.”

The owner some misgivings felt,
And coldly with the stranger dealt;
But found his last objection fail,
And honeyed eloquence prevail:
So took the proffered price in hand,
And for *one crop* leased out the land.

The wily tenant sneered with pride,
And sow’d the spot with acorns wide;
At first like tiny shoots they grew,
Then broad and wide their branches
threw.

But long before those oaks sublime
Aspiring reached their forest prime,
The cheating landlord mouldering lay,
Forgotten, with his kindred clay.

O ye, whose years, unfolding fair,
Are fresh with youth, and free from care,
Should vice or indolence desire
The garden of your souls to hire,
No parley hold—reject the suit,
Nor let one seed the soil pollute.

My child, their first approach beware;
With firmness break the insidious snare;
Lest, as the acorns grew and throve,
Into a sun-excluding grove,
Thy sins, a dark, o’ershadowing tree,
Shut out the light of heaven from thee.

—L. H. S.

PSALM CXXXIX.

- 1, 2. Thou, Lord, by strictest search hast known
My rising up and lying down;
My secret thoughts are known to thee,
Known long before conceiv’d by me.
3. Thine eye my bed and path surveys,
My public haunts and private ways;
4. Thou know’st what ’tis my lips would vent,
My yet unutter’d words’ intent.
5. Surrounded by thy pow’r I stand,
On ev’ry side I find thy hand.
6. O skill, for human reach too high!
Too dazzling bright for mortal eye!
7. O could I so perfidious be,
To think of once deserting thee,
Where, Lord, could I thy influence shun?
Or whither from thy presence run?
8. If up to Heav’n I take my flight,
’Tis there thou dwell’st enthron’d in light:
If down to Hell’s infernal plains,
’Tis there almighty vengeance reigns.
9. If I the morning’s wings could gain,
And fly beyond the western main,
10. Thy swifter hand would first arrive,
And there arrest thy fugitive.
11. Or, should I try to shun thy sight
Beneath the sable wings of night;
One glance from thee, one piercing ray,
Would kindle darkness into day.
12. The veil of night is no disguise
No screen from thy all-searching eyes;
Thro’ midnight shades thou find’st thy way,
As in the blazing noon of day.
13. Thou know’st the texture of my heart,
My reins and ev’ry vital part:
Each single thread, in Nature’s loom,
By thee was cover’d in the womb.
14. I’ll praise thee, from whose hands I came,
A work of such a curious frame;
The wonders thou in me hast shown,
My soul with grateful joy must own.
15. Thine eyes my substance did survey,
Whilst yet a lifeless mass it lay;
In secret how exactly wrought,
Ere from its dark enclosure brought.
16. Thou didst the shapeless embryo see,
Its parts were register’d by thee;
Thou saw’st the daily growth they took,
Form’d by the model of thy book.
17. Let me acknowledge too, O God,
That since this maze of life I trod,
Thy thoughts of love to me surmount
The pow’r of numbers to recount.
18. Far sooner could I reckon o’er
The sands upon the ocean’s shore;
Each morn, revising what I’ve done,
I find th’ account but new begun.
19. The wicked thou shalt slay, O God!
Depart from me, ye men of blood,
20. Whose tongues Heav’n’s majesty profane,
And take th’ Almighty’s name in vain,
21. Lord, hate not I their impious crew,
Who thee with enmity pursue?
And does not grief my heart oppress,
When reprobrates thy laws transgress?
22. Who practise enmity to thee
Shall utmost hatred have from me;
Such men I utterly detest,
As if they were my foes profest.
- 23, 24. Search, try, O God, my thoughts and heart,
If mischief lurks in any part;
Correct me where I go astray,
And guide me in thy perfect way.

TATE.

Notices of New Publications.

EARS OF THE SPIRITUAL HARVEST; or Narratives of the Christian Life. Revised by the Committee of Publication. Philad. Presbyterian Board of Publication, No. 265 Chestnut Street.

This handsomely executed work of 180 pages, after a well written and scriptural introduction by the compiler, contains very interesting and highly instructive narratives, the names of which are as follow: "The Minister of Resolis," "Memoir of Agnes R——," "The Ransomed One," "The Power of Divine Grace," "Helen Mackenzie," "The Orphan," "Memoir of E—— H——," "Recollections of the Past," "Light in Darkness," "The Transplanted Flower," "Narrative of James ——," "Remarkable Dream," "The Finger of God," "Conversion through a Mother's Prayers," "Luke Heywood; the soldier of Fort George," "The Highland Kitchen Maid." The incidents and events, here recorded in a most interesting and graphic manner, generally occurred in Scotland. The book is well calculated to do good.

THE CHILD'S PORTICAL KEEPSAKE, prepared for the Presbyterian Board of Publication. Philada. Presbyterian Board of Publication, No. 265 Chestnut St.

The poetry of this little book is well suited to attract the attention and affect the hearts of children. If parents wish to present a beautiful present to their children, or teachers to their pupils, they perhaps cannot do better than select this "Keepsake." "Here," in the words of the editor of the Board, "they may learn many a sweet lesson; how they are to love and worship their kind Creator; how they are to love one another, pity the poor, govern their tempers, obey their dear parents, and in a word, how they are to act if they would be happy here and hereafter."

AN ADDRESS delivered before the Literary Societies of Washington College, at the Annual Commencement, Sept. 23, 1851, by W. K. McDonald, Esq., of Newark, New Jersey.

We have read this address with much pleasure. It is replete with wholesome truth, just such truth as needs to be brought before the community at the present day. The author deservedly reproves the spirit of selfishness and utilitarianism which has made such inroads upon society at large, and which is threatening to demolish our old established systems of education.

ADDRESS delivered at the opening of the Session in the Theological Seminary of the First Associate Reformed Synod of the West, Nov. 5, 1851, by John T. Pressly, D. D. Published by the Students.

Dr. Pressly, in this address, considers the inquiry, "What are the chief impediments to the cultivation of a high degree of personal piety by candidates for the gospel ministry?" In the consideration of this important inquiry, the Dr. exhibits the good sense and clearness which characterize all his productions. From the Catalogue, it appears that there are at the Seminary, 5 students of the first year, 12 of the second, 7 of the third, and 9 of the fourth, amounting in all to 33.

1851.	<i>W. S. Young in account with Oregon Mission Fund.</i>	DR.
Nov. 21,	Balance in hands of Treasurer, see Repository, vol. 10, p. 384,	\$97 90
Dec. 9,	Cash from Mahoning Congregation, Pa., per Mr. J. Ewing,	5 00
	Balance in Treasurer's hands,	102 90

1851.	<i>W. S. Young in account with Home Mission Fund.</i>	DR.
Nov. 21,	Balance in hands of Treasurer, see Repository, vol. 10, p. 384,	\$45 63
Dec. 3,	Cash from Muddy Run Congregation, Pa., per Rev. W. Easton,	6 00
	CR.	51 63
Dec. 22,	By cash paid Mr. W. M. Bell, Treas. by draft of Dr. Rodgers,	45 63
	Balance in Treasurer's hands,	6 00

1851.	<i>W. S. Young in account with Foreign Mission Fund.</i>	DR.
Nov. 21,	Balance in Treasurer's hands, see Repository, vol. 10, p. 334,	\$57 92
Dec. 3,	Cash from Mite Society of Putnam, N. Y., (if Trinidad Mission be abandoned, to go to Home Mission.)	14 00
Dec. 3,	Cash from D. W. Putnam, N. Y.,	1 00
	Balance in Treasurer's hands,	72 92

This number contains 16 additional pages.

THE

EVANGELICAL REPOSITORY.

Vol. X.

February, 1852.

No. 9.

Prize Essay.

[For the Evangelical Repository.]

THE MEANS TO BE EMPLOYED BY A PASTOR BEST CALCULATED TO SECURE
A CONGREGATION'S GROWTH IN NUMBERS, PIETY AND PERMANENT PROSPERITY.

When glorious things are prophesied of the city of the Lord, the means by which the predictions shall be fulfilled are also revealed. God says by the prophet, "I have set watchmen upon thy walls, O Jerusalem, who shall never hold their peace day nor night; ye that make mention of the Lord keep not silence; and give him no rest till he establish and make Jerusalem a praise in the earth." This is a prophecy of Jerusalem's restoration, and of the divinely appointed instrumentality for its accomplishment,—a ministry who will be earnest, devoted and persevering, and the co-operation of a people of an exalted piety, who will wrestle in prayer, "fervent and effectual prayer" for her peace and prosperity. In other words, the church must be the instrument in effecting her own redemption. Such is the method which her King has chosen for her advancement. He could have chosen other means, or he could have accomplished it without means, but he did not so choose. Every Christian feels that in this he has done wisely, and has chosen what is best suited to the state of his church and people. It is a plan which, if not required by, yet is well adapted to, the nature of the Christian's life. The "new creature in Christ Jesus" cannot prosper and be in health, unless it is "exercised unto godliness." It is when the graces of the Spirit are in us and abound, that we are neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. This is true of the church, as well as of the individual Christian. The history of the church, and the experience of every Christian agree in their testimony upon this subject. Ask the Christian when he enjoyed the most intimate communion with God, and made the greatest advancements in the divine life? He will answer, when most earnestly and devotedly engaged in promoting the cause of Christ: when pointing others to the Lamb of God who taketh away the sin of the world. When did the church evidence the highest attainments in vital piety, and exhibit to the world in her fullest perfection her true glory and excellence? Her history will answer, when she was most zealously and faithfully fulfilling her mission—active and efficient in spreading the gospel, and by this means enlarging the place of her tent. The church's duty and her general prosperity are so interwoven, that it is impossible to separate them. When she is most faithful, then under the influences of the Spirit

of God she is most successful. But the church is a body constituted of many members, and the question may arise, When is she faithful in her work? We answer, when every member is discharging, conscientiously, the duties which arise from the relation which he sustains in her. Every member in Christ's mystical body has its own proper functions to discharge. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Though there are so many members, yet the church as divinely organized, is of the most beautiful proportions. When these members, having different offices, perform their respective duties, all is harmony, and the result is, her own prosperity, "the edification of the body of Christ."

Our present inquiry respects the duties of the *Christian pastor*. How can he best promote the interests of his flock, in numbers, piety and permanent prosperity? This inquiry is one of no ordinary importance either to the church or the pastor. A full answer to it would include all those duties to which he has been most solemnly set apart, and which he has sworn to perform. In noticing some of these duties, we remark,

1. That he should *preach the gospel*, regarding this as the great and divinely appointed instrumentality for the building up of Christ's kingdom. "It pleased God by the foolishness of preaching to save them that believe." Preaching the gospel is properly defined to be "preaching Christ Jesus and him crucified." Paul says of his ministrations, "I determined to know (make known) nothing among you but Christ Jesus and him crucified." Here is presented the most sublime and comprehensive subject which can claim the consideration of men. It is one into which the angels desired to look. It is the crowning work of the Deity, in comparison with which all others possess but little interest to a sinful world. Well may the ambassador of Jesus make this his highest theme, his only theme. He need not fear a *sameness* which will be irksome to himself or his hearers, while he limits himself by this divine rule. Here is indeed the most interesting and extensive field. Where can be found a more pleasing variety than is presented in the discourses of the apostles when they would "glory in nothing save in the cross of our Lord Jesus Christ?" What subject which could be interesting to a sinful world, is not there forcibly presented? what subject which could promote the edification of the body of Christ is not fully discussed? in what circumstances can we suppose the Christian to be placed, in which there is not addressed to him a seasonable and comforting message? In their preaching there is a literal fulfilment of Isaiah's prophecy, when describing the work of Christ as the messenger of the gospel. They preached good tidings to the meek, they bound up the broken-hearted, they proclaimed liberty to the captive, and the opening of the prison to them that were bound. They spake comfort to the mourners in Zion, appointing to them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. They make a full and free offer of the gospel to sinners, and earnestly and beseechingly urge them to come to Christ, pressing these invitations from a consideration of the rich blessings so freely offered, and still more solemnly, from the awful consequences to those who are chargeable with trampling under foot the blood of the Son of God. They faithfully inculcate duty in all the relations of life, enforcing obedience by the most weighty considerations.

All this, with the apostles, was preaching nothing but Christ crucified.

When they preached to sinners the law which "came forth from God's right hand," it was as a "schoolmaster to bring them to Christ." When they presented the terrors of "that mount which might be touched, and which burned with fire," it was to urge them to flee from its terrors, and haste to "Mount Zion, the city of the living God—and to Jesus the Mediator of the new covenant, and to the blood of sprinkling which speaketh better things than that of Abel." When they "proclaimed liberty to the captive," it was the "liberty wherewith Christ makes us free." When they comforted the mourning, it was with the "consolation which aboundeth by Christ." When they would inculcate duty, and enforce obedience to God's moral law as a rule of life, they argued it from a consideration of the "love of Christ which constraineth us," from the "grace of the gospel which bringeth salvation, teaching to deny ungodliness and worldly lusts, and to live soberly and righteously and godly in this present world;" from the object of Christ's sacrifice and death, "who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." They directed the spiritually diseased to the "tree of life, bearing twelve manner of fruit, and yielding its fruit every month, the leaves of which are for the healing of the nations." This and this only is preaching Christ. Every sermon which comes short of this divine standard will fail to go forth in the demonstration of the Spirit and in power. Of it, it might truly be said, "to be a Christian sermon, it needs to be baptized in the name of the Lord Jesus Christ."

By adhering strictly to this apostolic example and precept, the preacher will best secure himself against "*preaching upon hobbies*," that dangerous shoal on which so many promising men have made shipwreck. This custom has often proved a *sirocco*, a blighting and withering curse upon the labours of men of a high order of talents, and of a good degree of zeal in their Master's work. To guard against this, let every subject have that prominence which is given to it in the Scripture. Here is an infallible rule. While the gospel only teaches Christ Jesus and his salvation, it gives to every subject connected with this, its proper prominence, that prominence which its importance demands. For instance, in the preaching of Christ and his apostles, the free offer of the gospel has a frequent place; so should it have in the labours of the gospel minister. He is "an ambassador for Christ, beseeching sinners to be reconciled to God." If this be a true description of his character and work, surely he should be *frequent and earnest in offering the gospel freely to sinners*. It was a suitable injunction which was laid upon one who had just been set apart to the work of the holy ministry, "Let no man hear you preach, without knowing that Christ is freely offered to him in the gospel." Following this, he would follow the example of Christ. Seldom did he fail to give, in substance, the invitation which he gave "on the last and great day of the feast; If any man thirst, let him come unto me and drink." In the prominence which is given to this and every other subject, let the example of inspired men be the pastor's guide.

2. The success of the gospel minister will depend upon the manner of his preaching Christ. The preaching of the gospel must affect both the understanding and the heart. The understanding must be enlightened and the affections must be moved. In this work, the nearer the preacher conforms to the simplicity of the gospel in style and manner, the more effective is likely to be his preaching. Paul regarded this as only second in

importance to the matter of his preaching. After telling the Corinthians that he was "determined to know nothing among them save Christ Jesus and him crucified," he adds, "And my speech and my preaching was not with the enticing words of man's wisdom, but in the demonstration of the Spirit, and in power." This was successful preaching, not only to the obscure and illiterate, but to the refined Corinthians, among whom learning and science and eloquence were held in high estimation. It was successful because it secured the accompanying power of the Spirit. We would not condemn scientific research by the gospel minister. This is at all times necessary, but it is especially essential in the present state of the world, when cold calculating infidelity would array science against divine revelation. The infidel must be met by the soldier of the cross on his own chosen field, and hence he must be acquainted with these things. This is now one of the boasted strongholds of sin and Satan, from which they are hurling their poisoned and skilfully aimed arrows. Clad with the "armour of God," and "with the sword of the Spirit," those who "are set for the defence of the gospel," must assail them there. They need not fear the result. Truth is universally consistent, to whatever subject it may relate. There may seem to be some discrepancy between a particular science in its infancy and divine revelation; but let it be fully developed and matured, and it will prove the perfect harmony between God's word and his works. When the infidel promotes science as a means of assailing the gospel, he is only preparing weapons which will descend with irresistible and fatal force upon his own system. The pastor should know these things, and should make them subserve the interests of the gospel. Neither do we condemn true eloquence in the ambassador of Christ. But we must condemn both the faithfulness and the taste of that preacher who would discard the genuine eloquence of the gospel, and adopt in its stead the enticing words of man's wisdom. No eloquence can be compared to that of the gospel. The simplicity and chasteness of the style, the sublimity of its imagery, and the force and beauty of its figures, find no parallel in the writings of man. The melodious notes of the "sweet Psalmist of Israel," the lofty strains of the "evangelical prophet," "the pathos of Jeremiah, the vehemence of Ezekiel, the sublime conceptions of John, the noble energies and the burning zeal of Peter," and the combination of all these diversified excellencies in the epistles of Paul, furnish the preacher of the gospel with an eloquence suited to every subject, a diction which will meet the wants of every unperverted taste. It is well adapted to the comprehension of the most illiterate, and is equally calculated to interest the man of science. Of the whole Bible, in style, as well as in the divinity of its matter, we can say, as the Jewish officers reluctantly confessed of its Author, "*Never man spake like this.*"

3. The Christian pastor must *look well to the youth of his flock.* Though the preaching of the gospel is the leading instrumentality in the work of Christ, yet there are important auxiliaries, upon the faithful use of which the success of the pastor must depend. Among these, that of giving suitable instruction to the youth of the flock, deserves a prominent place. There are weighty reasons urging a strict attention to this duty. The principles of the gospel are much more easily instilled into the mind at this tender age, and when they have taken root much less easily eradicated. The promise is made to the pastor as well as to the parent, "*Train up a child in the way he should go, and when he is old*

he shall not depart from it." There is certainly much due to this portion of the church, and much which they do not receive. Christ, the chief Shepherd, is represented as having a special regard for them. "He shall feed his flock like a shepherd, he shall gather the lambs with his arms, and shall carry them in his bosom." He gives a special charge to his shepherds respecting such. The injunction is, "Feed my lambs." This requires a special care of the young, an instruction suited to their age and to their attainments in knowledge. The food required by such is different from that required by the more advanced Christian. It needs a different kind of preparation, that it may be both wholesome and nourishing. This is best accomplished by a *system of weekly catechetical instruction*. This is the method best adapted to many minds, indeed to every mind, in a certain stage of its progress in divine truth. The preaching of the gospel needs such an accompanying exercise. In it the instructor can suit his instructions to each peculiar case, as he cannot do in the pulpit, and which, if he could, might not be considered consistent with the dignity of a sermon. As an auxiliary to the preaching of the gospel, this part of the minister's labour cannot be well over-estimated. Certain it is, in the pastoral labours of the present day it is not duly appreciated. No duty is so often neglected, or if attended to at all, thrown into the hands of irresponsible and unqualified teachers. Lamentably visible are the effects of this neglect in the church of Christ. Many of her children, instead of being fruitful boughs in the vineyard of the Lord, are as the grapes of Sodom, and as the clusters of Gomorrah. They grow up in irreligion and practical infidelity, and follow the vain world. Why is it that though the Bible is in the hands of our youth from childhood, though they read it and hear it daily, and have it preached to them from Sabbath to Sabbath, they yet know so little of its teachings? It is true, there is in the mind a natural aversion to and enmity against divine things, yet the gospel is the divinely appointed means for removing that aversion and slaying that enmity. The divine blessing is promised to make this effectual. God is faithful to his promise; hence, when the labourer is unsuccessful, the presumption is that, to an extent, he has been unfaithful in the use of the means. That there is unfaithfulness here, none, we think, can doubt. The pastor in many instances seems to have forgotten the command to feed Christ's lambs.

But the sad consequences of this neglect are not only seen in the open profanity and the irreligion of so many, but also in the want of deep piety and religious knowledge in many of those who profess Christ. While they are the "hope of the church," in how many cases are they disqualified for taking the place and assuming the duties of the fathers in it? Much of this may doubtless be traced to a want of proper parental instruction and training. Yet the ministry of Christ cannot escape from the charge of unfaithfulness in this department of their labours. An official visit to each family annually, and perhaps as often "holding public catechisings" in the different districts of the congregation, make up, in too many instances, the sum of the instruction which is especially adapted to the youth of the church. Add to this a kind of preaching which, though well adapted it may be to the full grown Christian, yet is in almost every respect unsuited to the babe in Christ, and we need not wonder that so many forsake the privileges of God's house, and seek enjoyment in the vain and fleeting pleasures of the world. These parochial visitations are important, and should not be neglected; yet we think this duty has usurped

a place which it was never designed to occupy, and which it can never fill. It should not take the place of weekly instruction to the young. The advantage arising from such a system of labour cannot be well estimated. The exercise is not only profitable while immediately engaged in it, but the attention of the youth is secured, to an extent, in the study of the Scripture during the week. Many truths will be unfolded to their minds which will give them a thirst for the word of God. The exercise prepares them for reading the Scriptures and hearing the gospel with much more profit than they can do without such a religious mental training. Its fruit can only be known in eternity. In that crown which the Lord will give to his faithful labourers, will doubtless be found many jewels which were polished and set by such an instrumentality. Let the pastor make the house of God *attractive* to the young by such instruction as is suited to their capacity, and through the blessing of God their desire will be "to remain in the house of the Lord all the days of their life, to behold the beauty of the Lord, and to inquire in his temple."

4. The success of the minister will depend upon his activity in *bringing sinners* to Jesus. All his duty is not performed when he has preached the gospel and nourished his flock with suitable instruction. He is sent forth to labour in the world and with the people of it. He is a soldier in a warfare in which he is *aggressive*. If the sinner will not come to him, he must go to the sinner. Mercy and love require that the preacher of the gospel should take every advantage over the sinner, that he may bring him into subjection to Christ. He is carefully to watch and embrace every opportunity in the providence of God to address a sinner in the name of his Master. Many favourable opportunities will be presented to those who watch faithfully for souls. There is doubtless an error in the *exclusive* claim which the *members of the church* make to the labours of the pastor. They sometimes think it not meet to take the children's bread and give it to dogs, and are hardly willing they should eat of the crumbs which fall from the table. It is true he should "feed the church of God," but he should do so that she may be qualified for the fulfilment of her mission. That mission is to glorify Christ by *bringing sinners to him*. If she feeds herself without having his in view, she is as *selfish* as the man who labours for himself as his highest end. It proves that she does not realize the obligations which rest upon her members to co-operate in this work. Christ came to save sinners; for this he established his church, and sent forth his servants to beseech such to come to him. Do any say that this is done when the gospel is preached in public places where all can come and hear it if they will? This is virtually asking, "Am I my brother's keeper?" an excuse which will not be sustained before the bar of Christ. The question is not what sinners *can do*, but what *do they* do. None will deny that it is the duty of the sinner to come to where the gospel is preached,—but he will not. In such a case the question which the ambassador of Jesus should ask himself is, "Can I not take the gospel to him, or use means to bring him to it?" Without such an effort the sinner may perish almost within the sound of the gospel, and "his blood be required at the watchman's hand." Christ's command enjoins his servants to be active in seeking the lost. "Go out quickly into the streets and lanes of the city, and bring in hither the poor, the maimed, the halt and the blind." Again: "Go out into the hedges and highways and compel them to come in, that my house may be filled." This requires more than preaching the gospel where sinners can have ac-

cess to it. Christ's feelings and his practice enforce his command. "When he saw the multitude he was moved with compassion on them, because they fainted, and were scattered as sheep having no shepherd." His heart was touched, and his sympathies were enlisted in behalf of perishing sinners. His acts respond to his feelings. He was actively employed in alleviating their miseries and healing their diseases. "*He went about doing good.*" If his servants partake of his spirit, they will make a similar manifestation of it. They will gather these scattered, and strengthen these fainting sheep. The gospel despiser is often placed in such circumstances as give the messenger of the gospel an easy access to him. Is he in sickness or in trouble? A seasonable word fitly spoken may be blessed for his conversion. An opportunity once neglected may never return, and as the soul is valued it should be improved. This work requires a persevering and well directed energy. Such a watching for souls may occasion the charge of enthusiasm. This is often the "lion in the way." Let the zealous labourer return the answer of the inspired apostle: when he was so charged he answers in the true spirit of the gospel, "Whether we be beside ourselves, it is to God; or whether we be sober it is for your cause; for the love of Christ constraineth us." The glory of God and the good of souls required this zeal and industry, and the influence of Christ's love constrained him to it. This constant and energetic action is especially necessary in the present state of the world. This is the most prominent trait in the character of men in every department of business. It is an age of rail-roads, and rail-road speed and energy characterize the men of it. "Their driving is like the driving of Jehu the son of Nimshi." He who would successfully labour to bring sinners from such a world to Christ, must be distinguished by the same spirit and energy. "What his hand finds to do he must do with his might."

This department of the minister's labours requires no ordinary degree of "that wisdom which is from above, full of mercy and of good fruit." In it he must be directed by much prudence and common sense, and an extensive knowledge of human nature. He must understand the peculiarities of each case, that he may apply the proper remedy. A uniform treatment is as foolish and dangerous in spiritual as in physical diseases. Paul adapts his treatment to the symptoms in each case, knowing that what would gain some would repel others. "I made myself servant unto all, that I might gain the more. Unto the Jew I became as a Jew; to them that are under the law as under the law; to them without the law as without the law. To the weak became I as weak: I am made all things to all men, that I might by all means save some." This same prudence and judgment are still necessary in dealing with sinners. The Christian pastor may have an exalted piety, and indefatigable zeal and industry, and yet without prudence and common sense, he will be like the vessel with sails spread before the gale, but with no pilot to direct her course.

5. In order to success, the pastor *must be uniform in his labours*. If the inquiry were made how he might most increase the numbers of his flock in a given time, the answer might be, By an extraordinary effort. Not so if he seeks its *permanent prosperity*. This desirable object cannot be most effectually promoted by an exertion, in which neither the mental nor physical powers of the labourer can continue. Such a plan of operation in the cause of Christ proceeds upon a false hypothesis, viz., that it requires a greater exertion to induce sinners to make a public

profession of religion, than to induce them afterwards to honour that religion by a holy and devoted life. This hypothesis all experience and observation will prove to be false. The faithful labour of the pastor is necessary to the *progress* of the professor, that he may prove by his life that his profession was made from a love of the truth, and that he may attain to an elevated standard of piety. The careful observer, we think, will have discovered that extraordinary exertion has not been successful in securing the permanent increase and piety of congregations. Compare those congregations which can boast of great modern revivals, produced rather by a special effort on the part of those conducting them, than by any special influences of the Spirit of God, with those which have progressed more gradually and silently, by the faithful and regular use of the means of grace, and the comparison will be to the advantage of the latter. We do not lightly esteem a true revival of religion. We should earnestly labour and fervently pray for it. But a revival of religion which consists only in an increase of numbers is a complete misnomer. A true and scriptural revival is one which commences in the hearts of Christ's people. The increase in numbers is rather the *effect* than the thing itself. In such circumstances the church, true to her character, reflects the light of the Sun of righteousness: that light produces an influence in the world, the visible effects of which will be the increase of numbers. When she shall "*Arise and shine*," and her "light be come," then the "Gentiles shall come to her light and kings to the brightness of her rising." Any other revival than this is not the legitimate fruit of the Holy Spirit, and its effects will be as the morning cloud and the early dew. This scriptural revival is not produced by any of those *spasmodic* efforts which are so frequent in some parts of the church, and which are beyond the mental and physical endurance of the labourer. Christ has required no such labour. "Be thou faithful unto death, and I will give thee a crown of life." This command requires a regular and persevering labour in his cause. The pastor never can be more than faithful; less is never required of him. Upon such labour, the blessing of God will descend as refreshing showers, and under it the church "shall revive as the corn, and shall grow as the vine, and the scent thereof shall be as the wine of Lebanon."

6. The prosperity of a congregation requires that the pastor be a man of piety. A holy life must confirm the doctrines which he preaches. All zeal, energy and talents can accomplish nothing without this. We do not intend to say, only, that he must be a pious man, a Christian. This we hope it is not necessary to say. His relation to, and his labours in, the church require the *highest attainments in piety*. He must "let his light shine before men, that others may see his good works." Paul said to Titus, "In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you." To Timothy he says, "But be thou an example of the believer, in word, in conversation, in charity, in spirit, in faith, and in purity." How forcible is this expression!—Be an example, not to, but *of* the believer. The word translated "example" means, "that which exhibits the likeness" of any thing. So the Christian pastor's life should be an exact representation, or a daguerreotype of the Christian. He should be a man of deep religious feeling. It is sometimes said that ministerial labours have a deleterious influence upon the progress of religion in the soul; that the pastor's time is so much occupied with the spiritual interests of others, that his own

are apt to be neglected. True he may often have to confess, that while "they made him the keeper of the vineyards, yet his own vineyard he has not kept." Does this neglect spring from the nature of his pastoral labours? They need not, and they ought not to produce such results. If Christ's servant acts from a proper motive, and obeys the injunction, "take heed to thyself," as a necessary preparation for guarding "the flock over which the Holy Ghost hath made him overseer;" he will not find these labours a hinderance to his progress in piety. The pious and self-examining minister *feels* his own temptations, while he feels not the trials of others, in other relations of life; hence he is not competent to make a comparison between them. Every man feels most acutely his own temptations and internal conflicts. It may safely be said, however, that the faithful discharge, from a proper motive of the duties of any relation in life, will not prove a hinderance to piety. These things are not that which drew them away. "Every man, when he is tempted, is drawn away of his own lusts." These lusts are not strengthened, but weakened, by attention to duty. This attention, in the proper spirit, is the surest safeguard. When the apostle would secure the "incorruptible crown," he does not say that he would watch lest his ministerial labours, which were so abundant, should make him neglect personal religion. He apprehended danger from a different quarter. Hence he says, "But I keep my body under and bring it into subjection; lest by any means when I have preached the gospel to others, I myself should be a castaway."

7. The pastor must be a *man of prayer*. In this work the effectual fervent prayer of the righteous man availeth much. Christ's presence in the church is essential to her success. The reason why three thousand souls were converted in one day was, "The Lord added to the church daily of such as should be saved." And again, "They went forth and preached the gospel, the Lord working with them, and confirming the word with signs and wonders following." His presence and co-operation are secured by prayer. The Christian must be a man of prayer. It is the breathings of the new creature. As well may we look for a healthy circulation of the blood without natural breathing, as for a healthy state of the soul without its breathings of prayer to God. But especially should the minister of the gospel be one consecrated to prayer. In every department of his labours he needs it. Is he preparing his discourses? Let him do it at a throne of grace in close communion with God; when he delivers them let him do it remembering that though the "treasure is in earthen vessels, yet the excellency of the power is of God, and not of man." Having sowed the seed, he should plead with God, who alone can give the increase, for a blessing upon it, that it may spring up and bring forth fruit to the praise of his grace. In all his intercourse with the world, he must "seek that wisdom which is from above, which is first pure, then peaceable, and easy to be entreated." Prayer is one of the means,—may almost be called the means by which the church must revolutionize the world. God has made no promise to restore the waste places of Zion, to heal her breaches, or to enlarge the place of her tent, but in answer to the prayers of her people. The giving a spirit of prayer and of supplication is always a harbinger of more prosperous times for his church. Solomon at the dedication of the Temple, having a prophetic view of Israel's afflictions, asks of God a gracious hearing of their prayer for deliverance. "If thy people shall pray toward this city which thou hast chosen and toward this house which I have built to thy name, then hear thou in heaven, and maintain their cause."

Daniel "set his face to seek by prayer and supplication" the restoration of the captive daughter of Zion. He testifies that God heard and answered. "While I was praying and presenting my supplication before the Lord my God for the holy mountain of my God—the man Gabriel, whom I had seen at the beginning, touched me and informed me." The things which he sought for Jerusalem were little compared with the things which are here revealed. There is no prayer which God more delights to hear and answer than that of his servants for "his holy mountain." This is the appointed means "for bringing again Zion." By fervent and effectual prayer and consistent action the church shall overturn till the kingdoms of this world shall become the kingdoms of our Lord and his Christ.

8. The success of the pastor is dependent upon his intercourse with his flock. We do not mean a mere *social* but an *official* intercourse; such as will secure a familiar acquaintance with the spiritual state of his people. He must be "diligent to know the state of his flock." Were a physician called to administer to the sick, it would be considered a symptom of insanity, and he would be held to a strict accountability for any evil consequences, should he proceed to prescribe without inquiring particularly into the nature and symptoms of the disease. It would be suicidal conduct for the patient to withhold that information by which he must judge of the disease. If such care is necessary in physical diseases, it is much more so in spiritual. It is the pastor's duty to administer a seasonable remedy to the spiritual diseases of his flock. He cannot expect a happy result if he is ignorant of their case. There is doubtless a fault here both on the part of the people and the ministry. There is a want of that pastoral familiarity which the relation requires. A reluctance on the part of Christians generally to hold free intercourse with each other is one of the unfavourable symptoms in the church. When the standard of piety is high, "they that fear the Lord will speak often one to another." But especially should there be this familiar intercourse in spiritual things between the pastor and his flock. He is expected to minister comfort, and to give suitable counsel in all their trials and difficulties. He is expected to rejoice with them that rejoice and weep with them that weep. To do this he must know their state. He must have that knowledge which they alone can impart. He must know their joys and sorrows, their seasons of darkness and conflict, else he cannot meet their expectations nor fulfil his obligations.

OMEGA.

A HAPPY FRAME OF MIND.—To be calm and cool in inferior things is better than zeal. "A man of understanding is of an excellent spirit;" in the Hebrew, a *cool* spirit. Injuries do not fret him into a flame, neither does any occurrence heat him into any height of joy, grief, or anger. Who more temperate in these things than Moses? But set this holy man to pray, and he is all life and all zeal. Indeed, it is one excellency of this fervency of spirit that it allays all sinful impatience. David's fervency in prayer for his child, when alive, made him bear the tidings of his death so patiently. We hear not an angry word that Hannah replies to her scolding companion Peninnah; and why? Because she had found the art of easing her troubled heart in prayer. Why need she contend with her *adversary*, who could be wrestling with God to espouse her quarrel? And were there nothing else to commend fervency of spirit in prayer, this is enough, that, like David's harp, it can charm the evil spirit of our passions, which, in their excess, the saint counts great sins, and finds them grievous troubles.—*Gurnal*.

[For the Evangelical Repository.]

REV. RISDON DARRACOTT.

This distinguished servant of our Lord Jesus Christ was born in England in February, 1717; and in the same month he entered the wilderness of this world his amiable mother left it and entered into her rest. Some of her ancestors, for their love to Christ and his cause, counted all things but loss and dung, and, rather than stain their conscience and betray their master, left their native land and became voluntary exiles to this country: but long ago they and she and her son, soon after whose birth she breathed her last, form part of that blessed family in that land of peace and safety "where pilgrims never roam, and soldiers war no more." How many have had reason, in every age, to admire and adore the wonderful and mysterious dispensations of Providence, and to sing, "Though father and mother forsake me, yet the Lord will take me up!" The Lord knoweth them that are his, and watches over them in infancy, youth, manhood and old age, and will never leave nor forsake until he prepares them for himself.

We have no correct information at what time or place young Darracott was born again. It may, for any thing we know, have been said to him, as was said to Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Or it may be that his father, who was a faithful servant of Jesus Christ, had been instrumental in sowing the seed which afterwards brought forth fruit so abundantly to the praise and glory of God. Parents must be diligent in sowing the good seed, and patient in waiting for the former and latter rain of divine influence to come down: duty is theirs, the success is God's.

After he left the paternal habitation in order to prosecute his studies with a view to the ministry, he was placed under the inspection of the learned and pious Doddridge, with whom he became a great favourite; and it was during this period that his deep interest in the things belonging to his everlasting peace was manifested. After completing his academical studies we find him passing through, under the direction of the Great Shepherd of the sheep, many changes and afflictive dispensations in order to prepare him the better for comforting others with the same consolations wherewith he had been sustained under his trials. He then placed him over a little heavenly flock in Wellington, Somersetshire, among whom he laboured with much zeal and success until the day of his death.

When the time drew near in which he had to leave the scene of his earthly labours and render his account to his divine Master, he expressed a confident expectation that such was His will, grounded upon the little success which was accompanying his labours, a month having passed without any addition to his church. Had he lived in our day how would his faith and patience have been tried when so few are seeking the way to Zion? "Now," said he, "I believe I am near my end: my work is done, and I am going home to my rest." Happy man! who would not wish from the heart he could in truth say the same when our Lord says, "Give an account of your stewardship?" With these presentiments, which to him were by no means gloomy or discouraging, he administered the Lord's supper for the last time December 3d, 1758. On the evening of that day we are informed he composed the following meditation, which

breathes the language of a saint already in view of the celestial city, and enclosed it in a letter to a friend in London:—

“Is this the voice of my dear Lord? ‘surely I come quickly.’ Amen, says my willing, joyful soul; ‘even so come, Lord Jesus!’ Come, for I long to have done with this poor, low life; to have done with its burdens, its sorrows and its snares. Come, for I become weary of this painful distance, and long to be at home, long to be with thee where thou art, that I may behold thy glory.

“Come then, blessed Jesus, as soon as thou pleasest, and burst asunder these bonds of clay which hold me from thee; break down these separating walls which hinder me from thine embrace. Death is no more my dread, but rather the object of my desire. I welcome the stroke which will prove so friendly to me, which will knock off my fetters, throw open my prison doors and set my soul at liberty: which will free me (transporting thought!) from all those remainders of indwelling sin under which I have long groaned in this tabernacle, and with which I have been maintaining a constant and painful conflict, but which all my weeping and praying, and all my attending divine ordinances could never entirely cure me of; yea, will perfectly and for ever free me from all my complaints, give me the answer of all my prayers, and put me at once in the eternal possession of my warmest wishes and hopes, even the sweet and beatifying presence of thee, O blessed Jesus, whom, not having seen, I love, and in whom, though now I see thee not, yet believing, I rejoice with joy unspeakable and full of glory. This world has now no more charms to attract my heart or make me wish a moment’s longer stay. I have no engagements to delay my farewell, and nothing to detain me now. My soul is on the wing—joyfully do I quit mortality, and cheerfully take my leave of all I ever held dear below.

“Farewell, my dear Christian friends: I have taken sweet counsel with you in the way, but I leave you for sweeter, better converse above. You will soon follow me, and then our delightful communion shall be uninterrupted as well as perfect, and our society be broken up no more for ever. Farewell, in particular, my dearest——. How has our friendship ripened almost to the maturity of heaven! How tenderly and closely are our hearts knit to one another! Nor shall the sweet union be dissolved by death: being one in Christ, we shall be one for ever. With what eternal thankfulness shall we remember that word ‘Christ is all in all!’ He was so then indeed, and he will ever be so. Mourn not that I go to him first; it is but a little while, and you will come after. O! with what joy, think you, shall I welcome your arrival on the heavenly shore, and conduct you to Him whom our souls so dearly love! What though we meet no more at Wellington, we assuredly shall embrace one another in heaven, never to part more. Till then adieu!—and now I leave with you the warmest wishes of all felicity to attend you, and the most grateful overflowings of heart for all the kindest tokens of the most endearing friendship I ever received from you.

“Farewell thou, my dearest wife—my most affectionate, delightful companion in heaven’s road, whom God in the greatest mercy gave me, and has thus to the end of my race graciously continued with me! For all thy care, thy love, thy prayers, I bless my God and thank thee in these departing moments. But, dear as thou art, and dearest of all that is mortal, I hold thee, I now find it easy to part from thee, to go to that Jesus, thine and mine, who is infinitely more dear to me. With him I cheerfully leave thee, nor doubt his care of thee, who has loved thee and

given himself for thee. It is but a short separation we shall have; our spirits will soon reunite, and then never, never know separation more. For, as we have been companions in patience and tribulation of our Lord's kingdom, we shall assuredly be so in his glory.

"Farewell, my dear children! I leave you; but God has bound himself, by a most inviolable promise, to take care of you. Only choose him for your own God, who has been your father's God, and then, though I leave you exposed in the waves of a wicked and dangerous world, Providence, eternal and almighty Providence, has undertaken to pilot and preserve you. With comfortable hope, therefore, I bid you my last adieu, pleading the faithful and true promise; saying, as the patriarch, 'I die,' my dear children, 'but God will be with you;' praying, in humble faith, that your souls, with those of your parents, may be bound up in the bundle of life with the Lord your God.

"Farewell, ye, my dear people! to whom I have been preaching the everlasting gospel, that gospel which is now all my hope and all my joy. Many, very many of you are my present rejoicing, and will be my eternal crown of glory. And now that I am leaving you, I bless God for all the success he has been pleased to give my poor labours among you, for all the comfortable seasons of grace I have enjoyed with you.

"Adieu, my dear friends! I part with you this day at the sacred table of our blessed Lord, in the confidence and hope that though I shall drink no more with you this fruit of the vine, I shall drink it new with you in the kingdom of our heavenly Father.—Only, my brethren, my dearly beloved and longed for, my joy, my crown, so stand fast, my dearly beloved. But for the rest of you, I mourn for the miserable condition in which I leave you; and though you will no more hear my voice, and have often, alas, heard it to no purpose, this once hear and regard my dying charge—that you do not continue in a Christless unconverted state, nor meet me in that state at the day of judgment.

"And now farewell, praying and preaching—my most delightful work! Farewell, ye Sabbaths and sacraments, and all divine ordinances! I have now done with you all, and you have done all that was to be done for me. As the manna and the rock in the wilderness, you have supplied me with sweet refreshment by the way; and now that I am leaving you, I bless God for all the comfort and edification I have received by your means, as the appointed channel of divine communications. But now I have no more need of you. I am going to the God of ordinances; to that Fountain of living waters which has filled these pools below; and instead of sipping at the streams, I shall now be for ever satisfied from the Fountain-head.

"Farewell now, my poor body! Thou shalt be no more a clog to my active spirit, no more hinder me in the service of God, no more insnare my soul and pollute it with sin. And now an everlasting farewell to all sins and sorrows, all doubts and fears, conflicts and temptations. Farewell to earth and all terrestrial scenes! Ye are now no more! An infinitely brighter prospect opens before me!—

"See the guardian angels nigh,
Wait to waft my soul on high!
See the golden gates displayed!
See the crown to grace my head!
See a flood of sacred light,
Which shall yield no more to night!
Transitory world farewell!
Jesus calls with him to dwell."

His illness continued for the space of three months, with short intervals of excruciating pain; yet nothing was heard from his lips but continued expressions of praise and thanksgiving. This led the attending physician to declare, "Of all the death-beds I ever attended, I never saw such an instance of holy resignation and triumph." There must be more in true religion than the men of this world are inclined to believe, which leads a man so to think, speak and act, in the immediate prospect of appearing in the presence of God. About three weeks, we are told, before he died, on a Lord's day morning, he said to one that was standing by, "I am going to that Jesus whom I love, and whom I have so often preached. Come, Lord Jesus, come quickly: why are thy chariot wheels so long coming?" The night before he died he said, "O what a good God I have in Christ Jesus; I would praise him, but my lips cannot. Eternity will be too short to speak his praises." He related his experience of the goodness of his God to him in his sickness, and said, "If I had a thousand lives to live, I would live them all for Christ; I have cast anchor on him and rely on his blood, and am going to venture my all upon him." Observing friends weeping, he said to his wife, "My dear and precious wife, why do you weep? you should rejoice. Rely on the promises. God will never leave nor forsake you; all his promises are true and sure. Well, I am going from weeping friends to congratulating angels and rejoicing saints in heaven and glory. Blessed be God, all is well."

He asked, "How much longer will it be before I gain my dismissal?" it was answered, "Not long." "Well," he observed, "there is nothing on earth I desire; here, while I am waiting, what a mercy it is to be with Jesus!" He then threw abroad his arms, and said, "He is coming, he is coming! but surely this cannot be death: O how astonishingly is the Lord softening my passage! Surely God is too good to such a worm! O speed thy chariot wheels: why are they so long in coming? I long to be gone." At length he exclaimed, as if beginning a sentence, "Faith and hope:"—these were his last words. About eleven o'clock in the morning he laid down, and just before twelve he fell asleep in Jesus, whom he so much loved and so faithfully served. Thus we have seen how a Christian dies: let us for a few moments come and see how an infidel dies, and make a choice whose latter end we would wish to imitate, and whose eternity we would wish to be ours. We take our information from well-authenticated sources respecting the latter end of those proud scoffers whose lamentable end is a proof that, though their religion was one to live with, it was very unsuitable to die with. Hobbes, the well-known infidel, with all his high pretensions to philosophy, when on his death-bed, was afraid to be left alone or have his candle put out, for he was haunted with the most tormenting reflections on the past, and terror as to the future, and declared that he was to take a leap in the dark. Poor man, if he had only known Christ, he would not have left him in such a situation; for he then could have said, "For me to live is Christ, and to die is gain; I know in whom I have believed." David Hume, the historian and philosopher, was another instance how useless infidelity is to support the soul in the prospect of launching into the unseen, untried, and eternal world. When about stepping over that awful precipice he spent his last hours in amusing himself, as unconcerned about eternity as if he was to die as the beast dies, with reading Lucian, playing at whist, and composing dialogues upon Charon and his boat. Infatuated mortal! With all his learning

he died the death of a fool—driven away in his unbelief without any comfort or hope in his death. What an eternity must a hardened infidel spend who lives without God and dies without hope! Voltaire, the prince of infidels, was another whose life was as eminent for diffusing the poison of infidelity as his death was of the beginning of that misery which it entails upon its votaries. He had been accustomed for years to call the blessed Saviour “the wretch,” and to vow that he would crush him. He closed many of his letters to his infidel friends with these words, “Crush the wretch.” This answered the purpose so long as he was in the enjoyment of health and surrounded with atheists like himself; but when God whom he blasphemed struck him with a disease which he knew would soon put an end to his wicked course, he soon began to feel how wretched he was, and how easily he could be crushed by His arms whose mercy he despised and whose name he blasphemed. Rage, remorse, reproach and blasphemy all accompanied and characterized the long and dying agonies of this ringleader of the atheists. His death, which was the most terrible, was not denied even by those who were his companions in wickedness. They could hear him, the helpless victim of anguish and dread, alternately supplicating and blaspheming that God he had conspired against; and in plaintive accents would he cry out, ‘O Christ! O Jesus Christ!’ and then complain that he was abandoned by God and man. We could produce other characters from the ranks of infidelity, including Rousseau, Paine, and such like, whose practices, principles and departures out of this world were similar; but we forbear, as we are sick of such details and such company. Let us, Christian reader, pray earnestly to God to keep us from such dangerous and soul-ruining sentiments as those in which the infidels of former or present times have been found indulging; then shall we be free from their awful death and their indescribable eternity. And let us be desirous to be found among those, who like Darracott, however much despised, had all their hopes and confidence placed on the finished work of Jesus Christ their divine Saviour; then, when we are called home to be where he is to behold his glory, our latter end shall also be peace.

“Sure the last end
Of the good man is peace. How calm his exit!
Night dews fall not more gently on the ground,
Nor weary worn out winds expire so soft.
Behold him in the evening tide of life,
A life well spent, whose early care it was
His riper years should not upbraid his green.
By unperceived degrees he wears away;
Yet, like the sun, seems larger at his setting!
Oh, how he longs
To have his passport signed and be dismissed!
’Tis done—and now he’s happy! The glad soul
Has not a wish uncrowned.”

DELAWARE.

FRAGMENTS.—Every gracious action is a seed of joy, and every sinful action the seed of anguish and sorrow to the soul that soweth it.—Men may turn a deaf ear to the entreaties of Christ in the day of grace, but they cannot turn a deaf ear to the sentence of Christ in the day of judgment.—Those who give to God only the shadow of duty, can never expect from him a real reward.—Our glass runs in heaven, and we cannot see how much or how little of the sand of God’s patience is yet to run down; but this is certain, when that glass is run, there is nothing to be done for our souls.—*Flavel*.

(For the Evangelical Repository.)

REMOVAL OF THE THEOLOGICAL SEMINARY.

MR. EDITOR:—I learn from the last minutes of Synod, that a new building for a Seminary has been determined upon. It seems, also, from a memorial presented on the subject, that a new location is desired by some: and from what little I have heard, I am inclined to believe that the proposition for removal is favourably regarded. I do not know what reasons are urged for a new location; but I apprehend that enough has been said on this subject to justify me in considering it open for debate. It seems to me that weighty interests may be involved in this question; and as it is in contemplation to erect a permanent and respectable building, the question of location should be fully considered before the building is erected. With your permission, I will present reasons in favour of a new location. I will not stop to consider the relative advantages of Xenia, Canonsburg, Cadiz, or any other inland village. I am in favour of locating it in a more important place—in some city, and not in any country village. If it is thought not advisable to take the Seminary back to Philadelphia, then I would propose Pittsburgh or Allegheny; or if it must go farther west, then I would name Cleveland, Cincinnati, or Madison. My reasons are briefly such as these.

It would give character and influence to the church. It was the practice of the Apostles in planting churches, to gain a foot-hold in central and important points, such as Jerusalem, Antioch, Rome, &c. There is always an influence going out from such centres on the surrounding country. And I cannot but think that the Associate church has kept herself in the back ground by not pursuing the same policy. Our church is comparatively unknown, and her principles not understood because our congregations are mostly situated in obscure places. Our ministers have not taken that lead in the direction of public religious sentiment which they might have done had they been located where influence would have been more widely felt. How much more would the location of so important an institution as a Theological Seminary in the city tend to make our principles known and their influence felt? Is it not for this reason, in part, that important points are selected as the seats of Theological learning in the old world, such as Belfast, Edinburgh, Glasgow, Geneva, &c.? Now, the very fact, that the only institution of the kind in our body is located in a retired part of the country, is evidence that our church does not exert that influence which might be expected from an existence of 70 or 80 years. I am not advocating the measures which some adopt, to push themselves into notice; but I think it right to take advantage of every lawful means of gaining influence to the cause of truth. And the location of such an institution in any important place would naturally awake inquiry, in those who had never before heard of such a church, respecting her principles, and the ground on which she stands.

Again, I think it an objection to the location of a Theological Seminary in a country village, that the students are more exposed there to observation than in a crowded city where every one has business of his own to attend to. In a small village, where every one must know all about the affairs of every body else, and is constantly watching for something to say, the character and conduct and comparative merits of the students afford a fruitful theme of discourse. Their movements are closely watched, and made the subject of common gossip, often to their injury, as well as

the neighbourhood. And though it may be said that the conduct of theological students ought to be above censure or suspicion, yet who can pass through such an ordeal unscathed?

Again, there is a certain address or refinement of manners by no means too common even among the ministry, which may be more readily acquired in the city than the country, and which may be often turned to good account. He who can accommodate himself to any society, and feel at home among the refined and intelligent, and who, like the apostle, "knows both how to be abased and how to abound," has greatly the advantage over him who is entirely ignorant of the forms of society. He has a gift by which he may obtain access to some who otherwise might remain ignorant of the Saviour. Some are prejudiced against the ministry in general, and some ministry in particular, because of the rudeness of manner which they see exhibited. They judge of all by the sample which they see. And though they may be unnecessarily fastidious, yet there is a divine injunction which we may not disregard. "Giving no offence in any thing, that the ministry be not blamed." I know of no principle of religion that forbids a man to be a gentleman. And why should we prejudice our cause by that which may be easily avoided? John Knox was not abashed in the presence of a Queen. And why should any one shut himself out of the reach of some, by his own offensive manner? I do not mean to say that the souls of the refined and intelligent are more precious than those of the rude and ignorant. But as their influence in society is greater, it ought to be an object to gain them to the cause of truth.

Again, were the seminary located in the city, the students would find opportunities of improvement, not elsewhere enjoyed. In almost every city there are public libraries, lyceums, lectures, &c., by means of which great advantages may be enjoyed. Lectures are frequently delivered by eminent men, on various literary, scientific, and moral subjects. The opportunity of hearing these is no small privilege. Much may be learned as to style and manner of speaking, as well as information obtained on interesting topics, not readily found in books. Young men in college and in the seminary sometimes form a wrong estimate of their own abilities, because they have never come in contact with any but their classmates, often few in number and of moderate capacity. But by hearing occasionally men of giant intellect, they would find their proper level, and at the same time might be stimulated to greater exertion.

But another advantage, more important than all the rest, might be enjoyed in the city. The students would there have a better opportunity of doing good than in the country, would see the vast amount of labour to be performed, and thus realize the importance, responsibility, and arduous nature of the work to which they are looking forward. In every crowded city, there are vast numbers destitute of the gospel, and too often overlooked, living in filthy hovels, and often burrowing in the ground. In what better way could candidates for the ministry employ their leisure hours than in looking after such persons, conversing with them on religious subjects, reading to them, and praying with them? They might do much in gathering up congregations in this way. They might be instrumental in winning souls to the Saviour; and themselves be undergoing the best training for their great work. I remember of reading in the Memoir of McCheyne, that that "flaming seraph," while a student of theology was accustomed to spend part of his time in this way. I believe that much time is now spent at the seminary unprofitably, which if employed in this manner

would tell upon the character and interests of souls to eternity. But in an obscure village there is not this opportunity presented of doing good and receiving good. I feel bound to say, and from my own experience too, that our students, on their licensure, are almost wholly ignorant of the pastoral work. They have not been trained to the duties of visiting the sick and dying, or exhorting the careless. They know nothing about the practical part of the ministerial work. If they deliver their discourses fluently on the Sabbath, they seem to think that nothing more is expected of them: or if called to attend to these difficult and delicate duties, they do not know what to do or where to begin. By a little drilling in these matters before going forth to preach the everlasting gospel, they would be doubly useful, and would give better evidence to others that they have their Master's cause at heart.

As in secular instruction so is it here: the practical part is often the most difficult. A man may be a good scholar, but a poor schoolmaster. In the State of New York I learn there is a Normal School—an institution, the design of which is to educate teachers. In this institution there is an “experimental school” composed of children gathered in, similar to a day school, in which each person before graduating is required to spend some time under the eye of a Superior, that he may be initiated in the practical duties of teaching and governing a school. Here his defects may be pointed out and his faults corrected by the superintendent of that department, so that he may be qualified for the responsible work before entering upon it, and may not have every thing to learn afterwards. Now would it not be very desirable to have some previous training similar to this at our seminary, so that students before their licensure would know something of the duties devolving upon them? Men may be good preachers, and often are, while they are poor pastors. I think there is a defect in their training in this respect. And perhaps it is partly owing to the location of the seminary. Were the seminary located where this training could be had, under the eye of the professors, the students would know something of pastoral duties, and would be much better qualified to watch over the spiritual interests of a congregation.

I know that serious objections may be presented against the removal of the seminary and its location in a city. It may be said that buildings will cost more there than in the country. But might not this difficulty be met by the congregation located there co-operating with the Synod, so that the seminary building might be used as a church? In this way the burden of Synod would be diminished in part, and the expense so reduced that the cost would not be greater than if the building were erected in the country. For my own part, I would rather use the basement of a church for the purpose of a seminary until a suitable building could be erected, than see a costly edifice put up in the country, which would prevent the removal of the seminary for a quarter of a century at least.

Again, it will be said that the expenses of board for the students and living for the professors will be greater in the city than in the country. I grant that this is true; and yet the difference is not so great as might at first be supposed. But I submit whether the advantages to be gained by the location of the seminary in the city would not more than counterbalance this difference, and whether, in view of these advantages, the church would not be willing to show a corresponding liberality.

I know of no other objections to which great importance should be attached. But at all events I insist that so important a step as the erection

of a new seminary should not be taken until the question of location is well considered and the mind of the whole church clearly expressed.

F.

HISTORY OF SACRED MUSIC.

King James's Version of 1631.

(Continued from p. 422.)

It is well known that one of the objects nearest to James's heart, after his accession to the English throne, was to assimilate the forms of worship in the churches of Scotland and England. With this view a number of the most learned divines in the church were appointed to revise the English translations of the Bible—the result of which was our noble English version published in 1611. The king undertook himself to prepare a metrical version of the Psalms for general use. "The revising of the Psalms," says Spottiswood, "he made his own labour, and at such hours as he might spare from the public cares, went through a number of them, commending the rest to a faithful and learned servant, who hath therein answered his majesty's expectation." * In the funeral sermon preached by the Bishop of Lincoln, we are told that James at the time of death had "the new version in hand, which he intended to have finished, and dedicated withal to the only saint of his devotion, the Church of Great Britain, when God called him to sing psalms with the angels." The "faithful and learned servant" referred to was Sir William Alexander, afterwards Earl of Sterling, a poet of some distinction in his day, and whose title to the authorship of the version is much better than that of James, under whose name it was published. Upon the death of James, the prosecution of the work was committed to Sir W. Alexander by Charles I., and at length the book appeared at Oxford, in 1631, under the following title, "*The Psalmes of King David, translated by King James: allowed to be sung in all the Churches of oure Dominions.*"

Soon after the publication of this edition, David Calderwood drew up at considerable length "Reasons against the reception of King James Metaphrase of the Psalmes." † In 1634 Charles ordered that "no other Psalmes of any edition whatsoever should be either printed or imported." The version was accordingly republished in 1636; but on comparing the two editions, it would seem that the latter had been in the meanwhile revised, probably for the reasons urged by Calderwood. We subjoin a short specimen of each:

PSALM I.—Ed. 1631.

1. The man is blest that doth not walke
where wicked Councells guide;
Nor in the way of Sinners stands
nor Scorners sits beside.
2. But of the Lord he on the law
doth ground his whole delight,
And on his law doth meditate
devoutly day and night.
* * *
5. But wicked men are nothing so,
for they as chaffe shall prove [away,
Which whirling winde doe drive
and from the earth remove.

PSALM I.—Ed. 1636.

1. The man is blest who to walk in
th' ungodlie's counsell hates,
and stands not in the sinner's way
nor sits in scorners seats.
2. But in the Lord's most holy law,
he hath his whole delight,
and in his law doth meditate
devoutly, day and night.
* * *
5. They who are wickedly disposed
no such assurance find,
but like unto contemned chaffe
are tossed with the wind.

* Hist., p. 466. † See this Paper in Bannatyne, Miscell. i. 227. Edin., 1827.

PSALM XXIII.—Ed. 1631.

1. The Lord of all my shepheard is,
I shall from want be free:
2. He makes me in green pastures lie
and near calme streames to be.
3. He doth restore my weary soul
that it new strength may take;
And in the pathes of righteousness
mee leads, for his name sake.
* * * *
6. Thy goodness and thy mercy sure
shall whilst I live blesse me,
And of the Lord I in the house
a dweller still will be.

PSALM XXIII.—Ed. 1636.

The Lord of all my Shepheard is,
I shall from want be free;
He makes me in green pastures lye
and near calme streams to be.

He doth restore my soul, and leads
the way that I should take;
Into the pathes of righteousness
even for his own name's sake.
* * * *

With mercy, goodness, all my daies
shall surely follow me;
And in the Lord's own house, I will
a dweller ever be.

As this version was bound up with the Service Book, it shared the fate of the latter. The opposition to the Liturgy, which began in Edinburgh, in the Chapel Royal, July, 1637, speedily spread over the whole kingdom, rendering hopeless any such changes in the forms of worship as the king desired.

Version of Sir Francis Rouse. 1643.

After the overthrow of Charles, and the triumph of the Parliament, the design was resumed, though under very different auspices, of bringing about a uniformity in the doctrine, discipline, form of church government, and worship in the three kingdoms,—a design which the Presbyterians very nearly accomplished. For this purpose the Westminster Assembly was called. Among other means to effect this end, a New Version of the Psalms was proposed. Several metrical versions had been previously published in England, with a view of superseding Sternhold's, the chief of which were one by Mr. William Barton, and another by Francis Rouse. Considerable efforts were made by some members of the House of Lords to get Barton's Version sanctioned by Parliament, as a part of the intended uniformity; but the preference was awarded to that of Rouse, one of their own members, and a man of learning and distinction. He was a son of Sir Anthony Rouse, of Halton, in Cornwall. Some account of his life, and of his writings, which are quite numerous, may be found in Bliss's edition of Wood's *Athenæ Oxonienses*, iii. 468. He was several times member of Parliament, was one of the lay commissioners to the Westminster Assembly; and in 1648 he was appointed Provost of Eton College, a lucrative place, which he kept until his death, 7th Jan., 1658. The first edition of Rouse's Version was published by authority of Parliament in 1643, and as it is extremely rare, we give a specimen or two:

PSALM I.—F. Rouse, 1643.

The man is blessed, that to walk
in wicked waies doth feare;
And stands not in the sinner's path
nor sits in scorner's chair.

But in the perfect law of God
he greatly doth delight,
And on that law doth meditate
with pleasure day and night.

He shall be like a tree by streams
of waters planted neare,
Which in his season doth not faile
his pleasant fruit to bear.

PSALM XXIII.—Do.

My Shepheard is the living Lord,
and he that doth me feed,
How can I then lack any thing
whereof I stand in need?
In pastures green and flourishing
he makes me down to lie,
And after drives me to the streames
which run most pleasantly.

And when I feel myself neere lost
then home he me doth take;
Conducting me in his right paths
even for his owne Name's sake.
And tho I were even at death's doore
yet would I fear none ill,
Thy rod, thy staff do comfort me,
and thou art with me still.

In the preface to this edition Rouse has the following remarkable language:—"Apprehending many years past (which experience hath showed to be a true conjecture) *that a forme wholly new would not please many, who are fastened to things usual and accustomed, I assaid only to change some pieces of the usual version*, even such as seemed to call aloud, and as it were undeniably, for a change. These being done it was desyred that they should be increased; which being done, they are here subjoined." Before proceeding further in the history of Rouse's labours, it may be proper to notice

The Versions by Sir W. Mure, and Mr. Zachary Boyd. 1646.

Baillie, in various parts of his letters and journals, expresses himself as highly pleased with a version (then unpublished) by Sir W. Mure. Others again in Scotland were much disposed to favour the version by Mr. Boyd, one of the ministers of Glasgow, of which a *third edition* appeared at Glasgow in 1646. We give a specimen of each:

PSALM XXIII.—By Sir W. Mure.

1. The Lord my Shepheard is, of want
I never shall complaine,
2. For me to rest on, hee doth grant
greene pastures of the plaine.
3. He leads me smootheest brookes beside
and doth my soul reclaime;
Yea me by righteous paths doth guyd
for glorie of his name.
4. The vally dark of deathea's abode
to passe I'll fear none ill.
For thou art with me, Lord, thy rode
and staff me comfort still.

PSALM XXIII.—Z. Boyd.

1. The Lord's my Shepheard, I'll not
2. He makes me by good will [want,
Ly in green pastures, he me leads
besides the waters still.
3. My soul likewise he doth restore,
and me to lead doth take
Into the paths of righteousness
and that for his Name's sake.
4. Yea though through valley of death's
I walk; I'll fear no ill. [shade
For thou art with me, thy rod and
thy staffe me comfort still.

Rouse's Revised Edition of 1646.

After the publication of the first edition, in 1643, the version seems to have undergone repeated revisals, by the author himself, by the Westminster Assembly, and by the Scottish commission. Baillie, (one of the Scottish members of the Westminster Assembly,) in a letter dated in *December, 1643*, says:—"Ane old most honest member of the House of Commons, Mr. Rous, hes helped the old Psalter, in the most places faulty. His friends are very pressing in the Assembly that his book may be examined, and helped by the author in what places it shall be found meet, and then be commended to the Parliament, that they may injoyn the public use of it.—Many do oppose the motion because the work is not so well done as they think it might. Mr. Nye did speak much against a tie to any Psalter and something against the singing of paraphrases, as of preaching homilies." Again, under date of *April 25th, 1645*, he says:—"Also about the Conclusion of the Psalms (i. e. the Doxology) we had no debate; without scruple Inde-

pendents and all sang it, so far as I know, where it was printed at the end of two or three Psalms. But in the new translation of the Psalmes, resolving to keep punctually to the original text without any addition, we and they were content to omit what we saw the Popish and Prelatical parties did so much dote as to put it at the end of most of their lessons, and all of their Psalms."

It appears from Dr. Lightfoot's journal, which he kept while a member of the Westminster Assembly, that on November 23d, 1643, the first thing debated in the Assembly was "an order from the House of Commons, wherein they require our advices whether Mr. Rouse's Psalmes may not be sung in the churches:—it was at last referred to the three committees, to take every one fifty Psalmes." These committees seem to have had the thing in hand for a year or more, as we find no references in Baillie to the Psalter until April, 1645. The proposed emendations of the committees were published, and were immediately sent down to Scotland for a new revision by the Scottish Assembly's Commission on Psalmody. Baillie was very urgent with his Scottish friends to hasten the business as much as possible. Thus in May, 1645, he writes to Mr. John Row:—"Your animadversions upon the Psalmes we liked very well, and made use of them. We would earnestly entreat that ye would be pleased to be at some farther pains in this kind; it concerns us much to have the translation of the Psalmes made so perfyte as may be." In another letter to Mr. Robert Douglass,* and written in June, 1645, he says:—"One very sensible point of the Reformation here, and almost the only thing which requires reformation in our Church is the Psalm Book. The observations which were sent up to us from you were taken in very good part, and all considered, and good use made of sundry of them. But the truth is, we have not leasure to attend that matter so much as the necessitie of it does require; and the English divines who are appointed for *its last revise* through manifold divisions are often hindered from meeting in such number as themselves could wish. How many in your committee does mind seriously this matter you know; my feare is that you have too few to joyne with yourself in that task; this my feare has made me bold to entreat you both for the zeal you have to the purity of that translation and to the honour of our church, to bestow so much of your time as conveniently you may upon that very necessar service. *These lines are likely to go up to God from many millions of tongues for many generations.* It were a pity but all possible diligence were used to have them framed so well as might be. I can give assurance that whatever corrections come up from you shall not only be very kindly taken into consideration, but also followed, whenever we are able to show that they are reasonable; for in this we find both Mr. Rouse, and all the committee very tractable."

The version thus repeatedly revised was at last published under the following title—"THE PSALMS OF DAVID IN ENGLISH MEETER. *Sing ye praises with understanding.* London, printed by Miles Fisher for the Company of Stationers. 1646." On the 15th of April, of this same year, an order passed the House of Commons—"That the said Psalmes and none other, shall, after the 1st January next, be sung in

* Mr. Douglass was one of the ministers of Edinburgh; and after the death of Henderson, was for many years the leading man in the Scottish Church.

all Churches and Chapels within the kingdom of England, Dominion of Wales, and Town of Berwick upon Tweede."

We now come to review the action of the Church of Scotland in regard to this version. On the 23d of February, 1647, the Scottish delegates to the Westminster Assembly wrote from London to the Commission of the Scottish Assembly as follows:—"We now send you the new Edition of the Paraphrase of the Psalms as it was approved by the Assembly heir, and by yourselves; the Animadversions which you sent us being taken in their proper places, as a worthy Gentleman who hath taken most paines in the worke assureth us. If you be now satisfied with it as it is, we desire to know as much. One Psalm book in the three kingdoms will be a considerable part of Uniformity, if it can be fully agreed upon both there and here. And we believe it is generally acknowledged, there is a necessitie of some change, there being so many just exceptions against the old and usual paraphrase. And we humbly conceive there will be as little controversy that this which we now send you, as it hath come thro the hands of more examiners, so it will be found as neir the original as any Paraphrase in meeter can readily be, and much nearer than other works of that kind, which is a good compensation to mak up the want of that Poetical liberty and sweet pleasant running which some desire. However we expect to know your pleasure in this."

To this letter the Commissioners of the General Assembly replied, that while "one Psalm book wer a considerable part of Uniformity," the Commission could do nothing definitely without the action of Presbyteries, but assuring them that the utmost despatch would be used. Accordingly, on the 28th of August, 1647, the General Assembly at Edinburgh passed the following

"Act for Revising the Paraphrase of the Psalms Brought from England, with a Recommendation for Translating the other Scriptural Songs in Meeter.

"The General Assembly having considered the report of the committee concerning the Paraphrase of the Psalms sent from England, and finding that it is *very necessary that the said Paraphrase be yet revised*: Therefore doth appoint Mr. John Adamson to examine the first 40 Psalmes, Mr. Thomas Crawford the second 40, Mr. John Row the third 40, Mr. John Nevey the last 30 Psalmes of that Paraphrase; and in their examination they shall not only observe what they think needs to bee amended, but also to set down their own essay for correcting thereof; and for this purpose recommends them to make use of the travels of Rowallan (Sir W. Mure) and Mr. Zachary Boyd, or of any other on that subject, *but especially of our own Paraphrase*, that what they find better in any of these works may be chosen, and likewise they shall make use of animadversions sent from Presbyteries, who for this cause are hereby desired to hasten their observations unto them; and they are to make report of their labours herein to the Commission of the Assembly for Publicke Affairs, against their first meeting in February next (1648.) *And the Commission after revising thereof, shall send the same to Provincial Assemblies, (Synod,) to be transmitted to Presbyteries*, that by their further consideration, the matter may be fully prepared to the next Assembly. And because some Psalmes in that Paraphrase sent from England are composed in verses which do not agree with the common tunes, therefore it is also

recommended that these Psalmes be likewise turned in other verses which may agree to the common tunes, i. e., having the first line of eight syllables and the second line of six, that *so both Versions being together, use may be made of either of them, as shall be found convenient.* And the Assembly doth further recommend that Mr. Zachary Boyd be at the paines to translate the Scriptural Songs, in mee-ter, and to report his travels also to the Commission of the Assembly, that after their examination thereof, they may send the same to Presbyteries to be there considered until the next Gen. Assembly."—See Printed Acts of General Assembly.

SLAVERY TESTED BY SCRIPTURE.

(Concluded from p. 414, Jan. No.)

In the controversy, whether slavery be sanctioned in the volume of the New Testament, no small stress is laid on the assertion that many of the exhortations addressed to servants to obey their masters according to the flesh, were directed to men who were real and actual slaves. To strengthen this assertion it has further been argued that the Greek term *doulos*, is generally to be so understood, and that this is its proper meaning. To this latter it may be answered, that the Greek term *doulos*, in classical Greek writings, often and perhaps generally means what we call in English a slave, but the fact is otherwise in the New Testament, and those who performed the labour of our common English translation of the Bible, thought justly in rendering the term in all cases by our English word servant. The ancient Greeks had two sorts of slaves their *douloi* and their *oiketai*, and however high the character of that ancient people may stand in other respects, on both classes of their slaves their behaviour was very severe, but it was most oppressive on the latter. The *douloi* were field labourers, and their condition more resembled that of the serfs or vassals of Poland and Russia at this day, than the negro slavery of the Spanish and French West India Islands, or of our own Southern States. The *oiketai*, (a word derived from *oikos*, house,) were their house or domestic slaves, and being more under the eye and exposed more to suffer from the temper of proud and imperious masters, were accordingly more severely treated. The Hebrew tongue had a term exactly of the same meaning with our English word servant, namely the word *ebed*, but this can scarcely be affirmed of the ancient Greeks. The general meaning of *doulos* in ancient classical Greek, is that of slave, but when the Jewish people both in their own and in other countries fell under the power of Alexander the Great and his successors, they soon found it necessary to adopt the Greek language, and to accommodate its terms to their own as they best could. In this case, the term *doulos*, as having a more loose and general signification, and as commonly used to mean a less depressed class of men than *oiketes*, obtained the preference, and was by the Jews in general and the New Testament writers in particular, used instead of their own word *ebed*. Of the truth of this, abundant evidence can be furnished from the New Testament itself. The servant spoken of in Matthew xviii. 23, 24, who owed his Lord ten thousand talents, is together with all his fellow servants expressed by this same term. James styles himself *doulos*, a servant of God and of the Lord Jesus Christ. Peter styles Christians *douloi Theou*, servants of God,

in chapter ii., and yet in the same chapter uses the term *oisketai*, in its strict specific signification, of which more afterwards. It is not necessary in this plain case to multiply more instances of the same kind, but merely to state that in general the term *doulos*, in the Greek Testament, means a servant, and the fewer instances in which it actually means a slave are easily inferred from the context. It is only necessary to add, that our English word servant means one who performs labour freely and voluntarily for the sake of just wages or adequate compensation. The word slave means one who is compelled by dint of power to labour without wages, and commonly is necessitated to submit to many other injuries besides: the word *doulos* in the Greek Testament has the former meaning generally, in the latter only in a few instances.

The first instance to which we may refer of the word having this latter meaning, is in 1 Tim. vi. 1, "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed," verse 2. "And those that have believing masters, let them not despise them, but rather do them service, because they are faithful and beloved, partakers of the benefit." From this passage we may plainly infer the following particulars, 1st. That servants *under the yoke*, plainly mean those *douloi* who were under heathen masters, consequently who were still real slaves, for they are distinguished from those servants that had believing masters, and who consequently were not under the yoke, or not real slaves. 2d. The latter, or those who had believing masters, are cautioned against the evil, to which they were most liable, namely, not to be slack and careless in serving their master, because he had become a Christian brother, but to serve him the more punctually, and diligently, and faithfully, because now with themselves faithful and beloved in Christ, and partakers of the benefit of Christ's salvation. 3d. The exhortation to Philemon to receive Onesimus as a brother beloved, and other similar exhortations addressed to Christian masters, is the counterpart of or exactly corresponds to the foregoing, and both taken together plainly show that whenever a heathen master and his slaves became Christian converts, the relation of slavery was thoroughly dissolved, and the religion both had embraced converted the one into an upright master, treating those in his service with justness and kindness, as humble brethren in Christ, and the other into faithful and affectionate servants, regarding their master as a faithful and beloved brother, having a common interest with them in Christ's salvation. 4th. It may also be inferred, but especially from the former verse, that numbers of men under the yoke of slavery, were Christian converts whose masters remained still unbelievers. Now, how are we to account for this fact? The following reasons explain it. The ancient Romans were not so rigorous and watchful over their slaves as the modern overseer is over the unhappy negro, hence the former had often more freedom of hearing the gospel than the latter, even in this Christian land. The ancient Roman was not so jealous of his slaves being taught to read and write. On the contrary, the master often had them educated in the knowledge of such arts, trades and business as were customary at that time, in order that their services might be more profitable. This circumstance also brought them oftener in the way of hearing the gospel, and placed them on a ground to be more easily instructed in the knowledge of the sublime doctrines of the Bible, than if they had been sunk in deeper ignorance. The gospel was from the first eminently preached to the poor, and God, as the apostle

assures us, often chose the weak things of the world to confound the things that are mighty. But men in the humble condition of slaves were the despised, the poor and the weak whom God chose in great numbers, and exalted to enjoy the privileges of his saints; hence it is not strange that a number of exhortations are exclusively addressed to them in the volume of the New Testament. The fifth and last inference is that the apostles were no unskilful teachers of the truths comprehended in the Bible. A Christian master who was humbled and brought to sit at Christ's feet as a disciple, could easily comprehend that the man once claimed as a slave might both, as being made of the same blood with himself, and as having with himself a common interest in Christ's salvation, be entitled to receive from him what was just and equal. But how was this truth to be brought home to the heart and conscience of an impious and proud heathen? Had such men been abruptly taught that their slaves were of the same blood, and had equal rights with themselves, and that it was one design of the religion of Christ to restore and secure to all that freedom of which multitudes were unjustly deprived, and finally to establish righteousness on the earth, they would have repelled those doctrines with rage and blasphemy, and perhaps taken up arms against those who ventured to propose them. But the apostles better understood the nature of their commission; they addressed men as sinners, and guilty before God, and exposed to death as the wages of sin,—truths that meet with the light of conscience within man himself. They declared the character of the true God, as an Almighty Spirit, who created and who sustains the world, and who is most just, holy and true, yet not willing that sinners should perish, but was now commanding them every where to repent; and they proclaimed to men a message of salvation from sin, and reconciliation to God, through the mediation of his Son Jesus Christ, and confirmed by miracles the truth, that they had such commission from God. The apostles well knew the proud, selfish and stubborn disposition of the sinner, and that until humbled before and obliged to yield to the high and righteous claims of his Maker, he is not readily disposed to yield the lower claims of his equals and fellow men.

Thus also the apostolic plan was in every way consistent with itself. If a man who was a husband, and the head of a family became a disciple of Christ, through his concurrence an effort was made to gain all, of whatever condition, who belonged to the family. If a wife was converted to be a Christian, she was not to leave her husband, but to endeavour to gain him by cultivating a meek and Christian spirit; if one who was but a slave was converted, it became his duty not to rebel against his master or disturb the peace of society, but to obey his master, to show him all good fidelity, to please him well in all things, and in every way to adorn the doctrine of God his Saviour. And it need not for a moment be doubted, that many heathen masters were gained to the Christian faith, by seeing its excellent effects on the lives of their servants, whereas a contrary behaviour would have drawn on it their reproaches, and provoked and hardened them against it.

There is a remarkable passage in 1 Cor. vii. 21, 22, 23, which clearly though mildly expresses the mind of the apostle Paul on this subject. "Art thou called being a servant? care not for it, but if thou mayest be free, use it rather." Here it is evident that the exhortation applies with the greatest force to those that were actual slaves, and yet those who made our translation acted judiciously in rendering the Greek word

doulos by our English word servant: for this latter is a more general word than slave. Every slave is a servant, though every servant is not a slave. And there are various kinds of ordinary service which place a man under fewer advantages for his Maker's service, and expose him to greater temptations than if he were free; therefore, were it in his power to rise above such a condition, it would be his undoubted duty. But the exhortation comes home most fully to the condition of actual slaves. This is plain from the Greek expression, *me soi melete*, that is, let it not afflict thee, or take it not too hardly. The very admonition not to think too hardly of his condition, shows that the apostle considered it indeed a hard condition.

Now what motives are urged upon the believing slave, to induce him to be patient in such a hard condition? Why, the consideration that he was Christ's freeman. Therefore in obeying such commands of Christ as the following, "Servants, be obedient to them that are your masters according to the flesh with good will, doing service as to the Lord and not to men." He was serving Christ, who would most assuredly reward his own for whatever good might be done by them, in whatever condition. To the same effect a further motive is urged in this same chapter, namely, that the fashion of this world soon passeth away, and the time of Christ's servants in it is but short. But we are chiefly concerned with the further advice of the apostle, "If thou mayest be free, use it rather." The advice not only distinctly shows what was observed before that the apostle thought the condition of the slave hard, but also that there were various peaceable ways by which he might free himself from it, but no way so likely to succeed as by patient continuance in well-doing, and by faithfully and diligently observing those commands of Jesus Christ which had a special application to his condition; for by this means he might recommend the Christian religion to his master, and gain him over to the faith, which of course would change his condition, or the providence of God might change it by some other means. Here it will not be out of place to observe that the apostles never advise slaves to have recourse to violence or force, in order to rectify their condition. Such attempts must have been hopeless, for what could undisciplined crowds of insurgent slaves have done against a Roman Empire, who could in a short time muster against them one hundred and twenty or one hundred and thirty thousand well-disciplined armed men? Besides, it never was God's method to put on his own saints the ungracious task of punishing the wicked. When the time at last arrived, that the Roman Empire had filled up the cup of its iniquity, and God was prepared to punish it for its bloodshed, its persecution of his saints, its oppression and other crimes, he had provided very different instruments for such a purpose, such as the stern Genseric and his Vandals, or the ruthless Attila with his ferocious Huns. In the downfall of that empire, God has left us the most awful example of any recorded in history, of his determination to punish guilty nations for their oppression and other public sins. It is a warning to us that God never overlooks unrighteousness, though for a time he may not punish it, and never approves of injury or oppression, even though he may try his saints by requiring of them the utmost forbearance and submission under the pressure of those evils.

That in the New Testament subjection to their masters was enjoined on men who were real slaves, is clear from that remarkable passage contained in 1 Peter, ii. 18, 25. It is a passage in which this sub-

jection is enforced upon them from the strongest motives by which the minds of Christians can be influenced. That real slaves are addressed in that passage, is evident from the fact that Peter does not use the term *douloi*, which is every where translated servants, and rightly so, in our English New Testament; but he employs the term *oiketai*, by which the ancient Greeks distinguished that class of their slaves which had least freedom and was most oppressed. This is further evident from the circumstance, that not one word is particularly addressed to Christian masters in the whole epistle. Wherever there were any such masters, their duty was comprehended in the exhortations to honour all men, which surely cannot consist with depriving them of their natural rights, to love the Christian brotherhood, and to love one another with a pure heart fervently. It follows then that those *oiketai*, whom Peter addresses, were believing slaves, who were suffering under heathen masters, and yet they are commanded to be subject to them with all fear, and not only to the good and gentle, but also to the froward or ill-humoured. Now what were the motives which the apostle impresses on the minds of those Christian men who were placed in such a hard condition? Does he tell them that the relation of master and slave was a natural and legitimate relation, like that of parents and children; or at least that it always existed in the world, that notices of it are found in the history of the most ancient nations, and that it may be expected always to continue, and therefore must be submitted to as a necessary evil? or does he tell them that in all generations, and among all nations, some men were found to be of a temper proud, harsh and tyrannical, whilst others were found to be gentle and reasonable, and that this also is a necessary and unavoidable evil which must be submitted to? No, the apostle knew better than to argue such trash, as was better calculated to settle down the minds of suffering men into a state of sullen despair and hardness, than to induce them to Christian patience and meekness. He therefore presses on them the duty of subjection to their masters, because this was acceptable to God their Saviour. He tells them that "this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." He sets before them the example of Jesus Christ, who suffered for them, leaving them an example that they should follow his steps. Now if Christ suffered for our sins with the utmost meekness, does this justify the men who inflicted on him such suffering? when He bore our sins in his own body on the tree, were those innocent who nailed his body to the tree? When He was reviled, yet reviled not again, but committed himself to Him that judgeth righteously, does not this most severely condemn the conduct of his persecutors? and what more severe censure and condemnation could be pronounced on men, who enslaved and oppressed their fellow-men, than to exhort the latter to follow the example of patient endurance of wrong, which Christ set before them?

But the fourth and most important question, yet remains to be considered, namely, does slavery really stand condemned in the New Testament? Is it nowhere exactly defined, and expressly condemned as contrary to the law of God? There is an express passage to this effect, in 1 Timothy i. 9, 10: "Knowing this, that the law is not made for a righteous man:" the original is *dikaio nomos ou keitai*, the law lieth not against a righteous man, that is as to its condemning office. But against whom does it lie, or in other words, who lie under its curse or sentence of condemnation? Why, "the lawless and disobedient, the ungodly sinner,

the unholy and profane, murderers of fathers, and murderers of mothers, man-slayers, whoremongers, lewd and perjured persons, men-stealers and liars?" What an awful catalogue! In this frightful catalogue our present attention is called to the consideration of what is meant by men-stealers. The word in the original Greek is *andropodistais*, a word which properly means in our language, slave drivers, or that description of men who in ancient as well as in modern times, carried about men or women bound or shackled in order to sell them as slaves. The composition of the Greek word implies the chaining or shackling men by the foot, and it shows that the trade of slave-driving was pretty much the same in ancient as in modern times. A man engaged in such a nefarious employment finds it necessary to handcuff and chain together those whom he drives to a slave market, in order to keep them from running away: the Greek word therefore properly means a man-robber or slave-driver, though the word man-stealer, which was chosen by the learned men who made our English translation of the Bible, is sufficiently clear and significant, and was suggested by that precept of the Mosaic law, "He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death." Now if the man-robber, who chains his fellow-man hand and foot, in order forcibly to sell him as a slave, is ranked in the New Testament with the most atrocious criminals, the slave trader by sea is engaged in an employment that is still more infernal, because, as a matter of course, he is guilty of more cruelty, oppression and murder, and that on an element which man is scarcely able to master, and if so, a system that supports such practices can never be innocent. As long as law and custom sustain the system of slavery, so long those horrible employments will continue, and experience shows that until slavery is at an end, the slave trader and slave-driver will never be wanting to supply the market in numbers equal to the demand.

There are three rules of interpreting the language of the Bible, which judicious divines have considered as of universal application, but which the advocates of slavery seem to think should not be urged in reasoning upon the morality of their own peculiar institution. These rules are, 1st, The word of God should never be interpreted so as to contradict itself. 2d. The commandments of God are never to be set aside by any human authority, or in other words, God is to be obeyed rather than men, and 3d. Whatever God plainly and expressly forbids, never ought to be done. Let these rules be applied to that commandment of the decalogue, "Thou shalt not steal," and let us suppose that a man is stolen, or robbed of the wages of a single day's labour, it will be admitted that this is a plain violation of the commandment of God; but let the same man be handcuffed, chained by the foot, carried to some slave market, sold and compelled to labour every day of his after life without wages, and in addition to this, his children or posterity after him, be treated in the same way for an indefinite number of generations, is not this latter case a vastly more horrible violation of the commandment of God than the former case? But here some pro-slavery advocate appears, and tells us, This is all true if a free man were thus used; it would, in such a case, be a most daring and aggravated sin, but the case is quite different, where slavery is sanctioned by the constitution and laws of a civil community, and where slaves are owned by inheritance from forefathers, or held by a kind of prescriptive right. But what is the difference? if it be true that what God forbids never ought to be done, then long possession and laws of inheritance and

state enactments can never set aside the obligation of any of the laws of Heaven. But the application of the above rules will be more fully exemplified in passing on to the consideration of another scripture, in which negro slavery is distinctly defined, and which shows that this evil is most emphatically condemned in the new Testament. The passage of scripture is contained in the prophetic book of Revelation, in which God was pleased to show his servants things which should shortly come to pass, and in which, though symbolic language be employed, yet its meaning is always precise and well-defined, and often plain and not to be mistaken. No one will deny that we live in an age in which navigation has been vastly improved and commerce very greatly extended. How strikingly is this marked out in Rev. xviii. 12, 13, in which extensive catalogue most of the articles of merchandise mentioned become sinful only in particular circumstances. But there are two particulars specified which in no circumstances can be justifiable subjects of bargain and sale, namely, the last two mentioned, slaves and souls of men. The word here translated slaves, is, in the original Greek, *somata*, the bodies of men. Here then, is an exact definition of negro slavery. It is the merchandise of the bodies of men. It is unnecessary here either to explain the context in which these words are found, or attempt any history of the system marked out in them. Those who wish to learn the history of the origin of this modern form of slavery will find a sufficient account of it in Robertson's History of America. But the system itself has such well-marked features, and is so well known that it is merely necessary to consider how exactly the nature of the evil itself corresponds to the definition given of it in scripture prophecy. This is strikingly exemplified in the case of the slave ship. It is stored with such merchandise as suits the slave trade—generally of the most worthless sort. This is exchanged for the living bodies of men and women. These are stowed into the hold of the ship, and if not packed quite so close together as herrings, this is not owing to the humanity of the men engaged in this vile traffic, but to the knowledge that their merchandise, in such case, could never reach a market, but be precipitated, like any other spoiled goods, into the depths of the great ocean. At the very best, this is, however, the fate of a very large number of those unhappy human beings; and whether this diabolical trade is sanctioned or even connived at by the laws of a particular nation, or sanctioned by the laws and usage of civilized nations in general, as was too long the case, or at length pronounced piracy by them, its nature is still the same. It is still a wholesale violation of those laws of God: "Thou shalt not steal," "Thou shalt do no murder;" laws which the Supreme Being will not allow to be set aside by the highest human authority, or by any pretence whatever. The commander of a slave vessel, however, having completed his cargo of *merchandise*, proceeds on his way. The agony and wailing of men and women forcibly dragged away for ever from their native country and home give him no disturbance. The groans of the sick and dying are only matters of course. The infection and stench of the floating dungeon under his command are disregarded for the sake of gain. The lightning of heaven no oftener descends on his head than in other cases; nor is the floating dungeon itself engulfed by tempest or tornado in the bosom of the deep more frequently than usual. The cargo reaches the place of its destination, and is as easily disposed of, or perhaps more so, than in the case of men engaged in traffic the most honourable. It is a case that re-

markably exemplifies the long-suffering of God and the truth of his word, that because judgment is not speedily executed against an evil work, therefore the hearts of the children of men are fully set in them to do evil:" but this very success further illustrates the nature of the system. After the risk and shocking circumstances, in general, of the voyage are over and gone, and a considerable amount of the cargo has been consigned to the deep, what remains at length reaches market. The hopes of the owner are realized, and purchasers are easily found. In this case, the purchaser fully participates in the guilt of the seller. In all other cases, the receiver or buyer of goods obtained by theft or robbery is considered equally guilty with the principal or original criminal. What possible difference can exist in the case of the man-robber who exposes his victim to sale and finds a purchaser, except the greater aggravation of the latter case, and the additional fact that the slave-trader is, from the very nature of his employment, guilty of wholesale murder as well as robbery, and the man who gives him the price of his *merchandise* encourages him in both.

If I remember rightly, the ancient Roman law declared a child entitled to freedom, if its father was a freeman: on the contrary, the general custom and law of slavery in America is, to hold the child as a slave that is born of a slave mother. In comparing those laws together, it is evident that both are quite arbitrary, and neither of them consist with truth, reason, or the law of God. It is a hard, unequal and unrighteous decision, to declare one child free because its father was free, though its mother was a slave, and to declare another child a slave because its father was a slave, though its mother was free. The American law of slavery, in which this proceeding is exactly reversed, is equally arbitrary and absurd, besides the singular consequences that sometimes result from it. It has been asserted in one of our public prints, that the daughter of a President of the United States, whose mother was a slave, was publicly sold in the city of New Orleans as a slave: such an odious transaction would not have taken place under the Roman law of slavery: but whether true or not, hundreds of instances like it occur in those states that sanction the law of slavery. Now it may be observed here, that slavery has often been defined as consisting in compulsory or involuntary service, and this is a definition that will describe the nature of the evil in far the greater number of cases, for it is evident that a man, for the most part, will not, without compulsion, work without the prospect of obtaining wages, yet a man may be held to service, or compelled to work who is not a slave; this is the case with the culprit confined for a term of years, and obliged to labour against his will in the work-house. Other cases of involuntary service might also be imagined, which, however, do not imply a person to be a slave. Such cases have been eagerly snatched at, in order to show that slavery is not essentially, and in all cases sinful, but the definition of slavery contained in the New Testament, is entirely more precise and accurate. Let us suppose one man who is bought or otherwise held as a slave led out by an overseer into the field, informed of his task, and notified to finish it or incur the alternative of the lash. In another case the slave of a polished and perhaps humane man is decently dressed, and rides before his master on a good horse, or perhaps with him in a genteel carriage, and apparently enjoying himself quite as much; yet this latter, though engaged in service that cannot properly be called compulsory, is as equally a slave as the former, and a severe fever or pleurisy suddenly de-

priving him of a humane master, might soon reduce him to as hard a condition as the former. Or let us suppose a slave auction where a number of women are disposed of; one is perhaps bought for the purpose of broiling under a burning sun in performing the labour of a cotton or corn field, a second for the labour of the kitchen; it may be a third is set up for sale that is young, handsome, and with not more than one-fourth, or one-eighth of African blood, and who is bought for the purpose of a kept mistress; this latter may be put to no compulsory labour, at least in the first instance, but she is a slave still. All these abominations are such as must in particular circumstances result from the laws of those states and communities which sanction the merchandise of the bodies of men. But the law that dooms to slavery the child of a female slave is not only arbitrary, absurd, and often productive of consequences as ridiculous as abominable, but it is rank iniquity in itself under all circumstances, and whatever may be its consequences. This will appear more plain by supposing a few questions: let the questions be put in the case of a particular slave: how came that man to be a slave? did he forfeit his freedom by any crime? *A.* No, he is a quite inoffensive and peaceable man; but his mother was a slave. *Q.* 2d. How came his mother to be a slave? *A.* Her mother was also a slave. *Q.* 3d. But how far back must we proceed in order to reach the first slave mother, through whom slavery has been entailed on so many successive generations? *A.* Until a certain date, when the commander of a slave ship of the most hardened character, dragged her from her native land in a state of wailing and despair, forced her to another continent, sold her under the power of strangers in order to be held as a slave, and to transmit the same condition to her posterity for an indefinite number of generations. Now it is evident that the act and deed of the first slave-trader who by sale transferred a female slave to another owner, is the sole ground on which the claim of the slaveholder rests. The seller can convey no better right to any article sold than he possesses himself. The stream can rise no higher than its source. This will appear still more evident from one or two examples more. It is no unfrequent occurrence in a slave-holding state to meet with a man of deep African complexion, yet in such a dress and with such an air of freedom that one readily concludes that he is actually a freeman. On inquiry it is found that the man had once been a slave, that his father had been a slave and likewise his mother, but that his master on a death-bed acting on the solemn truth, that it is better to repent late than never, had by his last will set the man free. But a question still remains, on what ground or claim had the man been held as a slave until the will of a master declared him free? certainly no other than the original transfer or sale of the slave-trader, operating perhaps for a series of generations. But another example will set the matter in a still stronger light. Another familiar occurrence in a slave state, is to meet with a man somewhat tintured with the African hue, but of a manly appearance and with a noble countenance. On inquiry he is found, notwithstanding, to be a slave. But on what ground or claim is he held in that condition? not because his father or father's father or mother's father were slaves. Sometimes a slave, were it any satisfaction to him, might boast of having sprung of as good blood as any in Virginia. What then has bound him down to that condition. On following up his descent through the line of mother, grandmother, &c., and to that first female whom a ruffian trader dragged from Africa, and by a sale no way binding in a moral point of view, conveyed his ownership of her

to another man, we at length reach the original claim which entailed slavery on so many generations and in such peculiar circumstances. This is the line in which the law of slavery, it would appear, seizes and holds its victims, a proof that the law itself is thoroughly absurd and even ridiculous, if its iniquity were not still greater and its consequences most deplorable.

The light in which slavery is viewed by the thoughtless and inconsiderate is altogether defective and erroneous. They content themselves with observing that if a slave be well-fed, well-clothed and in general well-treated and not oppressed with too severe labour, all is well. This reasoning applies very well to the case of a horse, which from his very nature is a proper and legitimate article of property. A horse needs no clothing, and it is the manifest interest and sometimes the pride of his owner to have the animal well-fed, well-lodged, and well-kept in general, and this is all that the horse from his nature and constitution requires. Horses are sometimes abused and hardly-treated, but it is ten times more likely that a horse will be well used than a man, when he is made the property of his fellow-man. It is of no use here to overlook the corruption of human nature. Man is naturally indolent, averse to labour, and disposed to roll off labour from himself, and devolve it upon his fellow-man. This will be done of course when a man is the owner of a slave. The slave however is of the same disposition, he wishes to save himself from labour, and more especially when the whole profit of it is realized by another man: in this case labour must be enforced by fear or certain means of constraint. Man is often perverse and wilful, sullen and discontented. These dispositions are often manifested by slave-owners as in the case of other men, still oftener by the slave from his very condition of being compelled to labour without compensation. Man is often proud, capricious and ill-tempered. These passions, in the case of slave-owners, have sometimes terrible effects. Interest in the main governs mankind. It is the interest of the slave-owner to derive all the profit out of the slave that he can; the interest of the slave is at cross-purposes with that of his owner. In such a case how is it possible that slavery should not for the most part be attended with oppression and cruelty?

Much has been published of the cruelties and barbarities of modern slavery: they are inseparable from it in their very nature; they show that no such system should be allowed to exist. Oppression and cruelty are grievous sins, and certain and invariable effects of slavery in general, though in particular cases they may not accompany it. Much oppression may exist where slavery is not permitted, and where the laws of the community oppose to it every obstacle and restraint that human ingenuity can invent. But it is in the case of slavery that oppression and cruelty are left without restraint, and even liable or exposed to greater provocation, and commonly manifest their worst effects. But it is unnecessary to enumerate or refer to those cruelties, further than to observe that all sundering of family ties, by selling wives from their husbands, or children from their parents, and other evil consequences of slavery are nothing more than the natural effects of sanctioning the merchandise of the bodies of men.

But let us suppose that a slave is not oppressed or harshly treated, is he therefore uninjured? There are rights that he may justly claim, and duties that he ought to perform, that are quite incompatible with modern slavery. This is one of its worst features. The old Roman slave, as

already noticed, was often taught to read, and was well-educated, that he might be more profitable to his master. He had commonly as easy access to the gospel, and was found more disposed to embrace it, than men in other conditions. The crowds of slaves that became Christians were exhorted to submit to, and faithfully serve, their masters according to the flesh. If the master also became a believer, the former became his Christian brother, and had a right to expect from him what was equal and right. If the converted slave might by any peaceable means become free, he was exhorted rather to choose it; but if not he was exhorted to submit to his condition, as thereby serving Christ his Saviour, and in the assurance of an everlasting reward. But what is the condition of the modern slave? His owner generally wants a man with almost no soul, or just about as much intellect as will qualify him to labour in the rice swamp, the cotton-field, or in the cultivation of sugar. More intelligence than this does not appear to consist with the interest and wishes of the modern slave-owner. Hence the perfection of a modern slave is quite simple, and but of one sort, viz. to be hardy and able-bodied. Hence the rigorous custom and sometimes laws to prevent slaves from being taught to read and write. Besides other inconveniences, the slave might learn from the Bible that all men are of one blood, and possess equal rights, and are bound by the law of God to perform equally to each other certain duties. Hence also the cautious plan of giving slaves Christian instruction (when instructed at all) by word of mouth, or by catechisms so carefully compiled as to keep their minds down to the level of their condition. What can evince more strongly than these things the true character of the system: as the "merchandise of the bodies of men." It is in vain therefore to affirm that slavery stands uncondemned in the volume of the New Testament. The true nature of negro slavery is there exactly defined. It stands opposed to all the commandments of God. It is robbery in its beginning and throughout all its stages. It is generally attended with oppression, and cruelty, and violence, and often with murder from first to last. Lewdness and licentiousness, and both of the lowest sort, accompany it from beginning to end. It destroys the family relation, the foundation of human society, and breaks every natural tie. God our Maker claims all souls and all bodies as his, and requires men through that grace which the gospel reveals to glorify him in their bodies, and in their spirits which are his. Slavery interposes to rob God of his claim, it brutalizes the souls of its victims, and makes merchandise of their bodies. It is not strange then that wherever slavery is established, the spirit of God departs, brutal passions rage uncontrolled, moral desolation ensues, the holy sabbath is converted into a day of horse-racing, or is spent in some other way equally vile, and Christianity hastens towards extinction. And, added to these evils, God sends judicial blindness and insatiation, and prepares the means of national retribution. To prevent this latter evil, all Christian denominations should agree in condemning the sinfulness of the whole system of slavery and its inconsistency with the spirit of the Christian religion. It is a system that is incapable of defence, and if not already too late, it is at least time to relinquish all further support of it, and all further excuses for its continuance; and on their doing so, rests the hope that the Judge of the whole earth will either stay his hand from the work of national retribution, or, if this may not be, apply it with less severity.

[For the Evangelical Repository.]

SUB-SYNODS.

MR. EDITOR,—At the last meeting of the Associate Synod, a committee was appointed to prepare a plan for the division of the Synod into several subordinate Synods. That committee reported, and the action of Synod on that report may be seen on page 89 of the printed minutes. Synod “Resolved, 1st, that the question of Sub-Synods with the plan now presented be overtured to Presbyteries, and that they be requested to report to Synod at its next meeting. 2. Resolved, that the part of the plan which contemplates the meeting of Synod by delegation, be stricken out.”

As the report of the committee was not ordered to be published, it may be proper for me to state, for the information of Presbyteries, that the plan proposed does not differ materially from those which have often been before Synod. The only difference is the division of Synod into *four* Sub-Synods, and the striking out of the *delegation system*.

The plan proposes that synod be divided into four sub-synods as follows. 1st. “The presbyteries of Stamford, Cambridge, Albany, and Philadelphia, to constitute the Synod of the East.

2. The presbyteries of Chartiers, Allegheny, Shenango, and Clarion, to constitute the Synod of Pennsylvania.

3. The presbyteries of Muskingum, Ohio, Richland, and Miami, to constitute the Synod of Ohio.

4. The presbyteries of Southern Indiana, Northern Indiana, Iowa, and Southern Illinois, to constitute the Synod of the North-West.

5. The general synod shall consist of all the ministers belonging to the several synods or presbyteries of which it is composed, together with a ruling elder from each pastoral charge.”

The above is the plan proposed to the consideration of the several presbyteries. The details for effecting this organization will of course be the same with those heretofore published.

It is desirable that all the presbyteries would report their judgment on the subject, so that the question may be settled at the next meeting of Synod.

THOMAS HANNA, Synod's Clerk.

LETTER FROM OREGON.

Albany, Linn county, O. T., Nov. 25, 1851.

REV. JOS. T. COOPER,—Dear Brother,—The arrival of my young brother and fellow-labourer, Rev. Samuel G. Irvine, on the 13th instant, brought us the first direct intelligence we have received from the Atlantic States since we left. A few scraps of news, incidentally received, was all that had reached this remote region before. Brother I. brought with him a copy of the Minutes of Synod, and a letter from Mrs. Cooper to Mrs. M. The next day after his arrival, we received by mail the first letter that has reached us from Argyle, or any part of New York; also the August and September Nos. of the Repository, and two Nos. of the Friend of Missions, with some other papers. Think, my dear friend, of the privation,—to be eight months without intelligence from all the loved friends and acquaintances of former years, and the objects of interest of all our former lives, from whom and from which we had, all our lives, been in the receipt of intelligence almost daily! We are now convinced that many letters and papers, and, among the rest, the Repository, which had been sent us, have never reached us. Our post-offices are as yet miserably mismanaged. We are inclined to think the fault is with the offices in the territory, for the letters sent us from our children and other friends here, are sometimes—or most generally—from two to four weeks in coming sixty or seventy miles, and one-half, at least, of those sent by mail never reach

us at all. This has been uniformly the case with letters and papers from Portland and Oregon City. And yet there are two weekly routes from these places, and one of them by steamboat. All efforts by writing to the Department at Washington city, to correct these evils, have hitherto failed. We apprehend many of our letters and communications to the states have also miscarried. Let not our friends be surprised, if they do not hear from us according to expectation. We send off a number of letters every mail.

We had, a short time before Brother I.'s arrival, been informed of the transition to a better world of our much loved and dear friend, Mrs. Smart. From a long-trying acquaintance with her, Mrs. M. and myself can fully endorse every word you have said concerning her, in your obituary of her. But oh! the irreparable loss to her husband and children. The links which bind us to earth are breaking one by one. Mentioning Mrs. Smart and her husband calls up many pleasant reminiscences, and some solemn ones, too. The most solemn and trying day of my life was passed in intimate fellowship with Mr. Smart—the last Sabbath which I spent in beloved and dear Argyle. In my feelings and those of the congregation, Mr. S. deeply participated.

My beloved and venerated friend, W. Morris is also gone. His life was the life of the righteous, and I doubt not, his latter end was peace. Notwithstanding his innate modesty, and his efforts to conceal them, his good deeds long shone before the world, and so taught others to glorify his Father in heaven. Twenty-five years ago, for ten long weeks, he nursed and tended me, while on a sick bed in his house, with a father's care and tenderness. He loved our Zion.

Mrs. Wright, too, is gone to glory. That heaven-like benignity and tranquillity, not of earth, will be seen no more resting on her placid countenance in this world. I do not know that I have known any one since my venerated pastor, Dr. J. Anderson, that seemed to live so much above the world, as did this mother in Israel. You could not be in her company without being impressed with the influence of that dignity of piety, if it be proper to use such an expression, which seemed ever to characterize her deportment, and the impression of this influence you would feel for hours after you had left her society. She evidently belonged to a class of Christians not now to be met with in the common walks of Christian life. She was the last survivor of the original members who formed the first Associate Presbyterian congregation in the city of New York. Believing that the time of her departure was not far distant, and fully persuaded that I should never enjoy the privilege of her society again in this world, during my last visit to New York, I took down from her mouth some of the principal facts of her reminiscences connected with the early history of the Associate congregation and cause in that city. I designed them at the time for your periodical, and intend shortly to furnish you with them. Mrs. W. was a native of the city of New York, and was connected with many of the most respectable families in the state. She remembered when all above the Park was regarded as in the country, or out of the city.

These deaths, though they occurred months ago, yet the account of them all coming as it did, together with the first intelligence which we received from our friends on the other side of the Rocky Mountains, produced a deeper sense of our loss, than if we had been nearer, and heard of them singly as they occurred.

When Brother I. arrived, after consultation with some of our friends, we agreed to hold a meeting for the purpose of organizing the Presbytery of Oregon on Thursday, the 27th instant, (day after to-morrow,—when I shall finish the letter.)

December 1. The Associate Presbytery of Oregon was organized on the 27th ult. at the school house near Dr. W. B. Mealy's in this place, Linn co. O. T.

By agreement brother Irvine was to preach the sermon. He and Mrs. I. had left our house the day before, in a wagon drawn by oxen, having their baggage also on board. But he was so unwell on the morning of the day of con-

stituting the Presbytery, as to be unable to come out at the time appointed. I had to ride from this place, a distance of nine miles, and did not reach the place of meeting until the appointed hour was nearly come. Mr. I. sent word that he would endeavour to come, and hoped he would be able in an hour or so; but that he would not be able to preach at all. I preached as well as I could, without any special preparation, from Zech. iv. 6. "Not by might nor by power," &c. My object being to show how the church of God is to be built up, &c., and particularly in these ends of the earth.

Brother I. not appearing when the sermon was closed, a messenger was sent to ascertain whether he was able to come or not. And in the mean time the brethren were called on to give such information as they could, with regard to the wants and situation of the Territory. In obedience to this call, the Rev. Wilson Blain of the Associate Reformed Church being present, addressed the Assembly for a short time. During his remarks Mr. Irvine came in. Mr. B. having sat down, it devolved on me, being the senior Missionary, to lead in constituting and organizing the Presbytery. I then narrated the different acts of Synod, connected with the origin and appointment of the mission, after which the presbytery was constituted by prayer, in the name of Jesus Christ, the Head of the church. After which Mr. Irvine was appointed clerk for the time, and roll was made out. Rev. T. S. Kendall having laboured for some time previously, as a minister of the gospel, though without special appointment from Synod, and it appearing from the report of those who had attended his ministry, and others, that he had conducted himself in accordance with his Christian profession, and nothing appearing against his character since he left the bounds of his former presbytery, he was admitted to a seat as a constituent member of the presbytery of Oregon. Mr. Kendall made a report of the organization of a congregation at that place, by the name of — in which Dr. Washington B. Mealy, and the Hon. John M'Coy, had been elected and ordained ruling elders. The question was then raised and put, "Shall the presbytery recognise the organization of the congregation," and it was carried unanimously in the affirmative. Dr. Mealy being the oldest man, was then assumed as a member of the court. The presbytery being thus organized, was ready to proceed to any business which might come before them. The acting moderator and clerk were requested to act until the next meeting. The Rev. Wilson Blain was invited to sit as a corresponding member, for advice and consultation. Mr. B. from his comparatively long residence in the Territory, and acquaintance with its localities and wants, was able to give important counsel to the presbytery.

The remarks of the members were called for on the course which the presbytery should pursue, in order most successfully to advance the interests of true and vital religion, which is manifestly in a very low condition here, among the inhabitants generally. The injurious effect which their present position would have on both the success of the presbytery, and the labours of brother Blain, was strongly pointed out. After a free exchange of views, it was agreed to have a meeting in convention with the Associate Reformed brethren on the 25th of December, and a meeting of presbytery next day, and a committee was appointed to prepare business for the convention. The particular object in view is to ascertain whether the two bodies can agree on a representation or memorial, to send to our respective synods, and also in what measures, and how far we can co-operate in strengthening one another's hands in the great work of building up the Redeemer's cause and kingdom on the Pacific coast.

I have not time to describe to you the moral and religious character of the people of this Territory. But I have never seen a people so wholly engrossed in the pursuit of the world, to the neglect of every thing else, as the people here generally are. They need the influence of the gospel.

Yours truly,

JAMES P. MILLER.

LAST AMENDMENTS ON THE BASIS OF UNION.

Chap. 1, Sec. 3d. The words "enlightened and enlarged their understandings, strengthened their memories, and" were stricken out; and the sentence was made to read thus: "In the inspiration of the scriptures, while the penmen employed their different talents and exercised their reason and judgment, the Holy Spirit indited to them infallibly what to write."

To this section the following was added: "This inspiration also belongs to the scriptures when faithfully translated into other languages."

To the *condemnatory* part of this section was also added, "That the scriptures or parts of them, when correctly translated, are not to be regarded as the words of the Holy Spirit."

Chap. 4, Sec. 3d. Strike out the words "by faith." The sentence will then read "It (the Law) is of use to convince sinners of the impossibility of obtaining acceptance by their disobedience, and to lead them [by faith] to Jesus Christ for deliverance from its federal form."

Chap. 9, Sec. 3d. Strike out "As finally overcomes all doubts and fears." From second period of same sect., strike out the words "the utmost."

Chap. 11, Sec. 1. For this whole section substitute the following: "God who created the world and all things therein, is the moral Governor of men, and hath given them his Law to be the rule of their conduct; requiring them to observe his will and in all things to aim at his glory as their chief end. He claims their superlative love and esteem and humble subjection, and will not allow them to prefer their own interest or convenience or any thing else, to his glory. Nevertheless, God has wisely and graciously ordered that in aiming at his glory we shall attain our true interests; and has not only allowed but required us to seek our own happiness in his favour, Ezek. xviii. 32.—Isa. lv. 2."

Chap. 12. This chapter was erased entirely, and Article 18th of our testimony, entitled "Of the Perseverance of the Saints," was substituted in its room.

Chap. 13. The third sentence, beginning at the fifth line, was changed to read thus: "God permits this corruption of nature to continue and often to prevail, we believe, in order to manifest to his people the hatefulfulness of sin, and to render them more sensible of their absolute dependence upon him, and more grateful for his mercies, and to exercise them in sundry virtues, such as faith, hope, humility, prayer and watchfulness."

Chap. 14, line 4. For "The godly meet with more tribulation generally than the wicked," read "The godly in many instances meet with more and greater tribulations than the wicked."

In the same Chap., condemnatory part, line 4th, erase the words "of misery," and let the second error condemned read thus: "That in this life sin meets with a competent punishment."

Chap. 15, Sec. 2. Amend to read thus: "In this spiritual government our Lord has power given to him by the Father over all the creatures animate and inanimate; which power he wields in subserviency to the interests of his body, the church. He employs angels and men as ministering servants to his people, and makes all events and changes to work together for their good. He restrains, directs and limits the hate and rage of the wicked and the malice of Satan, and removes at his pleasure obstructions out of the way of the progress of the gospel."

Same Chap., Sec. 3d, was amended thus: "Although the Lord Jesus Christ is Head over all things, and exercises this control in his office mediatorial to his church, yet it is not a government mediatorial to the world."

Chap. 16, Sec. 3d. The first sentence to read in this manner: "This separation may be accomplished when the friends of truth are the majority, by the suspension and excommunication of the corrupt party; but if they be in the minority, it can only be effected by the secession and the formation of a distinct ecclesiastical organization."

Chap. 17, Sec. 1. For "seek connexion," read "desire admission." And for "are admitted," read "wish to be admitted."

Same Chap., Sec. 4. For "would admonish," read "would not violate."

Condemnatory part, last error, let the statement be this: "That persons may be admitted occasionally who are not received to stated fellowship in the church or will not abandon the communion of a corrupt church."

Chap. 19, Sec. 1. The first sentence to read thus: "Vowing is a solemn act of religious worship, including an avouchment of the Lord to be our God, together with a solemn promise to do some particular thing supposed to be duty, or to attend to duty in general."

Same Chap., Sec. 4, 1st line. Thus: "As a church continues the same moral body although the particular members are not the same"—and then after the words "is unchangeable" insert in place of last three lines, the following: "The obligation of church covenants devolves not only on those who immediately enter into them, but upon the succeeding generations of the church, binding them also; and this not merely because the duties are moral and obligatory, but in virtue of the oath of God."

Chap. 22, Sec. 1. After the words "Most High God," add "and by his name."

To the list of texts appended to this sec., add Deut. x. 20: 'Thou shalt fear the Lord thy God, Him shalt thou serve, and to him shalt thou cleave, and swear by his name.'

Add to the opinions condemned and testified against as the 3d in order, the following: "That it is proper to take an oath as it is usually administered now in our courts of justice. You do solemnly swear, and &c., instead of swearing 'by God.'"

Chap. 25. Add the following as a condemnatory part: "We do therefore condemn and testify against all those who by their own example encourage the use of spirituous liquors as a common beverage; or who knowingly aid in supporting this evil by manufacturing or selling the article."

Chap. 28, Sec. 3d. After the language "as these are explained and witnessed for in her judicial Testimony, and also their approbation of the said judicial Testimony," add "as far as they understand them."

THE ASSOCIATE CONGREGATION OF LANSINGVILLE.

In behalf of the Associate congregation of Lansingville, the subscriber would respectfully and gratefully acknowledge the following contributions which were received for the purpose of aiding them in the good work of erecting a house of public worship, and which were appropriated accordingly; namely, Associate Congregation of Bovina, \$100; South Argyle, \$30.69; Cambridge, \$24; Putnam, \$15; Hebron, \$11; Salem, \$10; Albany, \$30; York (Wyoming Co., N. Y.) \$20; Philadelphia, \$40; William Morris, (since deceased,) \$50; Ass. Cong. of Bethel \$10; Portersville, \$6.

The Ass. Cong. of Delhi aided in work and money to the extent of its ability. For all these contributions the liberal donors have the sincere thanks of the Ass. Cong. of Lansingville.

We would take the liberty of stating that in addition to the above contributions, and what the congregation was of itself able to do, there is a debt of several hundred dollars resting upon it. But it is hoped that when those contributions come to hand, which were promised at synod, at its last meeting, this debt will be greatly diminished. They are anxiously expected by the congregation. As soon as they come to hand they will be acknowledged. Will not those brethren in the ministry, and members of session, who promised this congregation a collection as soon after they would return to their congregations as practicable, soon redeem their promise? The smallest mite from each member of those congregations, from whom contributions were promised, upon the part of their pastors and elders, would relieve this weak

congregation of a burden, which otherwise must hang upon it for years, to its great injury.

The church building was finished and entered by the congregation in June last. It is a frame—built and finished in modern style, and capable of seating comfortably between two and three hundred persons. All that is wanting, with the blessing of the great Head of the church, to fill it with members, is a more frequent dispensation of gospel ordinances. May this soon be granted them.

W. J. CLELAND.

Children's Department.

THE TWO HOUSES.—I once knew a rich man who determined to have a very large and beautiful house built for himself. He bought a piece of ground in a beautiful part of the city, and took great pains to have the house built in the best manner. There were many spacious rooms and wide halls. It was planned so as to be warm in winter and cool in summer. No expense was spared to have it as comfortable and complete a dwelling as could be made. No doubt he looked forward to many years of enjoyment in his new and elegant house.

At the same time that this large house was preparing for himself and family, he had another built for them. And there was a great difference between the two; for the second house had but one small room for the whole family, and that room was mostly under ground. It had, indeed, strong walls, and was built of marble, but it had no windows, and but one small door, and that was made of iron. What a contrast there was between the wide and lofty mansion, so bright and handsome, and the low building under the willow tree, which one would scarcely notice! Yet these two houses were built for the same people. The one was for the *living* family, the other for the *dead*. For the low house under the tree is the vault into which their bodies are to be placed, as one after another they shall be called away from life.

The vault was soon finished, and it was ready long before the large house. And into which of these houses do you think the rich owner himself went first to take up his abode? Strange as it may seem, he was ready for the vault before the fine dwelling was ready for him; and many months before the spacious rooms of the new house were fit to be inhabited, its builder was laid in the narrow, dark, and cold apartment, which he will not leave until the earth shall give up its dead at the last day.

This is a fact which ought to fix the attention of the young. To you, every thing in life seems bright and happy, and promising great enjoyment; and you forget its end, or imagine it is too far off to be thought of. *The house of the living* is so large and beautiful that it hides from our sight *the house of the dead*. But remember that, like the man I have been telling you of, you may have to lie down in the silent grave before you have entered upon the pleasures of life which you are expecting. If you will be wise, you will live and act in such a manner as to be prepared both for life and death: to enjoy the one, and not to fear the other. The Saviour has declared, "Whosoever liveth and believeth in me shall never die." This is true in the most important sense possible. The true believer, whose sins are pardoned, and who is accepted in Christ, has the promise of a house which is not made with hands, but is eternal; not in this perishing world, but in the heavens. And the passage from this life to that is not to *die* as the world speaks of death; it is to fall asleep on earth, and awake with God.—*Chr. Treas.*

THE WAY TO FORTUNE: Or "*Better to work than to beg.*"—Let no poor boy, after reading the following interesting fact, ever despair of making a respectable living.

A gentleman was once walking down one of the streets of P——, when a

beggar loudly craved for a "few coppers for a night's lodging." The gentleman looked earnestly at the poor man, and inquired, "Why do you not work? You should be ashamed of begging."—"Oh, sir, I do not know where to get employment."—"Nonsense!" replied the gentleman; "you can work if you will. Now listen to me. I was once a beggar like you. A gentleman gave me a crown piece, and said to me, 'Work, and don't beg. God helps those who help themselves.' I at once left P——, and got out of the way of my old companions. I remembered the advice given me by my mother before she died, and I began to pray to God to keep me from sin, and to give me his help day by day. I went round to the houses in the country places, and with part of my five shillings bought old rags. These I took to the paper-mills, and sold them at a profit. I was always willing to give a fair price for the things I bought, and did not try to sell them for more than I believed they were worth. I determined to be honest, and God prospered me. My purchases and profits became larger and larger; and now I have got more than ten thousand crown pieces that I can call my own. One great thing that has contributed to my success is this—I have kept from *drink and tobacco*." As the gentleman spoke, he took out his purse, and drew from it a five shilling piece, and handing it to the astonished beggar, he said, "Now, you have the same chance of getting on in the world as I had. Go and work, and let me never see you begging again. If I do, I will hand you over to the police." Years passed away. The gentleman had forgotten the circumstance, until one day when travelling through P——, he entered a respectable-looking bookseller's shop, in order to purchase some books that he wanted. He had not been many minutes in conversation with the bookseller, before the latter, eagerly looking into the face of his customer, inquired, "Sir, are you not the gentleman, who, several years ago, gave a five shilling piece to a poor beggar, at the end of this street?"—"Yes, I remember it all."—"Then, sir, this house, this well-stocked shop, is the fruit of that five-shilling piece." Tears of gratitude trickled down his cheeks, as he introduced the gentleman to his happy wife and children. He was regarded as their benefactor. When gathered round the table to partake of a cup of tea, the bookseller recounted his history from the above eventful day. It was very similar to that of the welcome visitor. By industry, honesty, and dependence upon God's help, he had risen step by step, from buying rags, to selling papers and tracts in the street, then to keeping an old book-shop, and ultimately to be the owner of one of the best circulating libraries in the place. Before the happy party separated, the large old family Bible was brought out, and a psalm of thanksgiving was read, and then all bent around the family altar. Words could not express the feelings of those who formed that group. For some moments, silence, intermingled with subdued sobs, evidenced the gratitude to the Almighty Disposer of all events, which was ascending to heaven. When they rose and bade each other farewell, the bookseller said, "Thank God, I have found your words to be true. 'God helps those who help themselves.' 'It is better to work than to beg.'"

DON'T COMPLAIN.—A merchant was once returning from market. He was on horseback, and behind his saddle was a valise filled with money. The rain fell with violence, and the good old man was wet to the skin. He was quite vexed, and murmured because God had given him such weather for his journey. He soon reached the border of a thick forest, when, to his great horror, he beheld on one side of the road a robber, who with a levelled gun was aiming at him and attempting to fire, but the powder being wet with rain, the gun did not go off, and the merchant giving spurs to his horse, fortunately had time to escape. As soon as he found himself safe, he said:—"How wrong I was to complain against Providence! If it had not rained, I should not have been living now, and I am thankful that it rained."—*Id.*

Poetry.

THE YOUNG CONFESSOR.

BY DR. RUIE.

From out of babes' and sucklings' lips our God doth perfect praise,
 And oft to minds unlearned and rude reveals his wondrous ways;
 And vainly Rome attempts to spread her dark Egyptian night,
 O'er lands and hearts where God has said, "Let there be gospel light!"
 An Irish girl had sought the school where Bible truths were taught,
 And there had read the hallowed page with wisdom's lessons fraught;
 And, as she read, by grace divine was led her heart to give
 To him who left the courts of heaven, and died that she might live.
 Her grandam was an ancient dame, in Romish fetters bound,
 Who knew not of the precious friend the simple child had found;
 But mourned and feared her little charge had cast her soul away,
 Because she would not go to mass, nor to the Virgin pray.
 "You must not to that school return," from day to day she said,
 "'Tis taught by wicked heretics, who from the Church have stray'd."
 At times she added tempting gifts, at times in anger chid,
 But still the child contrived to go, and would not be forbid.
 At length the dame in terror cried, "The Virgin will be wroth,
 If you persist and I permit, and so will punish both."
 "I fear her not," the child replied, without the least alarm,
 "She does not know, or if she did, she could not either harm."
 "Hush! say not so," the frightened crone rejoined in solemn tone,
 "'Tis sinful thus to speak of her who fills the eternal throne;
 The Virgin is the queen of all, and she must surely know
 Whate'er is done in heaven above, or in the earth below."
 "Nay, nay," returned the fearless child, "no royal state has she,
 The Saviour's grace converted her, as it converted me.
 She knew no more on earth than did the rest of womankind,
 For three whole days she lost her son, nor could the wand'rer find!"

[For the Evangelical Repository.]

TO OUR PASTOR.

At his acceptance of the call from the Associate Congregation of Four-mile.

Welcome, thou man of God! thy presence brings
 Home to our hearts the light of gladness; joy
 That the place of our loved father's sepulchre
 No longer waste and desolate remains,
 Wakes in our souls, when from thy hallowed lips—
 (Hallowed as his of Anathoth—the child
 Ordained of God to be the nation's seer,
 Whose mouth His hand had touched,) the words of truth
 Fall on our ear. Oh! may those precious words
 Sink deep in thine own heart, and prospering yield
 Of fruit a hundred fold; and of the bread
 Of life, which thou to us dost break, may'st thou
 Receive much to thine own soul's nourishment.

Thrice welcome, man of God! Oh, may thy lips
 Keep knowledge. May thy tongue be as a sword
 Held in the Spirit's hand, with which to pierce
 The adamantine hearts of the enemies of the King.
 And ever may thy feet established stand
 Upon the Rock of ages, and thy strength
 Be Israel's Shepherd.

Oh! we would that grief
 Should never find thee; and that sorrow ne'er
 Should spread her mantle o'er thee, or shut out
 From thee the light of inborn happiness;
 But that thy life should, as a calm unruffled stream,
 Flow on beneath the smile of Him who bids
 'The storm be calm, and peoples' tumults still.
 And when at last thy weary eyes must close
 In death's unbroken slumber, may it be
 That they shall set, as sets the star of morn,
 Which hideth not "among the tempests of the sky."
 But gently mingles with the light of heaven.

A FRIEND.

Rural Home, July, 1851.

Editorial.

KOSSUTH.

We had the pleasure of seeing this wonderful man on the occasion of his visit to our city, and were, in common with all others, most favourably impressed with his appearance. The enthusiasm, with which he has every where been received, and the high admiration with which he is regarded by all the friends of liberty, are perhaps unexampled, with but one exception, in the history of our country. We believe he deserves it all. He is a noble representative of a noble cause. We hope he may continue to gain friends to that cause. Such an outburst of popular sympathy in behalf of Hungary cannot fail to strike terror into the hearts of the despots of Europe, who are sacrificing, upon the altar of their ambition, the rights and liberties of oppressed millions. Nor will its effect stop there. The noble sentiments in behalf of liberty, as Heaven's gift to man, which this eloquent Magyar is pouring forth from his warm heart, will doubtless tell upon the cause of freedom in our own country. The friends of slavery on our own soil have already become alarmed, and are showing unmistakable evidence that the zeal in behalf of liberty which this Hungarian chief is awakening in the hearts of the American people, may yet prove disastrous to the interests of the "peculiar institution." They naturally conclude that those who have been pouring out their hearts and their pockets to cheer and aid this fugitive from Austrian oppression, will not be so forward to aid in the recapture of fugitives from southern slavery. We believe their fears to be well-grounded. And as we believe the cause of liberty to be the cause of humanity and the cause of right, we say, God speed the Magyar!

"Take, Freedom, take thy valiant round,
 When dimmed, revive—when lost, return,
 Till not a shrine on earth be found,
 On which thy glory shall not burn."

THE SEMINARY.

We would call the special attention of our readers to the article in this number in relation to the removal of our Seminary. We had been thinking of giving an expression of our views on this subject, but have been happily anticipated by our correspondent. We have no disposition to advocate a change of location. The Seminary has now for many years been at Canonsburg, and for our part we can see no good reason for changing its location for any other country village. We spent nearly seven years in the place, and notwithstanding we have heard insinuations to the contrary, we are satisfied that the inhabitants of the village and the surrounding

country, are as respectful and as attentive to the interests of the institution as they would likely be in any other country place, after the lapse of a few years. Moreover, Canonsburg is a place of considerable importance from the circumstance of its being the seat of Jefferson College, the oldest and one of the most respectable institutions west of the mountains. And although there has been but little connexion between the Seminary and the college, yet we see not why a connexion of some kind might not be established by which they might be made mutually conducive to each other's interests.

If, however, it is thought necessary to take the Seminary farther west, then we are most decidedly in favour of Cincinnati, for the reasons specified by our correspondent. We know of no place that would be more accessible to the students or one which would hold out greater advantages than the Queen City of the west. We have reflected much upon the matter, and the more we reflect upon it, the more firmly fixed are we in the belief that, if a change be made, it should be made in favour of this place. We hope the considerations presented by our correspondent in favour of selecting some city for the location of the Seminary, will receive the attention which their importance demands.—That they do possess great importance, we have not the shadow of a doubt.

THE IMPROVEMENT OF OUR PSALMODY.

The inquiry is frequently made, Are the committees appointed by the three synods doing any thing in relation to this matter? This inquiry we have not been able to answer. The church has been made acquainted with the results, at least in part, of the efforts of the chairman of the committee appointed by the Associate Synod; but whether the committees appointed by the other synods are making any progress in the work assigned them, we are not able to say. We hope, however, that such is the case. We would deeply regret that an improvement desired on all hands, and the necessity for which we have scarcely ever heard denied, should not receive the attention and laborious exertion of the persons appointed to effect it. Would it not be well for the respective chairmen to call a joint meeting of the several committees appointed, or to open a correspondence in reference to the matter? Perhaps, however, the latter of these has been done. Something ought to be done, and we earnestly hope something will be done before the next meeting of the respective synods.

STATISTICAL TABLE.

Complaints reach us from all quarters every year in reference to the statistical table. For this reason we have advised the publisher of the minutes not to publish any statistical table. However, he has thought it better to publish it, and to bear in all meekness, as he has been accustomed to do, the censures of brethren for its inaccuracies. We would just remark, that more correct statistics need not be expected in future than we have had in times past, unless some other plan be adopted for having it prepared for the printing office. We would take the liberty of suggesting one which we think will secure correctness. It is as follows. Let each minister or elder take with him to the next meeting of Presbytery a written statement, specifying each particular which has heretofore appeared in the table, not forgetting the contributions to each of the synod's funds, with the sum total for the past year. Let the elder or elders of each of the vacant congregations do the same thing, and let a committee be appointed at the meeting of presbytery to make out a statistical table of all the

congregations, settled and vacant, of that presbytery, and let this be *read* at the meeting of synod as a part of the report of presbytery. The object of reading it in open synod is to correct any inaccuracies which may have crept into the report. This being done, let a *standing committee* be appointed at the opening of synod to make out a statistical table of the *whole church*, and let this be *read* in open synod after the report of the committee of supplies, and the reports of the Mission Boards have been adopted. The names of all the licentiates and those who have been recommended to be taken on trials for license, should be given at the end of the table under the head of Licentiates, and if thought advisable, the places of their previous residence might be added. It would also be interesting to the church to have a list of the names of all who are studying theology, with their places of residence. Let persons be appointed on these committees who are known to write a plain, legible hand; who will not write the first three letters of Albany and Allegheny so nearly alike as to defy the skill of even a printer to detect the difference, and who will not have so many blots and alterations and interlineations as to drive the compositor to despair. We sincerely hope these suggestions will be attended to. A perfectly accurate table would by this means be obtained, and a vast amount of trouble and perplexity saved the printer and editor, as well as no little dissatisfaction, which has invariably followed the publication of the minutes. The statistics of the whole church should be made out upon a separate paper, and that too, in the precise form in which it is desired that they should appear in print. They should not be scattered over the reports of Presbyteries, some of which are often scarcely legible even when they are put into the hand of the printer, and are altogether illegible after they have passed through his hands and those of the proof readers.

Notices of New Publications.

A DISCOURSE ON CHRISTIAN POLITICS; delivered on Thanksgiving day, Nov. 27th, 1851, in the Second Presbyterian Church, Phila., by C. W. Shields, pastor of the church. For sale at Mr. Child's book store, corner of Arch and Fifth streets.

The author of this sermon has taken for his text the second Psalm. It is distinguished by good taste and correct sentiment. We are glad to find a popular minister of the Presbyterian church enforcing upon his congregation the duty of magistrates regulating their administrations by the principles of God's word, and of Christian citizens carrying their religion with them into the civil affairs of life.

EBENEZER: A sermon embracing the history of the Cedar St. Presbyterian Church to the close of the year 1844.

The author has put into our hands this memorial of his labours during the years above specified. It evinces, in a striking manner, the effect of patient and laborious exertion in the Lord's cause. He thus expressed himself at this time on the subject of church debts—an evil against which he has ever since been preaching and writing.

"A *standing debt* upon any church, unprovided for, has been, is, and ever will be, a *standing curse*. The decree of God fixed it there, and there it must be until the cause be removed. Men may deny this if they please, but the finger of God has written it as with a sunbeam. I give it as my deliberate judgment, that all the causes put together, which are now operating against the spread of the gospel in this city, and our land, are not equal to the *overwhelming curse of church debts*. It turns God's ministers aside from their appropriate work of preaching the gospel, either to the *be-littling* business of collecting dollars and cents, or to groan in anguish

over the calamities which are coming upon them, without the power to remedy them. It turns off the mind of the whole church from praying for the salvation of men, to think how they can pay their debts. It grieves the Spirit of God from a church, and shuts up the windows of heaven, so that showers of grace descend not upon the people. It robs God of his glory."

THEOLOGICAL AND LITERARY JOURNAL: edited by David N. Lord. Jan. 1852. New York: published by Franklin Knight, 140 Nassau St. London: John Chapman, 142 Strand.

This work has now reached its fourth volume and its fifteenth number, and the present number is in no respect inferior to those that have preceded it. One object of the work is to vindicate the pre-millennial advent and personal reign of our Lord upon the earth. Whatever the reader may think of the views of the editor on these subjects, he will not fail to admire the energy, learning and talent which he brings to their advocacy. It is a work which we are in the habit of reading with interest and pleasure.

Catalogue of the Officers and Students of the Theological Seminary of the Presbyterian Church, Princeton, New Jersey. 1851-2.

There are, according to this catalogue, in attendance at this seminary at the present time, 137 students; 3 resident licentiates—48 of the first class, 49 of the second class, and 38 of the third class. The faculty contains 4 professorships. The institution during the last year sustained a serious, and most probably an irreparable loss in the death of the Rev. Dr. Alexander, Professor of pastoral and polemic theology, and church government. We had the privilege of travelling with this individual, and were once favoured with a visit from him, and on another occasion spent some time in conversation with him in his study, and we shall never forget the venerable appearance of this servant of God, and at the same time the kindness and simplicity of his manners.

LIFE AND TIMES OF JOHN CALVIN, the Great Reformer. Translated from the German of Paul Henry, D.D., Minister and Seminary-Inspector in Berlin, by Henry Stebbing, D.D., F.R.S., in two vols., vol. 2. New York, R. Carter & Brothers, No. 285 Broadway. 1852.

Every individual who wishes to make himself thoroughly acquainted with "the life and times" of this remarkable man, should read this work. We read with much interest the first volume, regretting, however, that the author had marred the excellence of the work by giving utterance to sentiments of a very different character from those which we would naturally expect from one who appears to hold the great Reformer in such high admiration. These objectionable sentiments are to be found principally in ch. 7 of Part II. The volume before us we have nearly finished. It much surpasses the other in every respect, and cannot fail to be read with the most lively interest. The part of it relating to the trial and execution of Servetus is, we think, unsurpassed by any thing we ever read.

THE CONVERTED UNITARIAN. A Short Memoir of E—— E——, a Patient Sufferer who Entered into Rest, Aug. 13, 1825. Philadelphia. Presbyterian Board of Publication, 263 Chestnut Street.

Here we have a most affecting exhibition of the seductive and pernicious influences of error—the efficacy of Divine grace in rescuing the soul from "the paths of the destroyer"—the power of truth in guarding it against temptation, and the fulness and all-sufficiency of a Saviour's love to sustain and comfort the soul in affliction, and cause it to triumph in the dark valley. We never read of a closing scene more affecting and joyful. When we finished reading the book, we

could not help thinking what dreadful enemies to the soul those are who would rob it of the precious truths of the gospel. O what a privilege to be able at last to rest, in the full assurance of faith, the soul upon Christ, saying, as did this lovely disciple, "quite happy—no fears!"

Notice of "Scripture Typology" in our next.

Obituaries.

Departed this life, in Rockbridge Co., Va. on the 12th April, 1851, Mr. WILLIAM HARPER, in the 51st year of his age.

The deceased, from early life until within about a year of his death, was a constant and exemplary member of the Associate Church, and a firm, zealous, and intelligent defender of the principles and order which she maintains. But, in the mean time, for reasons known to the religious public, the Associate Church had become extinct in the South, and the congregations were left to seek another connexion, by joining the Associate Reformed. At the time when the writer was ordained and installed pastor of the (now) Associate Reformed Churches of Ebenezer and Broad Creek, the subject of this notice gave in his approval to the union which had been previously consummated; and, having in reality no old principles to abandon, and no new ones to adopt by the transition from the Associate to the Associate Reformed, he became quite as active, and zealous, and warm-hearted a member of the latter, as he had been of the former church. And thus he continued up to the period when he was prostrated by the disease which terminated his mortal existence. His disease was somewhat complicated, but at last developed itself in pneumonia. His sufferings were both protracted and severe, and sometimes affected his reason. This prevented that calm and deliberate meditation which, in the near prospect of eternity, is so desirable. This disconcerted, and, sometimes, threw him into darkness and trepidation. But his lucid intervals were spent in the high and holy employments of devotion and Christian converse. In these he was sometimes rapturous. On one occasion, after a season of painful and distressing hebetude and darkness, in which he appeared to be destitute of any comfortable hope to sustain him, he took up his Bible and began to look through it, when his eyes fell on Heb. x. 35; "*Cast not away therefore your confidence, which hath great recompense of reward.*" His eyes brightened, his countenance became animated, and his whole soul seemed to be looking through its frame-work of clay, as he transportingly said, like the philosophical devotee of old, "*I have found it! I have found it!*"

After this, when his mind was collected and clear, I believe he always spoke with a strong confidence of his interest in the Saviour; and now, that he has fallen asleep, his numerous friends are permitted to entertain the hope, that, as he did not "cast away his confidence," he *has* entered upon the "great recompense of reward."

His whole life proved the sincerity and the depth of his attachment for Secession principles; and the last public transaction of his life proves that that attachment had not abated, but only increased as the solemn realities of eternity drew near. In his last will and testament he bequeathed \$300, to the support of the gospel in Ebenezer Congregation. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

W. M. M.

Died at the residence of her brother, Daniel Darrah, Esq., on the 5th of Dec. 1851, Mrs. MARGARET BAIRD, in the 82d year of her age.

The deceased was a member of the Associate Congregation of Peters Creek, Washington Co., Pa. To the principles of the gospel, as espoused by the Associate Church, she was ardently and intelligently attached. She was a consistent and exemplary Christian. Her seat was never vacant in the sanctuary, when it was in her power to attend, and notwithstanding her great age, she was enabled to attend till within a few weeks of her decease, though being at a distance of five miles from the house of worship. The Bible was her constant companion, and she breathed its spirit. She was eminently a woman of prayer. In supporting gospel ordinances, and religious schemes in general, she was liberal to the full extent of her means. She died as she had lived, believing—commending her spirit to her Saviour. "Mark the perfect and behold the upright, for the end of that man is peace."

J. C. H.

CONTRIBUTIONS TO THE SECOND ASSOCIATE PRESBYTERIAN CHURCH OF PHILADELPHIA.

We had intended, long ere this, to make an acknowledgment to our friends of the contributions with which they favoured us as an agent of this congregation. Our reason for deferring it was, that we might be able to report the whole as paid. In this expectation we have been disappointed; but do not feel free, on this account, longer to postpone a public notice of the amount received.

It was our original design to give to the public the name of each individual, with the sum contributed by him; but we have been advised not to do this, for the reasons that as all have not yet paid, who intend no doubt to pay, their names could not be given, except as unpaid subscribers—which would no doubt be offensive, and there might be many of those who have paid who would be offended by the publication of their names, especially as it is not customary to do so. We have therefore concluded to give a list of the amount received from the different places in which we presented our cause. We may remark that the contributions credited to Philadelphia do not include, with the exception of \$10 00, those made by the members of the second congregation; they having contributed to committees appointed by the congregation. Neither does it include in it the amount since contributed by ourself or others to the payment of the debt of the church.

Philadelphia, \$439 81; Baltimore, \$197 00; New York, \$60 00; Albany, \$54 50; Putnam, \$62 00 (unpaid \$1 00); Greenwich, \$14 00; Salem, \$18 00; Stone Valley and Reedsville, \$77 25 (unpaid \$2 00); Indiana, \$40 25; Union, \$73 33 (unpaid 75c.); Conemaugh, \$42 90; Freeport, \$9 25; Pittsburg, \$118 50 (unpaid \$2 00); Allegheny, \$88 00; Robinson, \$23 37; Noblestown, \$24 00 (unpaid 50cts.); Canonsburg, \$151 75 (unpaid \$29 00); Peters Creek, \$33 00 (unpaid \$8 00); Washington, \$47 10; Cadiz, \$52 00 (unpaid \$9 00); Northfield, \$35 50; Honesdale, \$10; Holidaysburg, \$10 00; Miscellaneous, \$66 50; (unpaid \$2 00.) Total, \$1 748 01.

It will be seen from the above that there yet remains \$54 25 unpaid, which deducted from \$1748 01, leaves a balance of \$1693 76 paid by us into the Treasurer's hands and for which a receipt has been received from him. There yet remains a debt of more than \$2000, which it is hoped the congregation will in time be able to liquidate. They have also to pay annually the interest of \$3066 00, as ground rent.

The following is the report presented by us at the annual meeting of the congregation, January 1, 1851.

"The subscriber having been requested by the 2d Associate Presbyterian Congregation of Philad., to collect funds to aid them in the erection of their house of worship, feels it to be his duty to lay before the congregation the results of his efforts in this way. The following contains a list with the sums respectively of those who have paid or promised to pay to this object. It affords him great gratification to be able to state that he was every where received with cordiality, and that the cause seemed to meet with the favourable regards of almost every one to whom it was presented. The differences in the sums collected from each congregation are not to be ascribed so much to the greater liberality of some of the congregations, as to their superior numbers and resources, and to the fact that the members of some of them were more extensively visited than those of the other congregations, and also to the fact that some of the congregations were at the time collecting funds for other purposes. The subscriber would express the hope that the interest which the brethren in other parts of the Church have taken in the success of your efforts to build up in this place the cause of Christ as professed by you, will operate as a stimulus to excite you to greater exertions in its behalf, increase a public spirit among yourselves, and unite your hearts to brethren in other parts of the Church; and also that those who have manifested their liberality will find in their happy experience that 'it is more blessed to give than receive.'"

Omitting the resolutions of thanks relating to ourself adopted by the congregation, we give the following, which were "unanimously adopted."

"1. Resolved, That we hereby express our thanks to those persons whose names have been mentioned in the report of our Pastor, and to any others who may have contributed to the erection of our Church in the district of Kensington.

2. Resolved, That by this substantial manifestation of their good will, we feel encouraged to prosecute our efforts to complete our Church, and to extinguish the debt now resting upon it."

To the above we would most cordially add our own, for the many kind attentions shown us by our friends. May "the good will of Him who dwelt in the bush" ever be theirs.

JOSEPH T. COOPER.

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AMERICA: HER DESTINY AMONG THE NATIONS OF THE EARTH, AND THE
DUTY OF THE CHURCH IN REFERENCE TO HER.

“Ho! the land of overshadowing wings.”—Isaiah xviii. 1.

Expositors of the Scriptures have found insuperable difficulties in their interpretations of this prophecy. None of them seem to be fully satisfied with their own conjectures in the case, nor are they any better pleased with the conjectures of others.

There is no country in the old world to which the language of the prophecy is fully applicable; and, by common consent, this country has been overlooked altogether. This country was not known to Isaiah, nor to any of the prophets. But the prophets often spake, under the influence of the Spirit of God, of things and of countries with which they were not familiarly acquainted; and they uttered prophecies whose meaning they did not fully comprehend. But, while they may have remained in the dark as to the meaning of many of their prophecies, which did not immediately concern them, nor the generations then living to know, we are not to suppose those same prophecies would continue to be equally obscure to all subsequent generations, even before their fulfilment. On the contrary, coming events cast their shadows before them; and God, in his providence, does create in the heart of his church a preparedness for, and expectation of, the events before they come to pass. When the prophets spake of a Messiah to come, they searched diligently what precise time chronologically, or what kind of time characteristically, the Spirit of Christ, which was in them, did signify. But when the time of his advent drew near, the church and the world too were in the attitude of expectancy. A herald goes forth to prepare the way of the Lord and the hearts of the people for his reception. We may reasonably conclude, then, that as the day of the Lord draws nigh, “many will run to and fro, and knowledge will be increased,” so that that day may not “overtake us as a thief.”

It is true that the most of the prophecies which have any reference to the Jewish people are confined to the geographical limits of the four ancient kingdoms symbolized by the image of Daniel, viz., Assyria, Medo-Persia, Greece and Rome. But the Jews, in these latter days, have been dispersed beyond those ancient limits of the then known world. Hence, all the prophecies which speak of their second return must include all the countries where they may dwell, and whither they have been scattered. We cannot, therefore, suppose that God should make no mention, by any of his prophets, of this country, where so many of the house of

Israel now dwell,* and which is destined to occupy so large a space in the adjustment of the temporal and spiritual affairs of this world. Surely this country, destined to be the mightiest that ever existed on the face of the earth, cannot be overlooked by the prophets in their records of the future.

In the previous chapter the prophet had spoken of the judgments of God, which should fall upon Damascus and Syria for their oppression of Israel, and adds, "This is the portion of them that spoil us, and the lot of them that rob us." But God turns his mind away from scenes of oppression to contemplate the condition of Israel when they shall be brought from a distant nation as an offering to the Lord of Hosts. So that instead of their being oppressed and trodden down any longer, they shall be cared for, watched over, and be presented to the Lord of Hosts, in Mount Zion, as an offering most acceptable to him. And this leads the prophet to speak, in rapturous terms, of the people by whom this is to be done. He therefore begins his description of the country where this honoured nation dwells, by calling the attention of all to it.

"Ho! the land of overshadowing wings, that lies beyond the rivers of Cush."

The prophecy itself is confessedly obscure. But this obscurity is made far more so, by the translation we have of it, and by the varied and contradictory expositions of commentators. Since the prophet wrote, the true Light hath appeared, and has given us an understanding of much that was to him unknown. And even since the translation of the word of God into the English language, the providence of God has explained many portions of it which were to our translators perfectly incomprehensible. We have, therefore, more light than they had; not because we, of this generation, are better men, or more profound students of the word of God than they were; but because the Son of God sheds more light upon the prophetic page as the day of earth's redemption draws nigh.

The first word of this prophecy is not a denunciation of woe to the land afterwards described in it. It is an exclamation of admiration and of wonder. It is a calling the attention of the world to it. It is not woe to the land! but "Ho! the land" (הוֹ הָאֶרֶץ). It is the same Hebrew word which we find in Isa. lv. 1, "Ho! every one that thirsteth." And in Zech. ii. 6, "Ho! ho! flee from the land of the North, saith Jehovah." The word should have been so rendered in this place, "Ho! the land of overshadowing wings, that lieth beyond the rivers of Cush." This land lies beyond the rivers of Cush, or of Ethiopia. Ethiopia was inhabited by the descendants of Cush, the eldest son of Ham. It was the utmost boundary of the human family as known to Israel. But this prophetic land lies beyond it; it is beyond the limits of the then known world. If we place the prophet in Jerusalem, with his face turned westward while he utters this prophecy, he will be looking directly towards the U. S. of America, and away beyond the rivers of Cush. It is "a land shadowing with wings," or "a land of overshadowing wings."

The ancient prophets designated different countries by symbols, or by their national emblems or ensigns. Hence they spake of Babylon under the symbol of a winged Lion, Dan. xvii. 4, Persia of a Bear, Greece of a Leopard; Rome of a cruel Beast. Cyrus is designated under the sym-

* There are supposed to be 100,000 Jews now in this country, and their number is rapidly increasing.

bol of a Ram, and Alexander under that of a he-Goat. Rome, or the Roman army, in the days of the apostles, was known by the symbol of a rapacious Eagle. The reason of this was that there was something in the character or conduct of the individuals or nations referred to, which could be appropriately represented by the symbols named; or because some of these symbols may have been painted upon the standards or flags of the country. Hence, says our Saviour to his disciples, in reference to the destruction of Jerusalem, Matt. xxiv. 28, "Wherever the carcass is there will the eagles be gathered together." Although this may have been a proverbial expression, yet it was also descriptive of the moral and political state of the Jewish nation and of the Roman army, whose standards had eagles painted on them, and by which the national existence of the Jewish people was to be destroyed.

In modern times the same thing is seen. England is distinguished by her Lion and Unicorn; Scotland by her Thistle; Ireland by her Shamrock; Turkey by her Crescent; and the U. States of America by her Eagle. The Eagle is the emblem of our nation as such; while each separate state has its own ensign. The currency of our country is known, not so much by the Goddess of Liberty enstamped upon it, as by our eagle. It is not like the eagle of Rome, perched up on high, with folded wings, betokening its selfishness and self-complacency, with its piercing eye gazing on all around, and watching for an opportunity to pounce upon and devour the hapless bird that may chance to come within its reach. No: it is the eagle with outstretched or overshadowing wings. In one foot it holds an olive branch, the emblem of peace; the unmistakable token to the agitated and oppressed nations of the earth, that here peace and quiet may be found; and its being extended towards them is a silent, yet constant call to all the nations of the earth to come, and to join here in one united and peaceful brotherhood.

In the other foot are held the weapons of defence, as a pledge that they shall be used in defending the rights of those who may seek her protection, and be turned against those who may dare to disturb the peace and the harmony that exist in this great, this peaceful, this happy brotherhood. The overspreading wings denote that tender, that watchful care which is exercised by the parent hen over her dependent brood. They are here a fit emblem of that protection which is afforded to every man, whatever may be his nation, who puts himself under the guardianship of the laws of this land.

No symbol could better represent the real character of the government of these U. States than that which we have. And the fact that we have it for the symbol of our country, makes us desirous to be that of which it is the symbol. An eagle, itself the king of the birds, with its watchful, its parental eye; its overshadowing and protecting wings; the olive branch of peace, and its weapons of defence, has been chosen by the fathers of our country as a fitting emblem of its present and of its future character. They, doubtless, had their reasons for their choice in this matter; but in all probability, knew not that God, by his prophet, had designated this as the symbol of a guardian nation, of a great and mighty Republic, 2,500 years before that nation, by its declaration of its independence of kingly usurpation, had sprung into existence? So far then the symbols seem to designate this country in a striking manner.

The 2d verse of this prophecy is also peculiarly descriptive of the

U. S. of America, and gives us additional probability, or evidence, if you please, that this country is the one referred to by the Prophet, viz.

"That sendeth ambassadors by sea."

The Hebrew word (יָרַי) rendered here by the word ambassadors, means also an idol (Isa. xlv. 16,) and also the form of a thing (Ps. xlix. 15,) (Ken.) and a messenger (Prov. xxv. 13.) In Joshua ix. 4, 12, the word occurs again. But here there is evidently a mistake: and the correction is made in many MSS. The word means "*provisions*" and not "*ambassadors*." And instead of reading "they (the Gibeonites) made as if they had been ambassadors" (וַיַּעֲשׂוּ) we should read "they furnished themselves with provisions" (וַיִּסְמְנוּ). The 12th verse of the chapter shows that the idea of furnishing provisions, and not that of sending ambassadors, is the proper one. The mistake in Joshua has doubtless arisen from using the letter R. (ר) in some MSS. for the letter D. (ד) which, in Hebrew, are so nearly alike that the one may easily be taken for the other. If we should allow of this change of a letter in this prophecy, the passage would then read "which sendeth provisions over the sea." If the sea be the Mediterranean, or the Atlantic, it is equally true; for the United States of America, in her national capacity, as well as by private enterprise, does send provisions over the sea. We have more than enough for ourselves; and in times of famine in foreign lands, do send their starving multitudes the provisions they may need; and that, too, as a national gift.

But as no MS. copies of the Hebrew Bible seem to authorize this change of a letter in this passage, we cannot insist upon its being the correct interpretation of the verse, though it be plausible, or in itself true. If we take, then, the common rendering of the word, viz. *ambassadors*, the description is applicable to this country. America does send her ambassadors by sea. There is no foreign nation that we can reach except by sea. And this fact also shows us that the country referred to is a maritime country: that it borders on the sea, and carries on her commerce by sea.

The country is further described as sending these ambassadors "in vessels of bulrushes on the waters."

If we take the Hebrew word (*go-me*) rendered here a *bulrush*, to be a bulrush, we shall have vessels of no great importance; and the interpretation would, in the estimate of many, exclude America from the prophecy altogether. This, therefore, needs special examination. In Job xxxix. 24, the verb from which the noun is derived occurs, and is rendered *swalloweth*. "He (the war-horse) swalloweth the ground with fierceness and rage." The idea there evidently is that he passes swiftly and furiously over the ground. And this is the very expression that the Bedouin Arabs now use, in reference to their fleet horses, "they eat up the ground." They pass swiftly over it. The word also means to drink or sip water, as in Gen. xxiv. 17. "And the servant said, Let me, I pray thee, *drink a little water* out of thy pitcher." Now because certain plants in Asia and in Africa absorb or drink in a great deal of water, they are called (*go-me*) absorbents. The bulrush being one of that class, is called by that name. The word is also used to signify the bark or stalks out of which small vessels were made. Such were used in Egypt on the Nile; and vessels of a similar character were used by our present race of Indians, and by the nations that peopled this country before the present race of Indians entered it.

If the use of the bulrush vessel be characteristic of a people, it will do

to designate not only the ancient Egyptians but also their descendants. Now it is well known that Mexico was peopled by colonies from Egypt. The millions of mummies discovered near Durango, in Mexico, as described in the Texan Star, and the multitudes of Egyptian-like curiosities that have been discovered in various places in the country, clearly prove that the ancestors of Montezuma lived on the banks of the Nile. This description, therefore, may apply to this country, because its ancient inhabitants did use such fragile barks or vessels in ascending and descending the rivers of our continent.

But I prefer another view of this subject. These vessels (of *go-me*) are vessels which *drink up water*; which *take in water*, which *go swiftly*. And hence they are called "swift messengers," or the ambassadors who sail in them are called so, because they go so swiftly in these vessels. Now this description is peculiarly and strikingly applicable to our steam vessels, which really do *absorb*, or *drink in* water, as they plough their way across the seas; and they "*go swiftly*" too. From reading this description, and knowing what we now do of our steamboats, one would almost imagine that the prophet in vision saw our steamboats crossing the seas, going swiftly, and while they go, as living things upon the face of the waters, they get their nourishment or propelling power from the waters which they drink up or drink in, while passing through the same. The name of "Iron horse," as applied to our locomotives, is not half so descriptive of the engine as that given by the prophet to our steam vessels—they go swiftly, and they are (*go-me*) drinkers in of water. The prophet, of course, could not know the peculiar construction of these vessels, nor was that necessary. He describes them as they would appear to one who saw them in motion. But God, who inspired the prophet to utter this prediction, did know their character, their internal structure, the nature of their working, and the power by which they were to be propelled. Hence the description which no one could give of them but He who knew precisely what they are. With all the knowledge we now have of them, I doubt whether any man, even the machinist himself who makes steam vessels, could give a better description of one than God has done here; certainly not in the narrow compass of *four words*.

This view of the subject, we think, gives us, if not clear evidence, certainly great probability that the United States of America is the country of which the prophet speaks in this prophecy; at least we judge it to be so; for there is not another nation on earth to which the prophecy so well applies.

Another inquiry now arises, viz., What nation or people is it, in whom America is to be so interested, and for the bringing of whom to Jerusalem as a present to the Lord of hosts, their swift ships are to be employed? This question may be easily answered after we shall have considered the seven particulars by which the prophet distinguishes them from all others. They are described,

1. As a scattered people, or spread out.
2. As pillaged, or made smooth, by plucking off the hair of the head, Ezra ix. 3. This was, and still is in the East, one of the highest kinds of indignity that can be cast upon a man. The word, then, in this use of it, is synonymous with despised, contemned.
3. As terrible from the beginning; rather, *under terror* from this to a remote distance of time. This is the proper meaning of the Hebrew word rendered "hitherto." The idea is not that they have been a terrible

people from the beginning of their national existence until that point of time, but that they were under terror or fear from the times of the prophet till a remote period of time.

4. As a nation of expectation. The noun (*kav*) is derived from the verb (*kava*) which means to stretch out the neck in earnest expectation of a thing; to earnestly look for or expect a person or thing. The Hebrew word is doubled or repeated, so as to give intensity to the idea: they are a nation of earnest, of intense, expectation.

5. As trodden down or oppressed. See Luke xxi. 24.

6. As a people whose land the rivers have spoiled, or nourished, or divided.

7. As a people to be brought to Jerusalem, to Jehovah in Mount Zion. Now it is evident that these distinctive features of this nation's character and condition can apply to none but the Jews. They have been emphatically scattered over all the earth. There is not a nation of civilized men on the face of the earth where Jews are not found; and they have been plundered and robbed of their property more than any other people on earth. They have become, as Moses predicted, Deut. xxviii. 37, "an astonishment, a proverb and a by-word among all the nations where the Lord has led them." They are under terror now; for wrath has come upon them to the end of their dispersion. Yet still they are expecting their Messiah, and have been for ages past. And they still hope in His coming, and expect Him to bless them in the land of their fathers. Their land and their city have been trodden down by the Gentiles, and they, too, have been, and are yet, trodden down, despised, and spoiled of their rights by multitudes who glory in the name of Christ, as well as by those who despise it. Their land also is nourished by the rivers that flow through it, or divide it; and in due time they will be restored to their land, the land of their fathers, and shall worship Jehovah in Mount Zion. The Jews, then, are the people, without doubt, who are to be presented to the Lord of Hosts in Mount Zion, and that too by the land of overshadowing wings.

There is but one thing more that I would now mention concerning this symbolized land, viz. this: it is to excite the admiration of the whole world. "All ye inhabitants of the world, and all ye that dwell upon the earth, when the standard is lifted up on the mountains, look ye! and when the trumpet is sounded, hear ye." The idea is, that when this nation shall be engaged in bringing back Israel, the whole world will be in commotion, and shall look on with astonishment.

But this must answer for the prophetic description of this country; for my object is not to explain all the prophecy, but only to bring out the evidence from it that the United States of America is, indeed, the honoured country referred to. "Ho! the land of overshadowing wings."

Let us now look at these U. States, and see if we can from their present aspect form any judgment of what our future greatness shall be.

The first thing then that marks the hand of God in our country is the fact that it has fallen into the hands of a Protestant, and not of a Popish people. Florida first fell into the hands of Spain by right of discovery by De Soto. But the Cabots, though Venitians by birth, yet being residents in England, discovered a portion of our Atlantic coast, and secured for England, under whose flag they had sailed, that part of it, and ultimately the whole of the coast with the exception of Florida; so that, in the good providence of God, the North American continent came under Protestant sway. In 1819 Florida was purchased from Spain, so that it also became Pro-

testant. The late war with Mexico has been overruled for good. The Mexicans have been chastened, in part, for their national sins against the Indians in days past, and have been induced to sell to the United States, for the sum of twelve millions of dollars, the provinces of New Mexico and Upper California, containing 526,075 square miles. So that now the United States extends over a space of about three and a quarter millions of square miles. The whole of Europe contains but 3,134,875 square miles. If we add the 400,000 square miles, two and a half millions of acres, recently purchased from the western Indians, it will make the United States larger than all Europe by 19,125 square miles. It is but a little less than the Russian Empire, which contains 3,830,000 square miles. Not one half of our country is yet in the occupation of civilized man, and no part of it, except our cities, is densely populated.

In 1790, the population of these 13 United States was 3,929,827; in 1800—5,305,925; 1810—7,239,814; 1820—9,638,131; 1830—12,866,920; 1840—17,063,353; 1851—24,000,000.* In 25 years more it will not be far from 50 millions, and in 1900, it will doubtless be 100 millions.

The tide of immigration which is now flowing in upon us, is probably not less than 500,000 this year. And while this immense population is crowding our Atlantic coasts and the valleys of the west, our own people are filling up California, and are spreading themselves along the Pacific beyond the Rocky mountains.

As to the commerce of these United States, it is the first in the world. The commercial tonnage of England is but 3,130,000 tons, while the United States has a tonnage of 3,772,439 tons,† exceeding that of England by 642,439 tons. And yet we are but 75 years old!

In manufactures we shall soon be without a superior. Our internal improvements are carried forward on a gigantic scale. Already 10,618 miles of rail-road have been constructed, at a cost of 350 millions of dollars, and the work increases. It is expected that before another year closes, about 30,000 miles of telegraphic wires will nerve the whole country, and will send, with lightning speed, our communications of growing strength, and of political prosperity from the great heart in Washington to the extremities washed by the Pacific.

In education our march is onward. The *public school* system with an open Bible, is now securing the advantages of learning to all classes of persons who may choose to accept them, in 12 of our States; in others the system will, no doubt, soon be adopted. Our 120 colleges and universities are in decidedly Protestant and religious hands. In addition, there are 12 Romish colleges, and there is not one of a decidedly infidel character in the country.

The religious denominations in our country stand thus as to age and numbers.

1	The Episcopal Church,	1,605 ministers,	1,550 cong.	100,000 mem.
2	Congregational,	1,608	1,971	197,196
3	Baptist Body,	7,617	10,895	784,028
4	Presbyterian Body,	4,578	5,672	490,257
5	Methodist Body,	6,000	30,000	1,250,000
6	German Churches,	1,827	5,346	333,000
7	Friends,	.	300	.
Total		23,235	55,734	3,154,481

* See Worcester's Elements of History, 1850, p. 330.

† North American, Dec. 8, 1851.

We have then about one-eighth of the population in connexion with nominally evangelical churches. This is not saying that they are all pious. This is doubtless a far greater proportion than in any other country. Since 1800, that is, during the first half of this century, our population has increased about $4\frac{1}{2}$ fold, and the members of our Evangelical churches have increased nearly *ten-fold*.

The amount of money expended by these Evangelical Churches, in carrying forward their benevolent plans last year, amounted to about \$2,128,939. This was the voluntary contribution of the people, and does not include the amount paid for the support of their individual churches.

Of the Non-Evangelical Churches, we have

1 The Romish Church, which reports, 1,081 Priests, 30 Bishops, 4 Archbishops, and 1 Cardinal, 1,116 ministers, 1,073 con. 1,500,000 pop.				
2 Unitarian,	250	"	300	" 30,000 con.
3 Christ-ians,	1,500	"	1,500	" 150,000 "
4 Universalists,	540	"	550	" 50,000 "
5 Swedenborgians,	35	"	40	" 10,000 "

3,406 min., 3,468 con. 1,740,000

The Episcopal Church, 1 minister for every 15,000 of population.

Congregational,	1	"	14,250	"
Baptists,	1	"	2,850	"
Presbyterians,	1	"	5,161	"
Methodists,	1	"	3,870	"
German Churches,	1	"	12,588	"

This gives the Evangelical portion of the church *one* minister for each 1,000 of the population in the United States. Many of these are infirm and superannuated, but still we number them so as to give the proportion as it exists.

In a heathen land, (India for example,) there is *one* minister for every 300,000 of the population.

The Romanists have 1 minister for every 20,846 of people.

Unitarians,	1	"	100,000	"
Universalists,	1	"	42,000	"
Swedenborgians,	1	"	660,000	"

The non-Evangelical Churches have one minister for every 6,500 of our population. The evangelical is to the non-evangelical as $6\frac{1}{2}$ to 1. This gives the evangelical portion of the population of the U. S. the decided advantage; they constitute one-eighth of the whole population, while the non-evangelical form but one-twelfth of it. Oh! if we had the Spirit of Christ, what good might we not accomplish!*

At present our population is about 24 millions; and without any addition of territory, this country is capable of sustaining a population of more than 500 millions of people, that is, more than one half of the present population of the globe. But our territory must in the nature of the case increase, either by purchase, or by conquest, or by both. The influence of our American Bible Republican principles is felt now to the ends of the earth. Nations far off are affected by them, and those near at hand cannot escape their influence. *This whole North American Con-*

* See Dr. Baird's "Religious Statistics of America," in the Protestant Quarterly Review for Oct. 1851.

inent must ultimately become one grand and mighty Republic. Ten days' sailing now will bring us in contact with Europe on our Atlantic side; and 20 days from our Pacific borders will bring us to China. And when the begun communication between the Atlantic and the Pacific shall have been completed, America shall stand like a young giant in her strength, holding out the right hand of fellowship to the nations of Europe, marking out to them, with her republican finger, the path in which her millions should tread; while with the left hand, she holds out to the myriads of Asia the chart of civil and religious liberty, and bids them copy her laws, learn the art of self-government, based upon submission to the word of God, and cast from them those fetters of despotism that chain down the souls as well as the bodies of men to a tyrant's will.

As a polished mirror reflects to the view of the beholder the image of objects that may fall upon it, so God designs that America may be as a mirror in his hand, to show to the world that it is his will that man should be free from the despotism of man; that he should acknowledge no king but Jehovah, and no rulers but those chosen by the people themselves according to the will of God; that God only is the Lord of the conscience, and that in matters of faith and salvation, man is accountable to God his Creator, and to him alone.

It is for no mean purpose that God has spread out this glorious land amidst the seas. When Pagan Rome, animated by the old Serpent, the Devil, sought to destroy the church of God, she found a place in the wilderness, where, among the humble poor, in comparative concealment and invisibility, and also of spiritual barrenness, she was kept by the preserving hand of God from the threatened ruin. So also, when the beast rose up out of the sea, to whom the Dragon gave his power, and made war with the saints and overcame them, and sought to destroy them from off the face of the earth, God opened for them a wide and effectual door, where they should be free from his power till the Son of Man shall consume him by the word of his mouth, and destroy him by the brightness of his coming. Yes, when Rome, the Papal Beast, had for centuries trodden down the Church of God, and had sought to establish her iron despotism over the souls and the bodies of the generations to come, to the end of time, God broke the iron hoofs of this cruel beast, and provided here a land of safety and of peace, and an asylum for his oppressed church, and is calling to all his people, who may be under the power of her spiritual despotism, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

America is now brought to view by the hand of God as the home of his church. Here she is safe from the anathemas of the pope, the fetters of kings, the dictation of godless tyrants, and the vain traditions of vainer men. Here the church is free, and free to use those weapons of her spiritual warfare which her Lord hath put into her hand, and to use them just as he has made them, without being compelled to bring them to the workshops of man, to have them sharpened and tempered according to the knavery of a king, the quirk of a queen, or the cunning of a cardinal.

Here, too, the church can use few or many, one or all, of her heaven-made weapons, when and where, and as her Lord commands, without let or hinderance in the use of the same. Here the word of the Lord has free course, and is glorified. No arguments of racks or screws can here arrest its course, or stay its conquests over the souls of men. No darkness of the dungeon here can dim the eye illumined by heavenly light. No Va-

tican thunders here can terrify the souls of those whose faith stands, not on man's decree, but on the word of God. Here truth, beautiful in her armour of godlike benevolence and love, and upheld by Omnipotent power, meets sin, arrayed in all its fulsome pride of past success, its haughtiness of birth, its antiquity of being, its body-guard of blasphemers of God and revilers of Zion's anointed King, its pioneers of loose morality, its sappers of infidelity, its militia of scoffers, its artillery of error, falsehood and lies,—led on by Satan, Anti-christ, and the corruptions of the unsanctified soul—and she wins the victory over them all!

The truth is the Lord's. In his hand it must prevail over every foe. It will accomplish that for which it was sent; and it will prosper in the thing that God may please. Yes: here in this happy land, for the first time since the fall of man, is the church of the living God free to try what she can do in winning souls to God, unaided by the strength of the secular arm, the allurements of political power, the hope of worldly gain, or the embankments of ceremonial rites. Here, with no worldly protection but the broad, outspread, overshadowing, and protecting wings of the American Eagle, is God's beloved church placed by the hand of her Lord, to demonstrate to the world that the truth of God, deposited in his church, and wielded by his Spirit, is sufficient to slay the corruptions of the human heart, and to bring back revolted and rebellious man in meek submission to the law of God, to heart-felt acquiescence in his will, and to the exercise of ardent love for his name, and untiring zeal for the promotion of his glory.

Here the church of God, so long abused by selfish and ambitious men, so grossly slandered by the wilfully ignorant, so deeply hated by the slaves of lust and the votaries of pleasure, does and will show forth what are those great principles of justice, purity, benevolence, mercy and love, which dwell in the bosom of God, and which he would have exhibited and acted upon by the sons of men. This work is now in progress: and it must be fully done, before the great pitched battle between the Prince of Life and the prince of darkness shall terminate the war that has raged on earth's battle-ground for nearly six thousand years. Victory will be on the side of God and of truth. Men shall yet become the freemen of the Lord, and earth shall yet be the abode of happiness, purity and peace, for the tabernacle of the Lord shall be with men. Jesus shall be king over all the earth. Zech. xiv. 9.

What, then, is our duty as Christians towards this increasingly great, this world-modelling, and, in time, this world-controlling nation? Surely it cannot be to live for ourselves, for the accumulation of wealth, for the winning of personal honours, for the prosperity of our own household, for the mere enjoyment of our day of social, political and religious life. God has made us for nobler ends than these. We are made for him, and not for ourselves. To glorify God, and to enjoy him for ever, is the great end of life. But how shall we glorify God? This is the question. Men die, and pass away: but truth lives. The principles men may establish in the earth live. Their influence will live, and cause them to be felt for generations to come. Unborn millions may rise up to bless or to blame us for the results of one short life. What then shall we do?

When the grave shall have hidden these bodies from the world, when the friends who now love us shall lie down by us in the silence of the tomb, when the busy, money-seeking multitudes shall press on as now, and jostle each other in their pathway to the judgment, shall we, then,

being dead like Abel, like him, speak to the living? Or, shall we be forgotten for ever on earth, and our names find no place in the Lamb's book of life.

If America is yet to sway the world by her moral and political power, and to command the admiration of the whole earth, as she undoubtedly is, then here is a work for us to do. It is to stamp upon her inmost soul the character she should herself bear, so that it may be heliotyped among the nations of the earth. Is it nothing to us whether her character be good or bad? whether her influence be holy or unholy; whether the generations that follow us in quick succession shall be blessed with a righteous government, with just laws, with the institutions of religion, with the sabbath, with the means of grace, with an evangelical ministry, with an open and a free Bible to be read in every hamlet, school and family in the land; in short, with civil and religious liberty, so that every man, woman and child may worship God according to the dictates of their Bible-enlightened conscience, and sit quietly under their own roof, without any one to molest or make them afraid?

Surely we have not yet become so supremely selfish, that we are now indifferent whether or not our children shall be freemen or slaves; whether they shall worship God or not: and if they do, whether that worship shall be one of principle or of form, one of intelligent faith, or of besotted ignorance, one of intellectual refinement, and of soul-elevating purity, or one of debasing superstition and low sensuality. We have an interest in this matter. Yea, we have a duty to perform, which we cannot lay upon the shoulders of others. Every one should feel for his country; for religion; for the honour of God; the happiness of man, as David felt, when he prayed, "O God, forsake me not, till I have showed thy strength to this generation, and thy power to every one that is to come." He was unwilling to die, even though his death would bring him to glory, until he had done something for the honour of God, and for the benefit of his fellow-men. This was true patriotism. This was sanctified philanthropy.

Not only should we desire to do so, but it is our duty to do so. We should endeavour to leave the world better than when we came into it. While God, then, will hold us accountable for the proper employment of our talents, and of our influence as individuals, we have, as Christians, a duty to perform towards our country of no small importance; and one which cannot be done by others for us.

Every evangelical church organization has in *itself* something peculiar to itself; an element that may be worth preserving, which unites the members in a firm bond, and urges them forward in the performance of their appropriate church work. Thus, while all may differ in minor points, as to faith and practice, all agree in the great and fundamental truths of the revealed will of God, and all agree to help forward the work of saving men. But, while this is true, there are certain great truths, revealed in the word of God, which are essentially the foundation stones of our national existence, and the pillars of its support: they are its strength and its glory. There is an internal life in those truths which will develop itself and bear its legitimate fruit, whenever and wherever the providence of God may cause them to take root. The peculiarity of church organization has but little to do in this matter; that may be all well enough in its place for family peace; for social order; for convenience, and for comfort; but it is the truth itself, which may be embodied in the symbols

of that church, which is destined to accomplish the work which God designs it should. The doctrines of grace, as they are distinctively known in the Christian church, are intimately connected with the salvation of man, and the spiritual life of the church of Christ. But there are other truths that, connected with these, are essential to the permanent stability and the perfect development of national greatness, and the highest civil and political exaltation of man. These are such as *the rights of conscience; the equality of man in the sight of God; man's accountability to God alone in matters of faith; his right to worship God when and where and how he pleases, if that worship interfere not with the rights of others; obedience to rulers only so far as their laws are founded on truth and righteousness, and are sanctioned by the laws of God.*

Now, wherever these truths are found in combination in any church, that church has a work to do in reference to this nation and the world which none else can do, and which she must do, or be recreant to the trust committed to her by her Lord. God and the world demand it of her. And where there is an individual, who holds this sacred deposit, he is bound by the laws of God and the law of love to his fellow-man, to let his light shine that others may see it, and rejoice in it also.

Is there any thing in the church to which we are attached; in her organization; in her doctrines; in her discipline and order; in the intelligence of her ministry; in the stern republicanism of her members; in her advocacy of human rights; and in her freedom of thought, that fits her to take part in this work of world-reform? If so, let her not hide her light under a bushel.

Large and influential ecclesiastical bodies may, by their legislation, make a temporary impression on the community at large. But the moral character of this, or of any nation, is not formed by legislation. Ecclesiastical councils, yea, the whole church may decide in solemn convocation what the nation ought to be, and yet the current of national feeling will flow on unstopped, unruffled, unchanged. We cannot stop the growth, the power, and the influence of our nation, for God has decreed its greatness and its might; but we can give it such a character as God can and will approve of, and such as we would the world should imitate. Let us not think that this cannot and will not be done.

It will be done. A single drop of colouring fluid has tinged a quart of pure water. One single vote in an assembly has decided a nation's destiny. So Christians, as drops have, in our American Republic, fallen into the great mass, and by the inculcation of principles, based on the solid foundation of civil and of religious Bible-enlightened liberty, have given colouring to the predominant feeling and sentiment of this whole nation. We must continue to do so, until the principles here planted, and flourishing, and bearing their legitimate fruits, shall sway the souls of all who may tread our soil, and being borne upon every breeze of heaven, shall fill all lands with the glorious fruits of heaven-born liberty, righteousness and peace. God wills it; the duty of performance is with us. Let it be done.

The teachings of 23,000 ministers of the gospel scattering these truths weekly among four millions of attentive bearers; the impressing the same truths upon millions of other minds in the Sabbath School, and around the family fire-side, with fervency and with love, are swelling the tide of feeling which is flowing over all the earth. *God is thus preparing this people for the accomplishment of a work which shall end in the overthrow*

of all the kingdoms of the earth. In consequence of the light now shining in upon the eye of the Old World from the sun of our young republic, and in consequence of our proximity now to all the millions of her people, she has been troubled in spirit; she begins to see and feel her spiritual, mental, and bodily bondage. The fetters on the limbs of her children chafe them now. They feel sore, they ask to be healed. And all the struggles of the people, be they great or small, and all their calls for a remedy, be they faint or loud, are but the premonitory symptoms of the outburst of that world-feeling which must end in the universal shout of "WE WILL BE FREE."

Amidst all these premonitory shakings of the kingdoms of earth, and amidst the tottering of thrones, the dying groans of decrepit dynasties, and the glorious exodus of a world from under mental and spiritual bondage, into the glorious liberty of men who feel that they are accountable to God, and not to a tyrant's nod, will America be an idle spectator? No: she cannot be. *God has planted her here amidst the seas, and is by her troubling the souls of them who have usurped His prerogative over man.* But he has more for her to do than this. He has a glory to confer upon her which He will give to no other nation under heaven. It is the high, the honourable, the holy work of bringing a nation dispersed, and pillaged, and under terror: a nation of expectation, that has been trodden down, and to present them as a present to Jehovah of hosts in mount Zion. This will be her work. For this, her swift messengers shall go forth on the face of the waters; she shall bring them from this land; from other lands, from the islands of the sea, and from whithersoever the Lord has scattered them.

But why should God thus honour us? It is the Lord's doing, and it is marvellous in our eyes. In this as in all other things, He acts according to his own sovereign will; and yet, not without such reasons as must commend them to the approving conscience of man.

Jesus is now upon the throne of the Father in heaven. As He looks down upon the nations of the earth, where does He find one that has not dishonoured God by their gross idolatry, or has not lifted up their arm to oppress Israel, His kinsmen according to the flesh? What soil has not been wet by the blood of the brethren of Jesus? What statute-book of the nations of the earth is not stained by some penal enactment; some curtailment of the heaven-born rights of Israel, some cruel impediments to their social happiness, and peace, and spiritual prosperity? America, our country, stands *alone* among the nations of the earth, in her treatment of the chosen people of God. She alone has always looked upon them as *men*; as men possessed of *equal rights*, and entitled to *equal privileges*: men, who, like others, have *hearts to feel* and souls to acknowledge a kindness shown and a favour conferred. No Jewish blood has ever flowed here by civil enactments; no laws here have forced them out of the walks of civilized man to hem them up in narrow streets, or in some vile suburban Ghetto. *No law stands here against the men that fear God, and bow to the law given on Sinai's Mount.* No; no; here, under the broad overshadowing wings of our American Eagle, they may read Moses and the prophets, and offer up their oft-repeated prayer that the Messiah may come, and that too without any to hurt, or make them afraid. Not unto us be the glory due for our protest against the unrighteous laws that stand against Israel on the statute books of kings.

God has kept us from sinning against the brethren of Jesus, and from lifting up our hand against them. To Him shall be all the praise.

God would not permit David to build Him a house, because he was a man of blood. That work was left for Solomon, a Prince of Peace, to perform. And so now, in presenting a people to the God of Israel, in Mount Zion; it must not be done by hands stained by the blood of those very people we would present. We have our national sins, and God will chasten us for them in due time, but for wise purposes He has kept us from the sin of oppressing Israel.

Let no one suppose that it is a small matter for a nation like this to be engaged in bringing back prodigal children to their God. Such was the work of Christ himself. The Jews were a small and feeble people once; and yet God reprov'd kings for their sake; yea, he gave nations for them. If they are small now, still they are beloved for their fathers' sake. If they are small now, as a mere cluster on the vine, yet destroy them not; for there is a blessing in them; there is a germ of life here which shall yet fill the earth with more glories than our eyes have yet beheld. "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

America has been chosen of God to occupy a peculiar place in this whole matter. *Her principles of civil and religious liberty are designed of God to agitate and to convulse the whole world.* The gospel excites opposition wherever it goes. Not because it is warlike in itself; for it is peaceful. But it comes in contact with that which is warlike—with sin; and hence opposition is excited. It is the occasion, but not the cause of the enmity of the human heart that is arrayed against it. So also with the principles of our government. They are antagonistic to despotism, and every other ism that withholds from man, as a subject of the government of God, his inalienable rights. They seek to elevate man; despotism debases him. They would bring all men to bow down to God alone as the Lord of the conscience; but despotism would have all the world call it master. God will break up the usurped dominion of Satan on this earth, together with all those governments that have taken their model from this Satanic type. He has begun this work, and is making use of this republic as an instrument in his hand to accomplish it. *By degrees, we must take a more active part, as a nation, in the great work of demolishing the thrones of earth.* And while that work is going forward, our "swift messengers" will be made ready for their heaven-honoured work. Never will they carry so rich a present as then. Not the articles of merchandise and of trade; not the produce of this nation to supply the wants of another; not the specimens of art, and works of man's device; not the offerings of friendship from one mighty nation to another; but a gift to Jehovah! A gift of what? Not of silver and of gold; not of gems and jewels of earth; but a present of *souls*, a race of men; of children lost, but now found; yes, the brethren of Jesus, brought home, and presented to Him! No more will they wander from God. No more will they grieve His Spirit. No more shall they reproach the name of their Beloved. They shall look upon Him whom they have pierced, and shall mourn. Like Peter they shall weep, and like Peter they shall be forgiven. *Then shall our national work be done.* That for which God hath raised us up shall have been accomplished. Then the Lord shall be King over all the earth, and Satan's reign be brought to an end. Jesus then shall reign in Mount Zion, and before his ancients gloriously. And

we shall, by no means, lose our reward. Israel then shall lead the way, and we shall follow on to make known to the shattered fragments of the nations, that discord has fled from the earth, for the Prince of Peace has come; that the kingdoms of man have come to an end, for the kingship of earth is the Lord's.

Ho! thou land of overshadowing wings; thou bright star among the nations of the earth; thou chosen and honoured of the Lord! fulfil thy work, and haste the day when all the earth shall be one vast brotherhood; when Jesus shall preside over them all; and when with one universal heart-felt note of acclamation they shall say,—“Jesus, live and reign over us for ever and for ever.” Amen and amen.

[For the Evangelical Repository.]

REMARKS ON ACTS XIII. 2.

“As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.”

BROTHER COOPER,—Our remarks shall be confined principally to the exercises of those inspired teachers named in the first verse. On account of the persecution that arose about Stephen, some of the disciples travelled as far as Antioch, preaching Christ. When the apostles at Jerusalem heard of their success in that place, they immediately sent Barnabas thither. When he arrived and saw the success of the gospel, he rejoiced, and exhorted the new converts to steadfastness in their profession of the faith. But the harvest being great and the labourers few, he departed to Tarsus to seek Saul. Having found him and obtained his consent to accompany him, they returned to Antioch and there abode, dispensing divine ordinances, in connexion with others, for the space of one year. About the end of this time, those prophets, mentioned in the first verse, received a communication from the Holy Spirit, signifying the divine will in relation to Barnabas and Saul respecting their future labours. It was at this time that these two men received a special commission as the apostles of the Gentiles. Although the usual form of ordination was observed, yet this ceremony was not for the purpose of conferring upon them the apostolic commission. This had been given before. But the ceremony seems to have been performed in reference to their entering, more fully, upon the duty, now clearly understood, of preaching the gospel to the Gentiles. This case teaches us that re-ordination is not always a profanation of the ceremony. If Paul and Barnabas, who received their ordination immediately from Heaven, submitted to re-ordination at the hands of the church, in order to remove every barrier out of the way of their usefulness among the Gentiles, we should think that deposed ministers could not have much horror of conscience in submitting to re-ordination, if it would render them more acceptable to the church. But this by the way.

Let us notice the exercises of these teachers in Antioch during the year that they abode there. Two things are mentioned—*ministering to the Lord* and *fasting*. The first expression is intended to denote the performance of all the duties of the sacred office. The second sets forth a duty common to all the professors of the Christian religion. The duties of the sacred office are to be learned from the great commission conferred upon the apostles of our Lord immediately before his ascension. Matthew xxviii. 19, 20. Two things are here specially referred to,—teaching and sealing ordinances. And though the Lord's supper is not mentioned, yet it is doubtless included—being elsewhere particularly enjoined. There is scarcely an occasion here for starting the question, whether these teachers referred to dispensed the Lord's supper in Antioch during the one year they resided there. Even if the ex-

pression "ministered to the Lord" did not include it, it is not to be supposed that so large a body of believers as were then found in Antioch, enjoying the ministrations of so many inspired teachers, would spend a whole year without having the Lord's supper dispensed to them. The supposition is the more improbable when we remember that the first Christians had an opportunity of observing that ordinance every sabbath, as we have good reason to believe, or if not, it is admitted that they observed it far more frequently than we do at the present day. Another thing that shows the supposition to be very improbable is, that although instances of baptism are not mentioned, yet there is no doubt of their having occurred. The church was receiving daily accessions, and the established practice of the apostles was to admit to baptism immediately. The reason why this was not mentioned here was, because it was included, like that of the Lord's supper, in the expression "ministered to the Lord." We shall then consider it admitted that the ordinance of the Lord's supper was frequently dispensed in Antioch during one year.

Let us now notice the other exercise mentioned—fasting. Had this been a duty peculiar to the sacred office, the first expression would have been sufficient. But being common to all the professors of religion it is added to show that all those inspired teachers joined with the whole church in the performance of the duty. Fasting was observed in connexion with their ministering to the Lord. Hence there can be no doubt of its being also frequently observed. "As they ministered to the Lord and fasted," teaches plainly that fasting accompanied the administration of divine ordinances. Nor was it confined to the occasion of the observance of the Lord's supper; for in the next verse we see it observed in connexion with the ceremony of ordination. From this we learn that the church, in the days of the apostles, observed fasting whenever they entered upon the performance of special, solemn and important duties. Nor are they to be regarded as acting, in this, upon their own authority. They performed the duty in obedience to the command of their Lord, of which we cannot suppose them to have been ignorant. Christ had been interrogated on this point; and in his reply he plainly pointed out the duty of fasting as one that should frequently be performed in his church to the end of time. Let the reader turn to Matthew ix. 14, 15, and he will find a divine command for the duty. And as this was given in reply to a question that referred to the frequency of its performance among John's disciples, it is fairly to be inferred that Christ intended his disciples should also fast often.

The above remarks contain the premises of the following conclusion, viz.,—That the Christian church, in the days of the apostles, observed religious fasting in connexion with the observance of the Lord's supper, in obedience to a divine command. There seems to be but one way to evade this conclusion, and that is by proving that the Lord's supper was not observed, in Antioch, as a part of the ministering to the Lord, mentioned in the text. It cannot be denied that they had *divine authority* for the duty of fasting—that they *engaged* in the duty—that they engaged in it *frequently*—that they observed it in *connexion* with their ministering to the Lord, and that they observed it at other special times. Hence the above conclusion is vulnerable only in one point, and that is, whether the Lord's supper was observed as a part of their ministering to the Lord. But from what has been said we shall consider this admitted until it is proved that it was not.

We are now prepared to take a higher step in the argument and assert that, on all ordinary occasions, the Lord's supper is *not rightly observed without religious fasting*. By this proposition we do not mean to say that fasting is a part of the ordinance itself, but that it is a necessary means or qualification for the right observance of it. Self-examination is not a part of the ordinance itself, but necessary to the right, safe and profitable observance of it. It is precisely so with fasting. We arrive at this conclusion in the following way.

From the time that the passover was instituted till its abrogation, the observer was required, by the command of God, to perform certain ceremonies preparatory to the celebration of it. And much time, too, was occupied with those preparatory exercises. The hurried manner in which the Lord's supper is now observed in some churches seems to us to amount almost to profanity. But observe that the Old Testament feast was ceremonial and typical, and the preparatory exercises were of the same nature. Our New Testament feast is spiritual, and its preparatory exercises are also of the same nature. "How shall not the ministration of the Spirit be rather glorious?" Hence the Lord's supper and the manner of observing it are presented to us in language borrowed from the passover; 1 Cor. v. 7, 8. Let the reader turn to this passage, and he will see that the apostle was very unhappy in his choice of figures to represent the nature and manner of the observance of the Lord's supper, if we are not to learn our duty, in relation to it, by a reference to the passover. We are allowed to do so when other typical things are mentioned, as the brazen serpent; and we must be allowed to do so here. Then, when we remember that the passover and its ceremonies were ceremonial and typical, we have only to seek the spiritual import of them when used as descriptive of the Lord's supper. And as there was nothing typical in the number of days occupied in the celebration of the passover, we may learn that a short discourse, on a Saturday evening, in addition to the usual Sabbath exercises, falls short of what might be expected of the Christian church. It seems too hurried for solemnity.

But what are we to understand by the old leaven—the diligent search for it with candles—the change of diet from their ordinary provisions to that which was not suitable to the wants of their bodies, with the addition of bitter herbs? All these things must have their accomplishment in the observance of the Lord's supper, or the apostle was very unhappy in the choice of figures to teach us the nature of it. Two things seem evidently to be intended,—self-examination and mortification. Why search for the old leaven, if it be not purged out when found? And if the means be used for the former, why not for the latter? The word of God read and preached is the means of the one, and fasting a means of the other. That fasting is a means of humiliation and mortification, divinely appointed for these purposes, is entirely obvious. David said that he humbled his soul with fasting; and that he chastened his soul with fasting. And the Lord, by the prophet, Joel ii. 12, 18, appoints fasting as a means of true reformation. Add to this the direction of the Saviour that his people should fast after his bodily presence was taken from the earth. The only question then will be, whether humiliation and affliction of soul, or mortification of corruptions are necessary preparations for a safe and profitable observance of the Lord's supper? If not, we ask again, why go over the duty of self-examination, or use the means of it? Would the Jewish worshipper have rightly observed the passover if he had searched out all the old leaven in his house and omitted the means for casting it out? Or would his offering have been accepted if he had partaken of his usual meals on the solemn occasion? How then can the Christian worshipper expect to be heard, if he only uses the means for self-examination and omits those for humiliation and mortification? The argument then stands thus. The Lord's supper is a spiritual feast, commemorative of that sacrifice of which the passover was a type. The same preparation is necessary for the right observance of the Lord's supper that was necessary for the celebration of the passover, viz., self-examination and humiliation; the means only being different. The one was ceremonial and the other is spiritual. Humiliation is necessary to the right, safe and profitable observance of the Lord's supper. And fasting is the divinely appointed means of humiliation. And this accounts for the exercises of the church at Antioch. "As they ministered to the Lord and fasted."

It is sometimes objected, that the observance of fast days, in connexion with the Lord's supper, is a great hinderance to the frequency of its celebration. Permit us to say that this objection comes only from those who feel themselves "detained before the Lord." The objector fails to distinguish between the observance of a fast in connexion with the Lord's Supper, and the whole time devoted to its celebration. If it was dispensed every Sabbath, the same preparation would be necessary. Who, that had a proper sense of his unworthiness and imperfection, would presume to approach God's holy altar, in the ordinance of the Supper, without self-examination and humiliation. But some time must be devoted to these exercises. And if the ordinance was dispensed every Sabbath, of course the same amount of time need not be taken up in the celebration. But this is different from the entire rejection of the duty of fasting in connexion with the ordinance, as being an invention of men and an imposition upon the conscience. Yet we do not think it for edification, that the ordinance be dispensed every Sabbath. It should, however, be observed not less than once every three months. And there will not be found any one true believer that considers a day spent in the house of God better than a thousand any place else, who will be embarrassed for time to humble himself before the Lord, and get his mind in the right frame for showing the death of Christ. That person has a hard task to perform who undertakes to prove that the Christian should resist any attempt to call him to humiliation, by fasting, with a view to the enjoyment of God and communion with him at his holy table.

What a contrast there is between the church as it appeared in Antioch and as it appears now! Then they ministered to the Lord *and fasted*. Now fasting is laid aside as tradition of men and an imposition upon the conscience. With but two or three exceptions, we know of no denomination in the land that observes religious fasting in connexion with the Lord's Supper. With them the most solemn and important duty of the Christian religion is performed with signal despatch, without the means of humiliation. True, they admit fasting to be a duty of the Christian religion, but when they specify the proper occasions of it, we learn that it may not be observed more than once in ten or twenty years. The church at Antioch had abundance of peace and prosperity. Multitudes were added to it daily, yet they fasted. And if the church now had the same love, faith, zeal and devotion to its divine Master, it would fast too.

M.

[For the Evangelical Repository.]

THOUGHTS ON A SUCCESSFUL MINISTRY.

[Addressed to a young brother in the first year of his labours.]

The complaint of the prophet, "Who hath believed our report?" has been uttered, we presume, in some shape or other, in every age of the church. In our own age it is uttered by many, with fearful conviction of its importance. How dreadful the thought, that we are spending our strength for naught and in vain, in such a work as the gospel ministry! In an exceedingly enlightened age, when the gospel is presented in every form, few believe to the saving of the soul. Now, whatever causes may be assigned for this fact, some of them, perhaps many of them, are to be found in us who minister. In some places, at least, the preaching of the word is accompanied with fruit—apparently much fruit; yet, even here, there are found too many stony-ground hearers, who endure but for awhile. We hope there are few ministers who can be satisfied with mere temporary faith in their hearers; and that there are many, as we know there are some, who are anxiously inquiring what means can be used by a pastor to secure the growth of his congregation not only in numbers, but in piety and permanent prosperity. May the Lord show us our de-

fects, and teach us and enable us to remedy them, while we survey some of the means of his own appointment. These we know are the best adapted to the end.

I. If we would be successful labourers in the service of the Redeemer, *we must make ourselves well acquainted with the nature of our work.* It is to be feared that many fail in this plain and vital element of ministerial duty; Rom. ii. 21, "Thou therefore which teachest another, teachest thou not thyself?" We hear lectures and read books on the work of the ministry before we enter on it; but how often do our blunders and miscarriages convince us that we have yet much to learn, after years in the service, and after doing much of which we have to be ashamed; and which our after and better life cannot counteract. Let me address you, my brother, in the language of the apostle, 2 Tim. ii. 15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." The apostles were all instructed in the nature of their office by the great Teacher, and they were most successful, being "able ministers of the New Testament," 2 Cor. iii. 6. "Every scribe must be instructed in order to be successful," Mat. xiii. 52. The Scriptures throughout furnish illustrations of the work of the ministry—especially the Acts of the Apostles, and the Epistles to Timothy and Titus. In drawing from these wells of salvation, the following works are very profitable helps: Directory for Public Worship, by the Westminster Assembly; Acknowledgment of the Sins of the Ministry, by the Church of Scotland, 1651; Reformed Pastor, by Baxter; Brown's Dictionary, (articles, *Gospel, Pastor, and Preach*;) Brown's Body of Divinity, book iii., chap. iii., (*the work of a Pastor when ordained*;) Brown's Address to Students of Divinity; Christian Pastor's Manual, by different Authors, (a valuable collection of discourses;) Miller on Clerical Manners; James' Earnest Ministry, (one of the best modern productions.)

These works are all easily obtained, and worthy of careful study.

II. *We must give ourselves wholly to the work*, if we expect success, and would profit by the example of those who have gone before us. Who can tell what failures there are in this particular? Formally, indeed, we give ourselves entirely to the work in our ordination; and in intention most, we hope, are sincere. Indeed we never theoretically admit that we have time for any thing else; but what is our practice? One is an editor; another a school teacher; a third has the care of a farm, and, perhaps, labours on it, a fourth wastes time in unprofitable reading, or conversation, or something else, which leads away the mind from the work of the Lord; while a few are wholly pursuing the end of their office, and with holy zeal exerting all their energies for the salvation of souls. We see the results—results which might have been easily anticipated. Would you not make a great effort to obtain a sight of that ministry which will be the means of introducing and carrying forward the glorious millennial age of the church? Fancy yourself, and a few friends, standing on an eminence, commanding a general view of these LABOURERS in the vineyard. With what energy would you return to your labour and despise all its difficulties. But do not trust to fancy. Allow me to lead you into an assembly of like men—labouring men—successful men, Acts vi. 4, "We will give ourselves continually to prayer, and to the ministry of the word"—*give ourselves CONTINUALLY.* We see by their recorded "Acts," how faithfully they kept their resolution; and how gloriously they obtained their reward—theirs was a successful ministry. Did they regret what they had done? No. They leave this as a legacy to all their successors, securing advantages of the highest importance, 1 Tim. iv. 15: "Meditate upon these things; *give thyself WHOLLY to them*; that thy profiting may appear in all things." The apostles accounted it unreasonable for them to be occupied with even the pecuniary affairs of the church; and so ordained deacons for that business. When we have the command, example, and success of these

men, it should be enough for us; and if they needed so much diligence, how much more, a great deal, do we need to give ourselves WHOLLY to the work? I am anxious to impress this idea both on your mind and on my own, and my anxiety is increased by the failure of my own services, at least to a great extent; that you may profit without such costly instruction as is obtained by experience. I have nothing to say about what may be done in extraordinary cases; and as little to say about the *duty* of eking out an insufficient salary, but simply to show you how unreasonable it is for a minister to expect solid and permanent fruit from his labour without giving himself WHOLLY to it. For

1. *The character of the ministry requires this.* We are known as spiritual men, advocating the claims of our Master, and in some degree representing him. We give a false representation of him if we are not continually seeking the salvation of men. Take, as illustrations of the ministerial office, the Priests and Levites, Deut. x. 8, 9; the Prophets, Sampel, David, Elijah, Isaiah, Jeremiah, &c.; the apostles and their successors all gave themselves wholly to the work, and our minds revolt at the idea of their being engaged in secular affairs. How wretched is the picture presented, Neh. xiii. 10; or that in John xii. 6, where either the body or the mind is abstracted from the work. How unseemly to find Paul, even for a short time, at tent-making, Acts xviii. 3. Unseemly things have to be done, but in such cases there is wrong somewhere; Paul was out of his element, and felt so. The Redeemer himself and his apostles should not have been subjected to the necessity of rubbing the heads of wheat on the Sabbath morning. However, they occupied it for as short a time as possible, and their labours suffered but short interruptions. Are these examples too high for our imitation? Do we not need more diligence, if possible, than they needed? Is their success too high to be desirable? Are they not fair illustrations of the ministerial character? See, also, Mal. ii. 5—7.

2. *The work is sufficiently great to occupy all our powers,* Neh. vi. 3: "I am doing a great work, and I cannot come down." Now, if Nehemiah's was a great work, the ministry of reconciliation is far superior. In every aspect it is a great work. Look at the commission, Mal. ii. 7: "The messenger of the Lord of Hosts;" 2 Cor. v. 20: "Ambassadors for Christ;" consider the magnificence of the design, 2 Cor. v. 19: "To wit, that God was in Christ, reconciling the world unto himself; and hath committed unto us the word of reconciliation." Salvation! One soul! Many souls! thine own among them! the conversion of the world! The variety of subjects should attract our attention: doctrine, history, prophecy, casuistry, law, gospel, preaching, visiting, etc., etc.; these are enough to occupy the most powerful intellect.

"'Tis not a work of small import the pastor's care demands—

'Tis what might fill an angel's heart, and filled a Saviour's hands."

Now it is fully settled that an ordinary man cannot pursue more than one kind of business with success, 1 Kings xx. 40; 2 Tim. ii. 4. Where is there a business so extensive, so magnificent, so worthy of our whole attention? Prov. xi. 30: "He that winneth souls is wise." Where is there a Master so worthy of our regard? And surely the reward is commensurate with the highest possible work, Dan. xii. 3: "They that turn many to righteousness [shall shine] as the stars for ever and ever." What is it to fail in such a work? Dread thought. "Take heed to thyself, and to the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee," 1 Tim. iv. 16.

3. Unremitting constancy is required, *in order to counteract the influence of the world*, and this is a leading feature of our work. Jas. iv. 4: "The friendship of the world is enmity with God." 1 John ii. 15, 16. Since the world is pressing constantly downward, it requires us to be as constantly bearing upward both our own spirits and all that are about us. An illustration of this

we have in the history of Saul, 1 Sam. xiv. 36: "And *Saul* said, *Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good to thee. Then said the priest, Let us draw near hither unto God.*" Every hour we relax from our appropriate work is so much loss to ourselves, to our people, and to our Master; so much gain to the world, constant in its influence on the mind, as is gravitation on the body.

4. *Every aspect in which we view the opposers of our work* calls for unremitting diligence. Our enemies are numerous—of great variety—powerful—combined,—and ever on the watch. Their ranks embrace individuals of all descriptions—associations, civil and religious—earth and hell. They are found all around us—among our own people, as well as others,—openly—secretly—in our own hearts—every where. Moses had to be defended by miracle—prophets had to encounter them at every step—apostles were almost overwhelmed—the Great Redeemer himself had to contend till death. Such a conflict demands our whole attention and energies, Num. xii. 16, 17; Jer. xviii. 18; Ezek. xxxiii. 30; Micah vii. 16; 1 Cor. ix. 27; and xvi. 9; Gal. iv. 16; Eph. vi. 12; *cum multis aliis.*

5. *We are expected to stand in the front of the Church's battles*, Phil. i. 17. We are expected to meet every enemy of truth, and confute him; to be ready for all emergencies; to accomplish all our work with dignity and ease, because it is our work. Even the best of our own people will sometimes expect more from us than mortal man can perform; and many of them think little about rendering us assistance. To come as near to these expectations as possible, we must be constant in our work. Our Master knows our frame, and expects nothing unreasonable; yet he expects us to be workmen, not needing to be ashamed; rightly dividing the word of truth; instructing those who oppose themselves; ready to give an answer; to work in season and out of season.

There is one class of hearers, to whom we will be of little service, unless we are very diligent in our work: I mean those who are far advanced in age and in grace—those who were in Christ before us, yes, fifty years in advance of us; yet these have their conflicts; they look to the Captain of their salvation for strength to endure; and to us, as His messengers, to lead them on to victory. Will your ordination make you fit to teach them Christian experience? Will your theological studies, under the best professors, answer the purpose? Will your academic and collegiate honours serve you here? What will profit in such a case? Entire devotion to your work—a close walk with God—daily study of his word—and intercourse with the hearts of his people, Ps. cxix.; Mem. the 13th part; Mal. ii. 5—7. Give thyself wholly to these things.

6. *The vital principle of the church is closely connected with our feelings*; we are as it were the nerves of the visible body—the medium through which sensation is communicated to all the parts of the system. It is then of the utmost importance that we keep ourselves constantly in proper tone, lest the spiritual body partake of the nervous debility so prevalent in the natural. What an important and responsible position, were we to consider only the hours of public worship; there we touch the hearts of our hearers with impulses which must vibrate at least for a week—it may be for life—for eternity. Shall these impulses consist in apathy to God, and lull them to sleep till the dread scenes of a judgment seat awake them? or shall they carry to them the genial glow of that love which is stronger than death, which never faileth, which will burn with accelerated fervour till it melts into oblivion the gates of death, and wafts them to Abraham's bosom, among adoring seraphim? Who is sufficient for this? Were it only the hours of public worship in which we hold intercourse with immortal souls, it would require all the rest of our time to prepare; but there are other seasons and opportunities, almost

innumerable, to feel for and with every man, woman and child of our congregations; to live at every hearth, and bear each one on our bosom, as Aaron did the names of the children of Israel before the Lord: Col. ii. 1, &c.; 1 Thes. i. 1, &c. How difficult to meet every variety and change of circumstances, and in all to draw near to God—a wedding to-day—a death-bed to-night—a burial to-morrow; such are the scenes, in quick succession, with which we are concerned, all drawing largely on the feelings of the parties, and claiming from us a holy sympathy and corresponding effort to sanctify all to God. Who is sufficient for these things?

Add to all this, that the feelings are so thoroughly perverted by sin; the world has a strong hold on them—a hold, to some extent, on the best of God's people and ministers—that religion consists to a great degree in a right ordering of the feelings, and that the spirituality of our people will generally be a counterpart of our own, or rather some degrees below us; what need is there then to give ourselves WHOLLY to these things!

In short we have no warrant, either from the nature of our office, the history of the gospel ministry, or the promise of the Church's Head, to expect success without giving ourselves WHOLLY to the work.

III. A successful ministry requires *the faithful use of all the means warranted by Christ, for the exhibition of his word.* This is your business, to which you have given yourself—"the ministry of the word;" it is the business of our office and of our lives. Now it is reasonable to expect that, in a business so vast, there will be a great variety of duties to be performed: accordingly we find in Scripture a great variety of modes in which the word is ministered, 2 Tim. iv. 2: "Preach the word"—the pure, unmixed word—the whole word—to every creature to whom you have access. This stands at the head of means ordained by our gracious Redeemer; and which gives opportunity to exercise all our energies. But this is far from being the only means, Acts xx. 20: "I have taught you publicly, and from house to house."—On the important subject of family visitation; why it should be done, and how it should be done, I must content myself with referring you to Baxter's Reformed Pastor, and to the Act of Assembly of the Church of Scotland, 1708, on that subject. Nor can I do more than mention some other excellent means: Examinations; public, of all the members of your charge—particular classes of the young—special, for admission to the Lord's table—prayer meetings, where a few meet on week-days, for devotional exercises. No congregation can prosper without this kind of societies, and it is the pastor's duty (in conjunction with the elders,) to see to having them organized, and attended; and to be present in as many of them, and as often as possible—to speak, to hear, to encourage and warm the social circle of precious ones, Mal. iii. 16; Mat. xviii. 20; John xx. 19; Col. iii. 16; Heb. x. 25. Visiting the sick and afflicted—private admonition, as occasion may require—administration of discipline, faithfully and impartially, for the glory of God, the good of the church and the reformation of the offender—dispensing the seals of the covenant—speaking in church courts—writing essays for public prints, and private letters to friends: these are all means of ministering the word. Let me add that your whole life should be a living example of the principles and practices of the word. This is an epistle known and read by all classes of men, in the church and out, friend and enemy; and one which addresses the conscience with great power. Of the esteemed commentator Scott it is recorded that he made strong appeals to the hearts of his domestics, and other inmates of his house, not so much by direct addresses to them, as by the solemnity of his whole deportment; and of McCheyne, that the impression every where made by his presence was that a man of singular holiness had been there. Your family should be a holy household, if there be any in the world; yet how often is the expectation disappointed. I confess that I have been sometimes deeply mortified, on Sabbath evenings, in the families

of brethren, or where their families were present, to find them bear no better examination than those in more humble stations. I have seen a minister's wife, more than once, unable to give any decent account of the sermon. This has a most pernicious tendency in many ways; chiefly, by affording the careless an apology for their neglects. It is a hinderance to the gospel. On the other hand, I have been delighted often to hear the pastor's wife and children come up to my best expectations, and far outstrip all in the company in giving account of what they have heard. Such a family are helpers in the Lord. Not that I would have you or your house do any thing *merely* for example sake; such example will not benefit you, nor is any one under obligation to follow it. Still your example is of overwhelming importance; 1 Tim. iv. 12: "But be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity;" verse 15: "Meditate on these things; give thyself wholly to them." Now, if we would profit in all these, the following things are necessary:—

1. *That none of them be omitted*, or passed over in our attendance on the rest. Here, I fear, we are all at fault; some of them we account of more importance than others, and devote our whole attention, or nearly so, to those more important. This is wrong; for while it may be, it is true, that some are of more importance than others, it does not follow that any of them may be neglected without loss, and the neglect of the least may occasion great loss, 1 Cor. xii. 22: "Those members of the body, which seem to be more feeble, are necessary." So it is in the case before us. How careful we are to preserve a finger, although we do not once compare its importance with that of the head or the heart. So should we deal with minor duties, Mat. xxiii. 23: "These ought you to have done, and not leave the other undone." The neglect of one will counteract some or all of the rest, and provoke the sovereign Lord to withhold his blessing. See what a successful leader was Joshua—his success was in proportion to his faithfulness, Joshua xi. 15: "*He left nothing undone, of all that the Lord commanded Moses.*"

2. *That we add no new ordinances to those prescribed in the word.* Modern inventions of protracted meetings, anxious benches, and other revival machinery, are rarely found in connexion with the truth that sanctifies; they may increase the number and zeal of a congregation for a time, but it is not such increase as you and I desire—such as will be permanent. Let us endeavour to find out all that God has commanded; and to add new vigour to our efforts at every repetition, and we will find this enough to employ all our days and all our powers. Our progress may be slow for a time, but in the end we may expect success, Deut. xii. 32; Joshua i. 7—9; Prov. xxx. 6; Rev. xxii. 18.

3. *We should use them as means adapted to the end*; not like charms or incantations, Luke viii. 11. "The seed is the word of God." Now there are many things needful to the success of seed: that it be good seed, sound, and pure from mixture of tares—that the ground be suitably prepared—that it be sown in proper season—that it be watered—that it be protected—that we wait for the increase. All these require much labour—varied exertion and hope to carry us on. Yet how often is the word sown indiscriminately, without regard to preparation or purity, and then left like the eggs of the ostrich, Job xxxix. 14—18—"her labour is in vain without fear;" although "she scorneth the horse and his rider." Alas! how many ostrich ministers there are in the church, who use preaching and other ordinances as a talisman, expect fruit without labour—rather without labour adapted to the end; for they labour in great sermons and long prayers—and flights which would outstrip the ostrich and eagle together.

4. *That we use them merely as means.* However well adapted are the means, and our use of them, they have no efficacy in themselves; even the seed will often be found rotten under the clods, Joel i. 17. So in the church,

1 Cor. iii. 6, &c., "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." Here, this great apostle ascribes all his success to God. And if we ever have success it must be from the same Hand, and be acknowledged by us, in the sowing, in the growth, and in the gathering; or all our labour will be blasted. How much labour is thus lost for want of faith in divine power, and constant application for the blessed influence of the Spirit. Hence,

IV. We must endeavour to minister the Spirit with the word. John vi. 63, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." 2 Cor. iii. 6: "Our sufficiency is of God, who hath made us able ministers of the new covenant. Not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life." This is the ministry that will exceed in glory. The following considerations are necessarily implied in this kind of ministration.

1. *That we enjoy the Spirit's influences in large measure:* not merely as other believers do, in a real change of heart; but that we be filled with the Spirit; "like the precious oil upon the head, flowing down upon the beard—the beard of Aaron; which descended over the skirts of his garments." With this Spirit all the prophets were largely imbued. The apostles dared not go forth till they were richly supplied on the day of Pentecost. Our blessed Redeemer himself went not forth in his public ministry, till the Spirit was seen descending on him as a dove, and abiding; the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and of the fear of the Lord. Then was his mouth as a sharp sword, as a polished shaft. Now if he needed the pouring out of the Spirit, as God gave it without measure, and if after all this, he had for a time to labour in vain, and spend his strength for naught, how much more is it needful for us, according to our measure; and that a measure proportioned to our difficulties, and to the carnality of the age? How is such a measure to be obtained? Only by constant intercourse with the Holy Ghost, in retirement, and daily drawing of his graces, by reading, meditation and prayer. Every good gift is from above, and a man can have nothing except it be given him from heaven. Ministers occupy the place, and should resemble, the golden branches in Zechariah's vision, pouring out the golden oil; having that large measure of unction from the Holy One. Let us neither grieve the Spirit, nor quench the Spirit, nor despise the Spirit; but hold ourselves always in a position for receiving, and for giving. 1 Cor. xii. 7: "The manifestation of the Spirit is given to every man to profit withal."

2. *That we seek the mind of the Spirit* in our expositions of the word. Among the errors which abound, and the difficulties that beset the path of our investigations, it is easy to mistake the meaning of the sacred oracles; but the Lord Jesus has made provision for all our wants, and all our difficulties, by the mission of the Spirit—the same Spirit that moved the holy men of old, who wrote the scripture. That scripture is the work of the Spirit that searcheth the deep things of God, and reveals them to us. All our knowledge will be of no avail, if it lead us not to the true intent and meaning of Christ's words. In order to obtain this it is requisite not only that we study the word with diligence; but that we divest ourselves as far as possible of our prejudices. To assist us in this very particular Christ has sent us the Spirit. John xiv. 16—26. 1 Cor. ii. 10, &c.

3. *That we do all our work in a spiritual frame of soul;* whether prayer or study, conversation or preaching, censure or exhortation. This is wherein the power of the ministry consists. Zech. iv. 6, "Not by might nor by power, but by my Spirit, saith the Lord of hosts." 1 Cor. ii. 4, "Not with enticing words of man's wisdom; but in demonstration of the Spirit and of power:" v. 12, 13, "Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given

to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." Thus, Paul and his fellow-labourers were earnest, that the Spirit should work in them, while they were studying and preaching the wisdom of God. They were successful; they delivered their message with power. This labouring and living in the Spirit will keep us close to the great subject of our preaching—Christ crucified; will direct our words, and actions and feelings, as well as our thoughts; will carry the whole to the hearts of the hearers with living, glowing, and enduring power.

It was this that gave such mighty influence to the word spoken by Peter and others on the day of Pentecost. Every attentive reader must be forcibly struck with the plainness of these discourses; here are no flights of fancy, no flashing strains of oratory, no logical discussions, nothing save plain statement of facts, which were well known before, to those most deeply concerned; and such as might have been known to all. Whence arose the charm of such oratory, that it cut to the heart, and made the hearer cry out? It was from the holy influence under which it was delivered—the influence of Him that searcheth the heart.

4. That we rest not *till the Spirit accompany our work in the hearts of the hearers*. For this purpose also the Spirit is sent, John xvi. 8, "And when he is come, he will convince the world of sin, and of righteousness, and of judgment." We may repeat our warnings and invitations as often as we will, with the tongue of men or angels; they will produce no effect till He work: yet we must repeat our warnings and invitations, accompanied with our fervent solicitations to Him as well as to the people, till He please to work; in conviction, conversion, and sanctification of the whole man, of the whole church, of the whole world. Is. lxii. 6-7. Ezek. xxxvii. 9.

V. *The diligent study of the Word* is requisite to ensure success. Did I not think that you delight in this exercise, I would write you a letter of another kind—I would urge you to abandon the service at once of the ministry, till you should acquire a love for the pure river of living water. Still I am desirous to warn you against any temptation that might interrupt a steady and thorough investigation of the Scriptures. Paul the aged thought it needful to charge a very faithful young minister on this subject: 1 Tim. iv. 13, "Give attendance to reading—meditate upon these things." The reading and study of the Scriptures is an ordinary duty of every believer; there are special obligations on officers; hence the charges so often repeated even to those in civil station. Deut. xvi. 18-20. Joshua i. 8, &c. 1 Chron. xxviii. 8. Now if such be the charges and encouragements given to civil rulers, how much more obligation lies on us, whose business is the ministry of the word. We need its saving truth and holy influence on our own souls, as much as others do. We need a deep knowledge of it, for His sake who gave it, and whose ambassadors we are. We need great readiness in it for the welfare of others; to stop the mouth of the gainsayer; to arrest the unbeliever in his rebellion against Heaven; to arouse the careless professor; to encourage the fainting believer; to lead the saint to perfection. What a high commendation is that of Ezra—"a ready scribe in the law," how David meditated constantly in it; how Daniel understood by books the word of the Lord to Jeremiah. But why dwell on particular examples? 'This was the uniform practice of all the prophets, 1 Peter i. 10. Now if those who had the gift of inspiration had need to search; how much more have we? If those who had but a limited portion of the Scripture could find matter for daily study during life, how much more abundant is our blessing, who have a complete Bible, who have life and immortality brought to light by the gospel? The apostles and evangelists followed the same course as did the prophets.

Travelling will break in on your regular studies; but should not deprive you wholly, as it cannot without your consent prevent you from reading some

portion of Scripture every day. Occasional calls will be made on you often, which will break the regular course of every exercise; for these you must compensate in the best way you can. Your mind will not be able to attend to study so profitably at some times as at others; for this a constant course of study, with dependence on the Spirit, is the best remedy. Chief of all agencies in our day, calculated to lead us from the Bible, is the multitude of other reading. Books, good books, are multiplying with a rapidity heretofore unknown; the age promises an accelerated fecundity. Now it is desirable to know every thing, but it is unattainable; a selection must be made, and that selection such as will not interfere with our study of God's Book, but promote it directly or indirectly. Let me present you with a few thoughts on this subject, which I have found profitable to myself.

1. It will serve no good purpose to waste time in reading what is foreign to our own peculiar business, till we have attained a good degree of knowledge and readiness in that. We are "doing a great work."

2. It will serve us little better to employ our time in studying defences, introductions, criticisms, and expositions of the Scriptures, while we leave the Scripture itself, upon which they are all based. I suppose a man might find employment for a reasonable lifetime, in reading defences of the Scriptures, and of Christianity, yet be greatly deficient in the knowledge of Scripture and Christianity themselves.

3. We need a thorough knowledge of the Scriptures in order to understand and use many of the best books; and it facilitates the knowledge of all.

4. We need a knowledge of the Scriptures themselves, to guard us against false glosses, which we will find in almost every work of man.

5. The study of the Scripture is the shortest course by which to arrive at a large measure of divine truth.

6. The Word of God is the sword of the Spirit, the instrument appointed by him, and blessed in his work.

7. There is time for daily and deep study of the Scriptures, and for other reading besides, if our time be suitably economized.

8. We can never be ready scribes in the use of Scripture, unless we study the Bible itself. God has given it in that form that His wisdom saw best adapted to our capacities.

9. If we are rightly exercised with the love of God, we will prize the word above all other books.

10. All successful ministers, while they may have studied, some more and some less, of other books, have been faithful students of the Bible.

Many other considerations might be added which your own thoughts will readily supply, to assist you in guarding against the intrusion of the best books in the world, between you and the Book of the Lord. Still you need helps to study that book, and we should all be more thankful for them, and more diligent in the use of them; but let us keep them in the place of helps, not of hinderances.

Read the original Scriptures, and as many translations as you are able to accomplish. Among the first helps to understand them, a concordance occupies a prominent place. Your Cruden, for the English, and Greenfield, for the original of the New Testament; and the world has lately been enriched with a complete Hebrew concordance, a work of great value. I hope we will soon have one on the Septuagint; either Trommius reprinted or one equally as good. Next to a concordance in importance, stand the references so laboriously and profitably collected by men of God. The best of these is Bagster's collection, in the Comprehensive Bible, and the Scripture Treasury; for they are the same in both.

VI. *We must abound in prayer.* The apostles put this first: "We will give ourselves to PRAYER, and to the ministry of the word." For the same

reason I have put it last,—to mark its relative importance. All our other exercises will be fruitless without this. Ministerial prayer is not different in its *nature* from the prayers of all believers, but it should exceed in *degree*; fervent, copious, and frequent. Our Redeemer has set us the example of *long* prayers in secret; while he condemns the long prayers of the Pharisees before men; let us not reverse this order. There are many reasons why we should follow his example.

1. *The ministry was founded in prayer.* The choosing of the twelve immediately succeeded a “whole night in prayer.” That was an earnest prayer, that was a full, comprehensive prayer; that was a *long* prayer, Luke vi. 12, 13. On their first mission they are charged to pray for more labourers, Matt. ix. 38, and x. 1. When He gave them their full commission, He lifted up His hands and blessed them, and in this solemn act He is parted from them, and carried into heaven. Who can imagine the fervency of His prayer and theirs, on that occasion? And for the length, there was scarce any intermission for ten days, till Pentecost, during which time Matthias was chosen, with special prayer, Acts i. 14, &c. How sudden, glorious, and permanent was their success, after such prayer! They ordained their successors with prayer, and in the same way have you and I been set apart, to give ourselves *continually* to prayer and to the ministry of the word.

2. *Prayer is the appointed medium for receiving the richest blessings.* Its efficacy did not cease with the Pentecostal blessings. The Lord, with whom is the residue of the Spirit, has made a free offer of all good things to them that ask, Mat. vii. 7. Luke xi. 9. Now if we would abound in blessing, we must abound in prayer. See what fulness of grace followed the forty days of Moses in the mount with God; Daniel’s three full weeks; Paul’s almost constant supplication; and Peter’s on the house-top. It requires long prayer to prepare the heart for receiving such blessings—to engage our souls in the contemplation of the gift and of the Giver, to warm, to melt, to pour them out before the Lord. Such prayer is a blessing itself, holding fellowship with the Father and his Son Jesus Christ.

3. *The subjects of ministerial prayer are very numerous.* Beside all the cares, temporal and spiritual, of other believers, we have the care of all the churches; a general view of the congregation and its interests; a particular care of every member; each individual affording a new errand to the throne. We have various classes, young and old, weak and strong, with all their wants, and all their trials. And withal some of them striving against us and our prayers. Samuel has left us a most impressive lesson, 1 Sam. xii. 23. See, also, the first chapter of almost all of Paul’s epistles, where he notes his prayers for every one of them. There are some who have special demands on our prayers, as Christ prayed for Peter. Taking a view of the church in all her varied aspects, the nations in their hostility to her; our brethren and friends; her officers, and ordinances; her schools and students, &c. &c. What an amount of matter to keep us in employment long before the Lord.

4. *To lead our people to the mercy seat requires us to be familiar with the way.* There is no acceptable prayer without the Spirit of prayer, 1 Cor. xiv. 15. This spirit of prayer is to be acquired only by exercise. If we have it not ourselves, we cannot transfuse it into the flock. All our discourses on prayer will be of no avail in this matter, unless this holy exercise be duly exemplified. In fact, a great many are content to follow the pastor at a respectful distance, so that if he be not, as it were, in the very midst of the throne, they will be a long way off. Prayer is our business; it is our privilege to be near to God; let us not despise it.

5. *Many of our people are negligent in the performance of this duty;* there is, therefore, the more need for us to be diligent. Not that our prayers will fill the place of theirs in point of duty; no, God accepts of no vicarious prayers in this sense: still he will hear our prayers on behalf of others, and

grant the blessing, Jas. v. 16. 1 John v. 16. While your prayer will not be accepted *for the duty of another*, it will be accepted *as your duty*, and answered for you, in pouring out a blessing upon them. Here is a motive to constant prayer; if any believer is thus required to pray for an erring brother, there is double obligation on a pastor, who has given himself to prayer.

6. *The whole history of the ministry, under both testaments*, warrants us to expect success as the result of much prayer. Moses, Joshua, Aaron, Samuel, David, Solomon, Isaiah, Jeremiah, Ezekial, Daniel, Ezra, &c., were all men of prayer, and were successful in their work. The apostles and evangelists of the New Testament gave themselves *continually* to prayer; and we see their abundant success; they turned the world upside down. What if some did not believe either prophets or apostles? This is no more than should be expected, while the gospel is still, as it was then, the savour of double death to some. Christ's ministry, a most prayerful one, did not convert all; but it brought in a glorious harvest, which His apostles gathered. What shall we say of those who, in later days, have taken up the mantle of the apostles? Of Luther it is recorded, that he spent three of his best hours every day in prayer. Of Knox, the queen of England trembled at the thought of his prayers. From Welsh, Rutherford, Gillespie, and a host of others, down to the lovely M'Cheyne, we find all successful ministers are men of continual prayer, and all ministers given to prayer are successful. It cannot be otherwise in the covenant arrangement. A man who comes as it were straight from heaven, is the man who can lead sinners back. He is known by his countenance, as Moses was; and the spirit follows him wherever he goes.

May the Lord the Spirit make these considerations profitable to the writer and the reader. Farewell.

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[From the Christian Instructor.]

HISTORY OF THE SCOTTISH VERSION OF THE PSALTER.

(Concluded from page 472.)

The committee appointed by the Assembly of 1647 to examine and revise the new version of the Psalter appear to have entered upon the task with a good deal of energy; for in April, 1648, we find that the Commission of the Assembly appointed the ministers of Edinburgh, or any of them, "to examine the corrections of the Brethren appointed to revise Rouse's Psalmes, and to confer with those brethren thereupon, and to report their opinions to the Commission." On the 10th of August of the same year, (1648,) the Assembly "appointed the Paraphrase of the Psalmes with the corrections thereof, now given in by the persons appointed for that purpose *to be sent to Presbyteries that they may carefully revise and examine the same*, and thereafter send them with their corrections to the Commission of this Assembly—who are to have a care to cause re-examine the Animadversions of Presbyteries, and prepare a report to the next General Assembly; intimating hereby, that if Presbyteries be negligent hereof, the next General Assembly is to go on and take the same Paraphrase to their consideration without more delay. And the Assembly recommends to Mr. John Adamson, Mr. Thomas Crawford to revise the labours of Mr. Zachary Boyd upon the other Scriptural Songs, and to prepare a report thereof to the said Commission, that after their examination the same may be also reported to the next Assembly." Accordingly, the work was printed as a sort of overture; and on the 5th of January, 1649, it was sent down to Presbyteries by the Commission, accompanied by the following circular letter:—"Right

Reverend—Yee shall receive — copies of the new Paraphrase of the Psalmes at a merk a piece, which you will be pleased to peruse carefully, and that you would amend any fault you find in them, and send in your correction to us with diligence; *for it is not enough to find out faults, except yee set down your own essay correcting the same.*”

We are not aware of the existence of any documents which would serve to show either the nature or the extent of the corrections proposed by the Presbyteries. But that the work of revision was promptly executed by them is evident from the records of the Assembly which met in August, 1649. “The General Assembly having taken some view of the new Paraphrase of the Psalmes in Meeter with the corrections and animadversions thereupon sent from several persons and Presbyteries, and finding that they cannot overtake the review and examination of the whole in this Assembly, therefore, now after so much time and great pains about the correcting thereof from time to time some years bygone, that the work may now come to some conclusion they do ordain the Brethren appointed for perusing the same during the meeting of this Assembly, viz., Masters James Hamilton, John Smith, Hew McKail, Robert Trail, George Hutchinsson, and Robert Lowrie, after the dissolving of this Assembly to goe on in that work carefully, and to report their travels to the Commission to meet at Edinburgh in November. And the said Commission after perusal and re-examination thereof is hereby authorized with full power to conclude and establish the Paraphrase and to publish and emit the same for publick use.” The Commission appears to have been very sensible of the responsible charge devolved upon it by the Assembly, and notwithstanding the frequent and careful revision to which the book had been subjected already, the re-examination was conducted with the most pains-taking labour. In confirmation of this statement we give the following extracts from the Records of the Commission:—

“Nov. 20, 1649. This sessione spent only in the reading and examining the Paraphrase of the Psalmes.

“21, do., P. M. A number of the Psalmes of the New Paraphrase this day surveyed.

“22, do. A number of the Psalmes this day surveyed. Eodem die, P. M. A number of do. surveyed and examined.

“23, do. The Rest of the sessione spent in reading of the Psalmes.”

Among those members of the Commission whose names have become historical, were the following:—Robert Douglass, Samuel Rutherford, Hugh McKail, James Guthrie, and John Livingston. The labours of the Commission were brought to a conclusion towards the end of the year 1649; and in accordance with the authority with which they were clothed by the Assembly, the following “Act for Establishing and Authorising the New Psalmes” was passed:—“The Commission of the General Assembly having with great diligence considered the Paraphrase of the Psalmes in Meter sent from the Assembly of Divines in England by our Commissioners, whilst they were there, as it is corrected by former Assemblies, Committees from them, and now last by the Brethren deputed by the late Assembly for that purpose, and having exactly examined the same, doe approve of the said Paraphrase, as it is now compiled: And therefore, according to the power given them by the said Assembly, doe appoint it to be printed and published for public use: Hereby authorising the same to be the only Paraphrase of the Psalmes of David to be sung in the Kirk of Scotland, and discharging (forbidding) the old Paraphrase

and any other than this new Paraphrase to be made use of in any congregation or family after the 1st day of May in the year 1650. And for Uniformity in this part of the worship of God doe seriously recommend to Presbyteries to cause make publick intimation of this Act, and take special care that the same be tymeously put to execution and duely observed."

Mr. David Laing, the learned editor of the last edition of Baillie's Letters and Journals, in speaking of this version of the Psalter, justly observes, that the fact of its remaining so long in use—for two centuries—"must be mainly attributed to the great care that was bestowed by many learned divines to render it at once a simple and faithful paraphrase of the original text. To a modern critic it will no doubt appear destitute of poetical sentiment or felicity of expression. Fidelity, however, was the great object aimed at, and mere elegance was sacrificed to a close adherence to the original. In accomplishing this object frequent use was made of former translations, by substituting verses or lines, instead of such as had appeared in Rouse's version. And while every thing like superfluous ornament and redundancy of language was scrupulously avoided, in order to render it more acceptable to persons of all ranks, the common measure was adopted throughout. The changes that have taken place in accent and pronunciation make it frequently liable to the charge of want of common prosody. Still, with all its poverty of style, and manifest imperfections, it must be admitted that long familiar use has given it a firm hold on the affections of the people of Scotland; and much as it may be improved if carefully revised (for the sake of metre) by some skilful and judicious hand, and enlarged by adding particular Psalms in different measures, to lessen its present monotonous character, the Version itself will not, to all appearance, be speedily superseded. Such, in effect, was the opinion of Dr. Beattie, (of Aberdeen,) who was not likely to entertain any strong partiality in its favour."

From the preceding account of the action of the Scottish Church, in regard to the Psalter, it is quite obvious that the name which the Version sometimes bears, of *Rouse's Psalms*, or *Rouse's Version*, is a complete misnomer. Its proper appellation is that of the Scottish Metrical Psalter, or Paraphrase of the Psalms. We subjoin a single specimen for the purpose of showing the difference between the two versions:

PSALM I.—Rouse.

1. The man is blest that in th' advice
Of those that wicked are
Walks not, nor stands in sinner's path,
Nor sits in scorner's chair.
2. But in God's law delights; on's law
Both day and night doth think;
He shall be like unto a tree,
Set by a river's brink,
3. Whose fruit's in season, leaf fades
All that he doth shall thrive; [not,
Not so the wicked; but like chaffe
Which wind away doth drive.
4. In judgment therefore wicked men
Shall not stand justified,
Nor in th' assembly of the just
The sinners shall abide.

PSALM I.—Our present Version.

1. That man hath perfect blessedness
Who walketh not astray,
In counsel of ungodly men,
Nor stands in sinners way.
2. Nor sitteth in the scorner's chair
But placeth his delight
Upon God's law, and meditates
On his law day and night.
3. He shall be like a tree that grows,
Near planted by a river,
Which in his season yields his fruit
And his leaf fadeth never.
4. And all he doth shall prosper well;
The wicked are not so,
But like they are unto the chaff
Which wind drives to and fro.

5. Because the way of righteous men
The Lord with favour knows,
Whereas the way of wicked men
Unto destruction goes.

5. In judgment therefore shall not stand
Such as ungodly are;
Nor in the assembly of the just
Shall wicked men appear.

For why? the way of godly men
Unto the Lord is known;
Whereas the way of wicked men
Shall quite be overthrown.

If our limits allowed we might give other instances which would exhibit quite as great a difference as appears in the above specimens.

The version of Sir F. Rouse certainly needed the careful revision which it received at the hands of the Scottish Church—a revision so thorough and extensive as really to make it a new version. Greatly superior as it was to the one that preceded it, its introduction into the churches was by no means an easy matter. In 1850 we find it invested with a venerable halo, but in 1650 it was a new thing, an innovation. The old Psalter had been in use since the first dawn of the Reformation; it had deeply intrenched itself in the affections of the Scottish; and it was not to be supposed that they would quietly allow their dear old Psalm Book to be torn away from them, and a new one to be put in its place. The late Dr. Randall, in a letter to Dr. John Erskine, of Edinburgh, states that the reason why the Commission fixed upon the first of May, 1650, as the day on which the New Psalter was to be introduced into all the Churches of Scotland, was the dread of popular commotion growing out of the intense popular dislike of the measure.* We can understand these feelings, for a precisely similar affection for the version now two centuries old, has hitherto been the chief obstacle in the way of its improvement. But warmly as the church loves the old Version, there is evidently a deep and growing desire for some such improvement as that suggested by Mr. D. Laing—a correction of its defective lines, and the addition of other metres. For years past the materials for the work have been accumulating; and if the several branches of the church which use this Version could be induced to appoint a Joint Commission to examine the various proposed amendments, to cull from the mass “the choicest of the wheat,” and then to collect or to get made some twenty or thirty other translations in different measures, I am well persuaded that the final result of the labours of such a Commission would be cordially approved by the churches, and thus the revised Psalter would still be as the Old is, their common property, and common vehicle of devotion.

From the Acts of the General Assembly already quoted; it appears that the aim of the Church in 1648 was to get not only a revised Psalter, but also a translation of other Scripture Songs. We find from the minutes of the Commission, that Messrs. Zachary Boyd, John Adamson, David Leitch, and Robert Lowry, were all engaged about the same time in a version of “The Songs of the Old and New Testament.” The work had been specially committed to Mr. Z. Boyd by the Assembly of 1646; but his poetical talents, though highly esteemed by some of his contemporaries, were by no means great. His efforts in this way do not appear to have given satisfaction; and the design of enlarging the Psalmody was quietly dropped, and was not revived again until 1707. F.

* Erskine’s Theological Disquisitions.

LETTER TO REV. DR. CANDLISH OF EDINBURGH, SCOTLAND, BY ONE OF THE CORRESPONDING SECRETARIES OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

MY DEAR DR. CANDLISH,—I think you will agree with me in the opinion, that next to the need of an abundant and universal outpouring of the Spirit from on High, which the conversion of the world demands, the greatest desideratum at present is the *Regeneration of Christendom*. Let me call your attention again to this great topic, for the purpose of setting forth a little more at large the greatness as well as the importance of the subject.

The population of our globe is estimated by M. Balbi and other well informed geographers, at a thousand millions, of which Europe contains at least a fourth part, say, 250,000,000; Asia, 450,000,000; Africa, 150,000,000; America, 50,000,000, and other portions of the world, 100,000,000. Of course, this estimate is not to be deemed strictly exact, but it is enough so for our purposes. Now let us see how the question of religion is concerned in this reckoning.

The ROMAN CATHOLICS are 200,000,000, according to the statement of his Holiness, Pius IX. I find it very difficult, however, to make any thing like that number; but his Holiness ought to be well informed on this subject, inasmuch as he must be a poor shepherd who does not know, with very considerable accuracy, the number of his sheep. The members of the GREEK CHURCH and other ORIENTAL CHURCHES—all similar in spirit, and nearly equal in ignorance of the true gospel, to the papal church, may be estimated at not much, if at all, short of 60,000,000. The PROTESTANTS are, I think, quite 75,000,000 in number. This makes the nominally Christian population of the world to be 335,000,000, or about ONE-THIRD PART OF THE HUMAN RACE. This statement, which is doubtless essentially accurate, shows that *relatively*,—so far as the number of its adherents is concerned—the position of Christianity in the middle of the nineteenth century is not quite so bad as some people suppose. But the view becomes more cheering, by far, when we look at its position in some other respects.

1. The Christian countries—which constitute EUROPE entire (with the doubtful exception of Turkey, in which there are in fact more Christians than Mohammedans—I speak of *nominal* Christians of course; and it is in this sense that I use the word throughout this letter, unless when qualified by some other word) and all America, (with the exception of the north-western part of North America, and the middle and southern portions of South America)—contain all the superior civilization of the world. Whatever may be the civilization of Mohammedan countries, and of India and China, or any other part of the non-Christian world, no one will undertake to maintain that it is equal, or even comparable, to that of Christian lands. Where are the education, the science, the art, the good government, the wholesome laws, the wealth of the world, but in CHRISTIAN COUNTRIES? On this point there can be no comparison instituted between Christendom and the rest of the world.

2. The commerce of the world is in the hands of Christian nations, and consequently they possess all the advantages for propagating the religion of the Saviour throughout the world, which this state of things gives them. The ships of Christian nations traverse every ocean, and their sails whiten every sea, and strait and bay. And soon the steamers of Christian nations will be seen making their foaming way on every river of the habitable globe. This state of things must be duly estimated by all who would form a correct opinion of the position, influence and prospects of Christianity in the world, at the present day.

3. The military power of the world is now in the hands of Christian nations. In this respect there has been a wonderful change within a few centuries. In the year 1415, when the Council of Constance was busy in extirpating heresy, and about the time that John Huss and Jerome of Prague

were burning at the stake, the victorious Mohammed I., the powerful Padishah of the Turks, marched his troops to Salzburg, in Southern Germany; and, for aught we can see, might have marched them to Constance, and sent the holy Fathers about better business. Even in 1683, one of his successors, Mohammed IV., thundered at the gates of Vienna, and caused all Christendom to quake! At that period the Barbary States were formidable enough to enslave the commerce, in the Mediterranean Sea, of the most powerful nations of Europe. And the pagan empires in India and China were quite formidable.

Very different is the present state of things.—As to Turkey, the only Mohammedan power worthy of mention, the little kingdom of Holland, with only three millions of inhabitants, has, in reality, more inherent strength, and could, in six months, sweep the Turkish commerce from the ocean. And a few English ships of war, with some fifteen or twenty thousand troops aboard, are now quite sufficient to frighten the emperor of China into the acceptance of the most unfavourable terms. What has brought about this state of things? You will agree with me in believing that Christianity has done it. The civilization which Christian nations owe to Christianity has given them that superiority in letters, in arts, in sciences, in commerce, in military affairs, which in these times forms an astonishing contrast between Christendom and the rest of the world. There are men who affect to believe that the influence of Christianity, in this respect, has been over-estimated. But they have certainly not examined the subject with care; else they would have come to a very different conclusion. Now, if *all* the portions of Christendom possessed only as much true religion as some do—for example, Great Britain and these United States—what a mighty influence it soon would exert upon the world! What a host of Christian missionaries would annually go forth to replace those who annually fall on the field of battle, or to make new incursions into the territory of the enemy! What an influence in behalf of the truth, Russia would then send down into the very heart of Asia! How salutary would the influence of Italy and Spain be on the Mohammedans of Northern Africa! The work of converting the world would advance with accelerated rapidity, and the time would not be *very* far off when it would be proclaimed in Heaven, as well as throughout the earth, that the kingdoms of this world have become the kingdoms of our God and of his CHRIST. Is it not worth while, then, to make efforts to bring about the regeneration—the renewed evangelization of all the portions of (nominal) Christendom which need it? And cannot British and American Protestants be made to see and feel the importance of this great work—so indispensable to the speedy and complete subjugation of the world to our Lord and Saviour JESUS CHRIST? Oh, how important is the work of home missions! How important is the home missionary work of Christendom. Is it not as incumbent on us to pray and labour for the regeneration of Christendom as to pray and labour for heathen lands? Most certainly it is.

I am your friend and brother, in the faith and service of our common SAVIOUR,
R. BAIRD.

COMMON ERRORS.

1. *As to the minister.*—Error 1.—That your minister ought never to pass the door without just calling to say—"How do you do?" 2. That he is sure to miss you whenever you are absent from church, and will be wondering what has befallen you; although, in truth, he no sooner finds himself in the pulpit, than he has something else to do. 3. That if he *does* miss you, it is his duty to hasten to your door, on Monday morning, to inquire after his lost sheep. 4. That of course he must be among the first to know when you are ill; it being every body's business to mention such things to him.

(*Mem.*—There is an old saying about “every body’s business.”) 5. That it is better to lie in bed for a week, sad and heavy at heart because your minister does not come and see you, than to send the length of the street to ask him to do so.

11. *As to the minister’s wife.*—Error 1. That she is to be secretary, superintendent, inspector, adviser, *confidante*, foster mother, and female bishop. 2. That, with only a shadow of maternal care, her family is to be a miracle of order, neatness and economy.

UNCOMMON ERRORS.—1. It is a very uncommon error for persons to give beyond their circumstances, so as not to leave enough to pay their just and lawful debts. 2. It is a very uncommon error for persons to attend public worship, when (all things considered,) they would have been better at home; or to go, in spite of distance and weather, twice on the Sabbath, when they had better have contented themselves with the comfortable, heathenish practice of attending “once a day.” 3. It is a very uncommon error for persons to be unnecessarily and inconveniently early at the house of God. 4. It is a very uncommon error for a people to throw a dangerous temptation to pride in the way of a minister, by giving him an exorbitant salary. 5. It is a very uncommon error for a people to *spoil* their pastor by undue kindness and respect, so that he becomes too tender to bear trouble, and vainly imagines that “he is a sort of sacred and inviolable person.” 5. It is a very uncommon error for a man to think of himself less highly than he ought to think.—*Christian Treasury.*

THE CAMBRIDGE CORRESPONDENCE.

The correspondence which appears in this paper between the disaffected congregation of Cambridge and our presbytery of that name, gave us an agreeable surprise. We were not prepared to hear of that session coming forward in such a frank and noble manner to sue for peace; and the generous and forbearing spirit evinced towards them on the part of the Presbytery, will secure for them, we trust, the Saviour’s blessing on the peace-makers.

Those accustomed to desire and “pray for the peace of Jerusalem” will rejoice that the Holy Spirit has moved the hearts of these brethren to propose a way of return which has met the cordial approbation of the presbytery, and promises, as far as we can discern, to issue in the re-establishment of fraternal love and harmony. If an old chronic schism like this may be healed by the simple exercise of “forbearance in love,” on both sides, even if the things forborne are not differentials, whose conscience can forbid its being done? If this correspondence terminate successfully, it will give great encouragement to hope that all the other congregations of separated brethren, and those who have united with them, may regard it as their duty to waive a stiff adherence to technicalities, and adopt this short, easy, and evangelical method of entirely closing this unsightly and injurious disruption.—*Friend of Missions.*

[From the Washington County N. Y. Post.]

CORRESPONDENCE.

MR. EDITOR,—You are requested by the Associate Presbytery of Cambridge to publish the following correspondence.

D. W. FRENCH, P. Clerk.

To the Associate Presbytery of Cambridge, to meet at Hebron, Feb. 5th, 1851:—The Session of the Associate Congregation of Cambridge, having known and felt the deplorable evils of contention and schism in the church, whereby brethren are alienated from one another, civil and religious intercourse imbibited and even suspended, the cause of God injured, and many offended—having heard of movements by Synod and Presbyteries to terminate these and restore union and fraternal fellowship, and understanding that the same subject is to be before you at your present meeting, desire and pray that the God of peace would guide you to the adoption of measures calculated to heal the divisions of Zion. We are persuaded that this would be to your honour and the benefit of religion in our northern region, and we pledge ourselves to co-operate with you in whatever promises to accomplish this desirable issue.

We beseech you, therefore, in the name of Jesus, and in behalf of his divided and suffering church, that you would prayerfully consider the matter, and secure to yourselves and others the blessedness of peace-makers.

By order of the Session,
ALEX. BULLIONS, Moderator.
GEORGE LOURIE, Session Clerk.

Cambridge, Feb. 3d, 1851.

The Presbytery's Answer.

Messrs. Alexander Bullions and George Lourie:—DEAR BRETHREN,—We concur with you in deploring the divisions which exist in the church, and acknowledge the obligation to pursue all lawful measures towards healing them. Yet inasmuch as your letter has obvious reference to the communication addressed by you, and those associated with you, to the Associate Synod in June, 1850; and to the plan of healing the division therein proposed; this Presbytery does not feel itself competent to take any action on a matter which properly belongs to the Synod itself. But if your letter is to be understood as a proposal by yourselves, and those on whose behalf you address us, to return to fellowship with us, then we shall feel ourselves prepared to take measures in concurrence with you; and would be highly gratified with any course that would heal the breach in accordance with the Scripture order: "First pure, then peaceable."

By order of the Presbytery,
J. M'KIRAHAN, Moderator,
D. W. FRENCH, P. Clerk.

Hebron, Feb. 5th, 1851.

To the Associate Presbytery of Cambridge, to meet at Cambridge, September 9th, 1851:—DEAR BRETHREN,—We have received your friendly communication of Feb. 5th, in which you intimate that you did not fairly understand our design, or the way in which you were to receive our letter. We would state in reply, that we designed in our letter to express a willingness to co-operate with you in whatever measures might promise peace. We expected that you would propose the way in which you thought it might best be effected. We wish this correspondence and proposal of ours to be considered a matter solely between you as a Presbytery, and ourselves as the Session of the Associate Congregation of Cambridge, and separate from the case of other congregations, and also separate from the case of any of the ministers involved in this controversy.

The session appointed David G. Bullions and George Lourie a committee to transmit this letter to you, and make any explanation you might wish in regard to this or our former letter to you, and also to receive any reply you may be pleased to make.

Hoping that the Great Head of the church may guide you in this, and all other matters that will be for his glory,

We remain truly yours,

DAVID G. BULLIONS, Moderator,
GEORGE LOURIE, Session Clerk.

By order of Session.

The Presbytery's Answer.

Messrs. David G. Bullions and George Lourie, Cambridge, Sept. 10th, 1851:—

DEAR BRETHREN,—We were pleased to receive a friendly communication from you, in relation to healing the lamentable breach in the congregation of Cambridge. We, as a Presbytery, feel a great responsibility resting upon us, most of us having become members of this court since the disruption occurred. We feel a strong disposition as well as a sense of duty, to go as far in a way of healing the difficulties, as is at all consistent with faithfulness.

We think, however, that faithfulness and subordination would not permit us to disregard the action of this Presbytery, by whom your suspension was approved; still, if you wish to return to fellowship with us, we require no formal exercise of discipline, but are willing to take your application to be reunited with us as a sufficient expression of your views and feelings in relation to former difficulties, and therefore agree to transmit to you the following resolution of the presbytery.

Resolved, That this presbytery is willing that the session of this congregation restore to their former standing as members, and those who were elders, at the time of the disruption, as elders, all those persons who were suspended by them, in the year 1839, without any judicial censure. And that all those who have been admitted by the session of the excinded brethren, be referred to the session thus constituted, for admission to fellowship with us. Provided that there be first an amicable settlement of all the secular difficulties between the contending parties.

By order of the Session,
JOSEPH M'KIE, Moderator.
D. W. FRENCH, P. Clerk.

PRAYER.

We live in a period when any new discovery has ceased to excite wonder. What next? is the daily question. Suppose for a moment, that some heaven-inspired genius had at length discovered a method by which the material and spiritual worlds could be united, and that the magic wires now tracking the civilized globe should be directed upward, to convey to the spirit-land the wants and woes of a sinning world: or, what is more easy to be imagined, suppose the former dispensation of angelic ministry should again open upon us, and petitions from earnest hearts should again meet a response conveyed by a celestial form, radiant in glorious beauty; would not such a vision wake up in all hearts a desire for so distinguished a favour?

There is something exceedingly beautiful in the thought, that the "man greatly beloved," could send up his petitions in the morning, and in six hours after receive an answer by a celestial messenger direct from the throne of God:—But we need no material instrumentality or angelic ministry, to carry up to the court of Heaven our sorrows and necessities. There is an invisible and mysterious power intrusted to every son and daughter of Adam, that can penetrate the heavens with greater speed and more unerring certainty.

This mighty power of mysterious energy is comprehended by every believer in the promises of the Bible. He asks not even Gabriel to announce the answer; but to every prayer that ascends from an earnest, humble soul, is found in the secret place of his own spirit, this sure reply, "*Thy prayer is heard.*"

Prayer! word of amazing significance! Let us survey it a moment. Wherever we find a true disciple of Jesus, we find a heart attuned to prayer. It is Sabbath eve. What offerings from thousands in every land! What heavings of the oppressed spirit! What thanksgivings and praise in every assembly; from every family, in every closet; from the sick and dying, the weary and the worn; from old age in its loneliness, and youth in its beauty; from childhood at its mother's knee; from the minister at the altar; prayer from the islands of the sea, from the Greenlander, the converted pagan; prayer from the ocean, the Bethel, the top-sail; prayer from the miner and the slave; prayer from the prison and the hospital!

Clouds of sweet incense have ascended this day before the throne. Every longing, indigent soul has received the answer,—"*Thy prayer is heard!*"

Prayer is not confined to the Sabbath. This intercourse goes on through the week; in the midnight hours, at morning, at noon, at evening. The swift messages go up! the swift answers return! "*Thy prayer is heard!*" Prayer is the breath of the church. O that she might appreciate her power! She wants no supernatural wires or glorious ministry to carry up and bring down responses. She is satisfied with this better, richer, freer method of obtaining all that she desires, and a thousand times more than imagination can conceive.—But oh, that even one of her members could reach the ultimate extent of advantage which might be secured by prayer! prayer! the simple premium for a life insurance for eternity!—Payson caught a glimpse of its unlimited power, as he stood on the threshold of life, and exclaimed, "Were I to go back again, I would pray half my time!" And who tested its efficacy in life as he did?

How silent, how unobtrusive, yet reaching away into the heavens! adapted to every condition, to every age; to every degree of mental strength or mental weakness; to the highest cultivation or the lowest ignorance; a power ever at hand fitted for use! The mother as she sits at her cradle, or toils in penury for her daily bread, the man of busy prayer in his counting room, the youth, the maiden, all, each, may, in any spot, at any moment, breathe out a prayer that would wing its way to the court of Heaven!

Suppose the whole church of God should now send up one importunate request, that this gift of prayer and supplication be granted to all its members! What would be the result?—Suppose that you, my friend, should ask this gift for yourself: that henceforth, in all your busy moments, in all your walks, your intercourse with men, you may continually dwell in this "secret place of the Most High," and thus bless yourself, your family, your neighbour, and the world.

HINT.

If every Christian congregation were really bent upon filling its place of worship, and were not to leave it all to their minister, they would soon accomplish the object, and be astonished to see what crowds could be gathered. Yet how many of

our hearers are there who will go on complaining for years that their minister does not draw a congregation to hear him, while all this time they have never attempted to bring one single individual to listen to his sermon! What an immediate effect would be produced, if fifty earnest persons, or even ten, were to turn out on a Sabbath afternoon, to visit the streets, alleys, and courts in the vicinity of a place of worship, with a view to bring into it the persons who, in its very shadow, are neglecting to attend the house of God, to urge them to keep holy the Sabbath, and to seek the salvation of their immortal souls. We can never denominate a body of Christians an earnest church till it is roused to make such efforts as these; and till its members, such of them, at any rate, as have leisure, are thus exerting themselves to compel the neglecters of public worship to come in, that God's house may be full.

LIBERIA.—The time was, and not many years since either, when the people of the United States were almost as weak and dependent as the people of this infant Republic, and surrounded, too, by difficulties, and called to endure hardships, arising from unhealthy locations, and savage foes, as appalling as any that have obstructed the progress of Liberia. But by an uncompromising spirit of industry, enterprise, and economy, and a determination to grapple with and overcome every obstruction in the way of liberty, wealth, and national grandeur, they have succeeded to the admiration of all, and now command the attention and respect of the civilized world. And why may not Liberia arrive at the same distinction? Her natural resources, whether of mind or matter, are assuredly equal; and we maintain that it only remains for her citizens to studiously cultivate the one, and industriously develop the other, to gain for her the same importance and standing that her elder sister now so proudly boasts. Liberians, recoil, then, before no difficulty. God is just, Heaven is still propitious; do your duty, and your advance in national glory is certain.

The Interior.—A few days since we had a conversation with a chief of the Pesse tribe, respecting the trade of the interior. He professed to have considerable knowledge of it, and said—what many have long known—that a few days' walk beyond Bo-poro the country is thickly settled, and the inhabitants are a trading people. The trade of that country does not find its way here, owing to the rapacious character of the people of Bo-poro. Some of our readers may remember that, at one time, gold was brought into our market, and that it was through the Bo-poro people that the trade with the rich interior ended.

Coming from beyond Bo-poro, travellers necessarily have to pass through or near it, and the chances are ten to one that they fall in with strolling parties of Bo-porians, who either rob or carry them before some of their head men, and then under some pretext, they are compelled to retrace their steps with empty hands.

The people of the wealthy interior have no intercourse with us. They carry their ivory, gold and hides, to Sierra Leone, and the Gambia. They would, comparatively speaking, have but a short distance to come, if they had an unmolested route to Liberia, to the journey they now have to make to carry on their trade.

The Bo-poro people live by plunder. They attack defenceless towns, take away every thing they can find, and make the inhabitants slaves.

Compilation of Laws.—We are gratified in being able to inform our fellow citizens, that H. Teage, Esq., who has been engaged in compiling the statute laws of this Republic, has nearly completed his labours, and the volume will be ready for the press in a few days. That a work so desirable may be published and given to the public in the shortest possible time, additional force has been added to the printing department of this office, and we hope in a few weeks to have the satisfaction of announcing to our readers that the volume is ready for delivery.

President Roberts received by the Liberia Packet a splendid copy of the latest edition of Webster's Dictionary; a present from the publishers, Messrs. Merriam, Springfield, Mass., U. S. The volume is a counterpart of the one presented by the same gentlemen to Queen Victoria. It is in every respect a desirable book. The English language, unquestionably, will be spoken by the millions who are to constitute the population of this Republic, and will through them be made the medium of conveying the blessings of civilization and Christianity to a large portion of this dark continent. It is, therefore, exceedingly important that the language should be preserved in its purity, and be written and spoken in accordance with the best standard.

THE AGE OF MARTYRS RETURNING.—Within the recollection of the middle-aged among us, religious persecutions by physical force used to be spoken of only as things that had been in former ages, and as what was effectually excluded by the higher civilization of the present age. But if it was true then, it is not true now that Rome has abandoned its policy of ferreting out heresy by the sword. From an ignorance of the facts in the case, it used to be assumed, that Popery had so far yielded to a better civilization, that its inquisition had become obsolete, and that it was no more to be dreaded in its applications of force to suppress Protestantism. It was regarded by many as a breach of common charity to speak of that power as being now what it had been in former ages.

Much of this arose from a misapprehension of facts, which can be misapprehended no longer. The duty of putting heretics into prison and to the sword, is now unblushingly avowed, and the world is given distinctly to understand, that wherever Popery has the power, Protestantism will be put down by the sword if need be. And in Italy the action is suited to the word. Every mail from the Continent is bringing intelligence of new instances of the persecution of Bible readers there. Men, for no crime but that of reading the Word of God, are thrown into pestilential dungeons or sent to pestilential marshes, with the design to destroy their lives, or sent to the cells of the inquisition to be heard of no more. In Spain, where the inquisition has not been since the days of Bonaparte, the power of persecuting to death has been restored to the priesthood, and no doubt for actual use. So that the apologists of Rome are now silenced. Romanism, where it has the power, is as bloody, in its designs and spirit, as at the time of the Bartholomew massacre in France, or of the massacre of the Waldenses.

In almost all Popish countries the power of the priesthood is restrained by the fear of the Protestant influence of other countries, and so the teeth of the beast are blunted, or extracted. And yet its growls plainly show what it would do if it could. Providence seems to be specially at work to introduce the Bible in Italy, and the more it is persecuted, the more it spreads. This is probably the reason why the rage of the priesthood carries it to such lengths. Fear as well as malice prompts the vigilance of Rome against the Bible. She is contending for life. The changed state of the world in regard to the intercommunion of nations, renders her former fortifications against the Bible useless. So many are coming in from all parts of the world, that the light cannot be kept out. If all other means of communication between Protestant and Popish countries could be cut off, the single chance of letters passing from exiles back to their friends, is enough to spread a vast amount of intelligence over the continent of Europe—intelligence respecting the principles and workings of Protestantism. And against this it is impossible for despots to guard. Newspapers may be interdicted, Bibles may be excluded in a measure, but the mails cannot be discontinued—letters, carrying all sorts of intelligence from free countries, are daily going over the breadth of Europe by thousands. It is the decree of Heaven,—against which the decrees of popes and kings are but breath,—that many shall run to and fro, and knowledge *shall* be increased.—*Edin. Chris. Treas.*

PROCEEDINGS BEFORE THE INQUISITION AT ROME IN THE 19TH CENTURY.

Rome, May, 1849.

HENRY TO EUGENE.—I promised in my last to give you some account of my imprisonment, and proceed to redeem my word.

It was on Easter Monday, the 9th of April, 1847, about nine o'clock in the evening, when two men presented themselves in my apartment. One of them, tall and strongly built, shut the door behind him, and stationed himself close to it. The other, of small stature, rather advanced in age, and with a sinister expression, advanced towards me and inquired, with a low bow, if I were the Signor Abate Enrico N——a? I replied in the affirmative. "If so," said he of the gloomy countenance, "you will do us the favour to come along with us. Fear nothing. We are two gallant gentlemen; you shall have fair play; and the Holy Tribunal is merciful." At the sound of the Holy Tribunal, I felt the light forsake my eyes, my knees shook—I fell back into my chair, and a cold sweat chilled my whole frame. The speaker continued; but an indistinct sound was all that reached my ears. In a few minutes I was conscious of the entrance of the Superior of the convent, who, pale and trembling, received orders from my interrogator to seal up my room, in the name of the Holy Office, to consign the seal to his care, and to become responsible to the Inquisition that nothing should be removed.

The two men, each taking me by the arm, and endeavouring to encourage me with words of pretended kindness, now led me away. As soon as we had passed the

threshold, the Superior affixed the convent seal to my door, and then delivered it up to the man who had demanded it. I was placed in a carriage to be conveyed to my destination. No sooner were we alone in the carriage, than my conductors exhibited themselves in their true colours. For the honeyed words they had employed in presence of the Superior, they substituted the grossest and most cruel insults, which it gives me so much pain to remember that I pass them by in silence. However, they roused me from my dejection; but, as I perceived I was in the custody of two vile bullies, I maintained a dignified reserve. The sound of the carriage wheels announced to me when I had reached my destination. A ferocious-looking man opened the door—one of my companions got out. I was ordered to follow, and consigned to the jailer, who, grasping my wrist in his Herculean hand, conducted me to prison.

I had hardly entered it, when a Dominican friar of athletic proportions presented himself, accompanied by a priest with pens and paper. My conductor recounted the history of my arrest, which the priest wrote down, and gave up the convent seal which had been affixed to my room. I was then stripped naked, to ascertain whether I had about my clothes or person any thing which it might concern the Inquisition to know. They took away the little money in my possession, my penknife, my shoe-strings, my collar, my handkerchiefs, and, finally, my braces. These proceedings struck me as exceedingly barbarous, and I complained of them to the Dominican, who was present. He replied, with hypocritical mildness, that they would be restored to me if I conducted myself well, but that charity obliged them to deprive me of every thing that might afford the means of suicide.

During this disgusting operation, I had time to observe my prison. It was a small, square room, like a convent cell. In one corner was a bag of straw, and in another a red pitcher and a filthy basin; which, with a wooden stool and a small table fixed to the wall, formed the whole furniture of my prison.

When all was ended, the Dominican turned to the jailer and said in a solemn tone, "This prisoner is committed to you, and you must give account of him to the Holy Tribunal." The jailer made a profound obeisance; they all went out. I heard them draw the bolts after them, and remained standing alone in my prison.

I cannot tell you, dear Eugene, the tumult of thought with which that moment overwhelmed me. I only remember that a heavy hand pressed like an incubus upon my heart, and would not let me breathe freely. How long I remained in this condition I do not know, but I shall never forget the first idea which relieved me from my paroxysm of distress. It was not I that sought the Lord, but the Lord that sought me. These words of the Gospel came into my mind, that Jesus was sent to preach good tidings to the poor, to heal the broken-hearted, to preach deliverance to the captives, and to set at liberty them that are bruised. These words were a balm to my grief, and I fell on my knees, shed a torrent of tears, and poured out my whole heart in prayer. After this I felt relieved, and having groped for my bed of straw, threw myself down, and slept tranquilly till morning.

My prison faced the east. At an early hour a sun-beam glanced in my eyes and awakened me. How terrible is the first awakening of a prisoner. How vividly he realizes the horror of his situation—how highly he estimates the liberty he has lost! I began to walk up and down my prison, but it was only three paces long, and the continual turning and re-turning produced such giddiness of head that I was obliged to give up the attempt. I wished to open the window to breathe a little pure air, but it was too high; I could by no means reach it. So I waited impatiently for my jailer, and every quarter of an hour, of which St. Peter's clock warned me, seemed an age. Still, no sound was to be heard throughout the edifice. It struck noon, but I could perceive nothing to intimate that I was in an abode of the living. Faintness, sorrow, solitude, and hunger so worked on my imagination, that I believed I was shut up to die of famine. But soon after twelve had resounded from St. Peter's, I distinguished the jingling of keys in the corridor. I heard my door unlocked, and saw my jailer enter my cell with a basket. It was my dinner. A little wretched broth, containing about three ounces of stewed meat, in a leaden porringer, and a piece of black bread, weighing about twelve ounces, was my whole repast. Neither spoon nor fork, knife nor tumbler, plates nor table-linen was allowed. Such articles would have been luxuries unfit for the prisoners of the Inquisition. The jailer put down my provision, and saying, "You will see me again to-morrow," turned his back, and left me alone.

In this manner passed eight unspeakably weary days, during which I only saw the jailer's ferocious visage once in the twenty-four hours. On the eighth day I begged to see some of the Rev. Father Inquisitors. The jailer, relaxing into a smile, made merry at my boldness in asking for one of the Fathers. "The Fathers," said

he, "are not the prisoners' servants. When they want one of them, they send for him; but it is not for you to send for them." I then said, that my reason for making the request was to beg permission to change my prison, as I was sure I could not live if I were always to breathe so stifling an atmosphere, and that I also desired leave to help to pass my dreary days with a book. "As to a prison," replied the jailer, "it is useless to speak of it, they are all full; but as to books, I can furnish you with them, and with other conveniences, if you like."

I was at a loss to reconcile this proposal from the jailer with his savage aspect, and with what I had always heard of the severity of the Inquisition, and remained silent with surprise. The jailer, perceiving my astonishment, explained his offer. "Do not think," said he, "that we jailers are so bad as they make us out, and that the Inquisition is so cruel as busy-bodies say: the Rev. Fathers can authorize no indulgence to the prisoners that would be against the rules of the Holy Tribunal; but they put confidence in us jailers, knowing that we are honest men, and we do all we can to oblige the prisoners, within the limits of our fidelity. You have, therefore, only to give your orders, and I will bring you whatever you wish, provided you signify to the Rev. Notary that I am to be paid out of your property." At that time I restricted myself to two requests—first, that he would open my little window in the morning, and secondly, that he would supply me with some book. Accordingly, early next morning he made his appearance, with a great book under his arm, put it on my table, opened the window, and went away. I seemed to receive new life on breathing a little fresh air. I raised myself from my couch and seized the book. It was the *Book of Legends*! I could almost have thrown it aside, but for my avidity for something to beguile the idle hours. But the perusal of these apocryphal stories so aroused my indignation, that after three days I begged the jailer to change my book and get me a Bible. "A Bible!" he exclaimed, taking a step back in horror, and opening both his eyes like one possessed. "A Bible! That would be enough to bring back the devil to the Holy Office." In order to understand this expression, you must be aware that there is circulated among the turnkeys of the Inquisition, as well as among the populace of Rome, a tradition recognised and fostered by the priests, that the prisoners in the Holy Office have frequent intercourse with the Evil Spirit, who is to be seen traversing the prison corridors in a clerical form and dress; for which reason the ignorant and superstitious jailers take pains to fasten crosses and images of the saints in corridors and prisons, and to keep all heretical books at a distance, which latter, they think, would neutralize the effect of the former. Instead of the Bible, the jailer proposed to bring me some plays and romances, of which, he said, he had a library full at his disposal. I agreed for some other books of his selection, but refused the novels and plays. He then brought me *Segner's Sermons*.

I groaned a whole month in prison without seeing any one besides the gloomy-looking jailer. One morning, on coming in, he handed me a paper; it was my bill. For having opened my window and cleaned my room a little, and allowed me to read a few books for twenty days, he charged me six scudi. I signed the account, that the Rev. Notary might pay it. This is all that money can do to mitigate the rigours of the Inquisition. Three months from the period of my imprisonment I was called to undergo my first examination, and from that moment I may date the commencement of my series of suffering. Another day I will tell you all.

Believe me, your affectionate.

HENRY.

SECOND LETTER.

My dear Eugene,—I groaned fifty days in that living tomb, without seeing any human countenance but the gloomy visage of my jailer, who having relieved me of the little money in my possession, heaped on me all the insults in his power. One morning, I heard my door open at an unusual hour; for the first time my cell was swept, and perfumed with laurel berries, which they burned to remove the *malaria*. Then my wooden stool was taken away, and two chairs were substituted.

The reason of these decencies was a proposed visit which was mysteriously announced to me by the jailer. You may imagine the consolation this intimation afforded me, but all my endeavours to learn whom I was to expect from the lips of my tormentor, proved fruitless. I waited with great anxiety—my mind running on a thousand different individuals—when about ten o'clock in the morning, I heard my prison door once more opened, and the jailer's spiteful voice announce the presence of the Abate Pallotta.

The Abate Pallotta is a man who enjoys a reputation for sanctity at Rome. Of small stature, slight and emaciated figure, bald-headed, and wearing a coarse cloth garment reaching to his feet, his appearance inspired the common people with veneration. He was sent to convert me. Hardly had he entered my prison when he

drew out a book, a crucifix, and a violet stole; then he produced from his sleeve a brass image of the Virgin in bas-relief. He put on the stole, laid the other things on the table, and prostrated himself in prayer before the image. In a few minutes he seated himself, and invited me to kneel before him for confession. I replied that God alone forgave sins, and I therefore confessed to him alone. On hearing this, the Abate started up in affright, and told me I was possessed by a devil, but that he would exorcise me. Those, I replied, are possessed by the Devil who barbarously persecute the innocent. If you wish to try your power of exorcism, go and do so upon the Father Inquisitors and their jailers. These words seemed to affect him like a thunderbolt. He fell on his knees, drew an iron scourge from his pocket, and setting I know not what contrivance in motion, in a moment divested his shoulders of his cassock, and began to flagellate them, meanwhile crying, "Lord, have mercy!" This proceeding discomposed me extremely. I did not know what to make of the man. I was stupified for some instants, but it made me shudder so much to see the blood flowing down his back, that I threw myself upon him, and violently snatched the scourge out of his hands. I could have wished for Signor Pasquali, that his *sang froid* and biblical knowledge might have convinced my visiter of his religious fanaticism. But, regaining his feet; "My son," said he, "do you tremble at these few strokes of the scourge? What, then, will be the torments of hell, which are prepared for you if you continue to refuse God's offered pardon?" Then a discussion arose between us about the conditions on which God grants the pardon of sin. I will not detail it to you, but simply mention that, during the half-hour it lasted, his only replies to my quotations from the Bible were prayers to the Virgin, whose image he frequently kissed, that she might deliver me from the power of the Devil. He wanted me to kiss it, and prostrate myself before it; and on receiving an absolute refusal, again threw himself on his knees, and would have resumed the discipline, but I would not permit it, on which he left me saying, "This sort goeth not out but by prayer and fasting."

The scene with this poor man disturbed me. I spent the whole day in harassing doubts and difficulties. When the jailer returned he was accompanied by a priest, who sprinkled my whole prison with holy water, and threw a quantity of it over my person—the chairs were taken away, and I was only allowed a morsel of black bread instead of my accustomed dinner, while the jailer seemed terror-struck every time he entered my prison, and neither addressed me nor answered my questions as usual. In this manner nine days passed over me. On the tenth I was called up to be examined. As they conducted me into the chamber of examination I recognised the same Dominican Father who had come into my prison on the evening of my arrival. He was seated in a large arm-chair before a table, on the left hand side of which a notary was writing; on the right there stood a great black crucifix, and a piece of pasteboard inscribed with the beginning of St. John's Gospel lay in the middle. I stood with the jailer to my left, a little behind me—till by command of the presiding Judge I had sworn on the Gospel to speak the truth, after which I was permitted to be seated on a wooden stool.

The preliminary interrogations concerning my name, surname, country, profession, &c., over, I was asked if I knew why I found myself a prisoner in the Holy Tribunal. I replied that I did not know. But it will be better and clearer to give the questions and answers in order as they were asked and replied to.

Dominican. Have you the least idea why you are in these prisons?—*N. (myself.)* Because the Jesuit Father P. threatened me with the Holy Office if I did not leave off holding conversations with some Protestants, and I take it for granted he is my accuser.—*D.* Who were the Protestants with whom you conversed?—*N.* I then mentioned the names and countries of my three friends.—*D.* What was your subject of discourse?—*N.* I repeated what I remembered of our conversations.—*D.* What are your sentiments on these subjects?—*N.* Of these I must give account alone to God. I do not think this Tribunal has any right to sit in judgment on my private opinions.—*D.* You are bound by oath to answer all my questions truly. I admonish you that you will be guilty of perjury if you do not reply to this one.

Then I perceived the trap which had been laid for me, by my being made to swear. I paused for a moment in perplexity as to the validity of a forced oath; but finally answered, "Not by fear of punishment, but by love of truth, I am impelled to reply to you. I believe all that is taught in the word of God—neither one syllable more nor one syllable less." A diabolical sneer sat on the friar's livid countenance as he pursued his interrogations.

D. Have you made known these opinions to any one?—*N.* To my confessor.—*D.* Who was your confessor?—*N.* The Jesuit Father M.—*D.* What did he say?—*N.* I cannot exactly remember; but I know that his answers did not convince me.—

D. Why did they not convince you?—*N.* Because they were not founded on the word of God.—*D.* What do you understand by the word of God?—*N.* The canonical books of the Old and New Testaments.—*D.* To how many persons have you spoken of these things?—*N.* I have already told you to none but my confessor.—*D.* Will you swear this?—*N.* I will not swear. (I remembered the entanglement of the former oath.)

The Judge then observed that he charitably warned me that to refuse an oath was a proof that I had not told the truth; besides, the Holy tribunal was in possession of the evidences of my falsehood. On which I said that I did not wish to swear any thing further, that an oath could not be administered to an accused person, that leading questions were put to me, and that if I were not asked regular questions, I would not answer at all. In fact I did not answer any further interrogations. After having uselessly endeavoured to make me do so, the Judge turned to the jailer, and said, "This man is recommended to your charity." The latter then desired me to follow him. Instead of re-conducting me to my prison, he took me to a narrow cell at the top of the edifice which is called the Chamber of trial, and has been substituted for corporeal torture. It was excessively small, situated immediately under the roof, and lighted by a centre dormer window with a southern aspect; this was guarded by iron bars, which prevented any approach either to breathe a little air, or open the glass. This prison was insupportable in the excessive heat of July. I seemed to be in a furnace. After sunset it grew if possible still more insufferable, owing to the caloric pent up within, and I then experienced all the injurious influence of the corrupt mephitic air occasioned by the intense heat and exhalations from a vessel which my jailer said he had instructions to cleanse once in three days and no oftener. Added to all this I was no longer allowed water at discretion as formerly, but once a-day was furnished with a stinted quantity which I swallowed at a draught—and which left me more thirsty than ever. I would rather have suffered the torture of the rack than this horrible protracted exposure to hunger, thirst, heat, and pestilential air. Sentiments of rage and hatred against my persecutors rose within my breast. I was even impelled to break my head against the wall, but God restrained me from such a crime. I no longer prayed—I no longer believed. The anguish I endured had sapped all my powers, and by the fourth day I was reduced to such a state of inanition, that the four walls of my prison seemed to turn around me, and I knew not where I was.

In this state I was once more conducted to the Chamber of Examination. I remember nothing that was said or done, but I know that I was examined in the condition I have described; I was then taken back to my former prison, which I thought a kingdom, and allowed my former fare.

When some days had elapsed, and I had a little recovered my strength, I received a visit from Father Theiner, of the Congregation of San Fillippo Neri. He was formerly a protestant, but has become a Romanist, and is reputed one of their best theologians. He is employed in the Inquisition to convince such as are there accused of heresy, and if he cannot do this he endeavours by means of promises or threats to extort a retraction from their lips—every instance of success being a step towards the attainment of the Cardinal's hat he so fervently desires. I allowed him to talk for some time without interrupting him; meanwhile it occurred to me to make use of a stratagem to procure a Bible. So I appeared docile, and ready to enter into discussion upon the controverted points, but said that I would like to ask the favour of a Bible, that I might refresh my memory on the disputable passages, as I thought them, and be the better prepared to listen to the explanations his Reverence might give.

Father Theiner seemed satisfied, and told me he would speak to the Father Commissioner; and, in fact, in the course of an hour, the jailer furnished me with a Latin Bible, an inkstand, a pen, and four sheets of paper. Of the latter he told me I should have to render account, and I must be careful not to destroy the least morsel.

I could hardly refrain from jumping for joy to see myself in possession of my much desired Bible, to say nothing of pen and paper. As soon as the jailer had left me, I eagerly opened it, and my eye fell upon the words, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—(Isaiah lxi.) Immediately on reading these verses I seemed to experience the power of God fulfilling within me what I had read of. The prison no longer felt like a prison—the solitude which had so much distressed me now constituted my happiness. I fell down to thank my God—I prayed—and was comforted.

From that moment new life sprung up within me. I felt my sufferings no more.

—God was with me, and I did not fear what further man could do. To-morrow I will tell you what befell me with my Bible. Meanwhile believe me,

Ever yours,

HENRY.

THIRD LETTER.—My dear Eugene,—I am once more with my dear friends, enjoying unmingled happiness. It would perhaps interest you to hear the account of Signor Pasquali's adventures after my imprisonment; I should like you to do so from his own lips, but that being impossible, I will attempt to tell you, as briefly as I can, all that occurred to him. No sooner were my friends apprized of my arrest, than they hastened to the convent where I lodged, and sought out my room at the very time when the Father Inquisitor, accompanied by the notary, was engaged in examining my book and papers. Signor Pasquali was desirous of going in, and asking the Inquisitor what had become of me, but this was not allowed. On the contrary, my three friends were summarily dismissed by the Superior of the Convent, who told them they were the cause of my imprisonment and my ruin. They next proceeded to the Swiss Consul, to beg him to demand that I should be set at liberty. The Swiss Consul is an excellent gentleman; he manifested much concern at my misfortune, and said he would certainly have interposed his good offices, but that he foresaw they would prove useless. Switzerland, he observed, was an insignificant power which the Court of Rome did not fear.

My friends now made use of the most strenuous endeavours to penetrate the Inquisition and see me, but all in vain.

One day, in the dusk of the evening, Signor Pasquali was walking alone in a remote street, when a man of gentlemanly appearance presented himself to his notice, saluted him politely, and mentioned that he was a great friend of the Swiss Consul's, whose house he had seen him visit, adding that the Consul had confided to him the fact of my imprisonment, that he could obtain Pasquali an interview with me, and that the present was the most opportune occasion to secure it. Signor Pasquali, incapable of deceit himself, gave easy credence to his unknown companion, and committed himself to his guidance. They both entered the palace of the Inquisition—the unknown disappeared in the apartments of the Father Commissioner, and Signor Pasquali awaited him in an ante-chamber. In a few minutes a jailer came forward, told Signor Pasquali to follow him, held open a prison door, invited him to enter, and as soon as he had done so shut it upon him. Pasquali immediately perceived the snare in which he had been entangled, but it was too late to release himself.

The same proceedings were speedily taken with him as with me on the first evening of my arrival. Meanwhile, Mr. Sweetman and Mr. Manson were in a state of great agitation on their friend's account. They went to the police, who knew nothing of him, and then to the English Consul: and as Signor Pasquali was furnished with an English passport, the Consul, who was well acquainted with the Court of Rome, immediately despatched a note to the Secretary of State, requesting him to give an account of the individual in question. The Secretary of State replied that every thing in his power should be done.—Meanwhile days and weeks passed on, and nothing more was heard of Signor Pasquali.

One day a man presented himself to Mr. Manson, saying that he had obtained tidings of Signor Pasquali, which he would faithfully disclose, and point out a certain method of saving him, provided he was well recompensed, and received a promise of absolute and perpetual silence. The gratuity demanded was 100 scudi, and Mr. Manson was required to take an oath never to make known the person of his informant. Mr. Manson promised to give the 100 scudi if he found it all true. This contented the other, who revealed his friend's place of imprisonment.

Meanwhile Signor Pasquali had undergone his first examination; and as he was a dogmatizing heretic, it was conducted with the greater solemnity. The Father Commissioner, Monsignor the Assessor, the Attorney General, two Counsellors, and a Notary, were all seated round a large table in the Judgment Hall. Signor Pasquali was brought forward, and ordered to be sworn, "The Lord has instructed us," said Pasquali, "not to swear at all. I am not accustomed to tell falsehoods, but to let my communication be yes, yes, nay, nay. God will assist me to speak the truth; but in matters of so little moment I do not swear."

The Father Commissioner then inquired to what religious sect he belonged? Signor Pasquali replied, like St. Paul, "After the way that ye call heresy I serve the God of my fathers. I believe all that is written in the Word of God: in short, I am a Christian."

The Father Commissioner continued, "However, you belong to a separate sect of the Church of Jesus Christ?"

"That is false," rejoined Signor Pasquali, "I belong to the Church of Jesus Christ, and to no sect. The Church of which, by God's mercy, I am a member, has existed from apostolic times, and has always preserved apostolic doctrine."

Then one of the Counsellors took up the subject, and began to enter into discussion with him. Pasquali's eyes glistened at the opportunity thus afforded him of proclaiming the Gospel in the congregation of the Scribes and Pharisees. "The sole, catholic, apostolic, and Roman Church," said the Counsellor, "is the pillar and ground of the truth."

"Reverend Father," interrupted Pasquali, "there St. Paul was speaking of the Church of Jesus Christ, not of the Church of Rome. I will show where he spoke of the Church of Rome. 'After my departure,' said he to the Christians of Ephesus, (Acts xx.) 'I know that *grievous wolves* shall enter in among you, not sparing the flock, speaking perverse things to draw away disciples after them.'—Here the apostle speaks of you; but does so still more fully in the fourth chapter of the first Epistle to Timothy:—'Now the Spirit speaketh expressly that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron.' And once more, hear what is written in the second chapter of the second Epistle to the Thessalonians."

But at this point the Father Commissioner rose from his seat, and all the rest with him, exclaiming, "He is an absolute heretic; have him below!"

Pasquali was immediately conducted to a narrow subterranean prison, where the light of day never penetrated, and perhaps we were both destined to be thrown together into one of those furnaces of which I have told you.

Meanwhile Mr. Manson, at the suggestion of the Unknown, went, in company with Mr. Sweetman, to the English Consul's, and informed him of Pasquali's imprisonment. The course he had been advised to adopt was as follows:—That the English Consul should obtain audience of the Pope; speak with great resolution as though under orders from his Government, and authoritatively demand the immediate liberation of Signor Pasquali; adding, that in case of refusal, he must write that very day to Lord Palmerston. "Be assured," the Unknown had continued, "that at this juncture, Lord Palmerston's name will make the Pope tremble, but it is most essential the interview should be private, and so managed that no one else knows of it."

The Consul immediately put on his uniform and went to the Pope's palace; he entered the antechamber with an air of great solicitude, as if he was charged with most important communications, approached the Chamberlain, and demanded a formal audience, as though on the most pressing business. He obtained it, and comported himself in such a manner as to alarm the Pope, who promised to liberate Signor Pasquali. But the Consul was not satisfied; he said that the post would leave in one hour, and that he must send the positive result by that day's post, and consequently begged his Holiness to write him the order for Signor Pasquali's liberation.—"Since," he added, "your Holiness has consented to set him at liberty in the course of the day, an hour more or less must be immaterial."

The Pope then wrote the order of liberation and consigned it to the Consul, who set off with all speed to the Holy Office, presented the order and demanded that Pasquali should be immediately given up to him.

It was one o'clock in the afternoon when the two friends welcomed the Consul's return to the Consulate, accompanied by Signor Pasquali, who was so wasted by his month's imprisonment, that they would scarcely have recognised him. The Consul begged them to take something to eat, while their passports were made out for Malta, where he would forward their baggage. "You must set forth at once," said he, "or the Pope may recover from his surprise and revoke his favour."

They departed, recommending me to the Consul, but he was able to do nothing for me.

My friends then visited the East, and taking advantage of the Republic, have returned to Rome on their way to England.

The conversations of Signor Pasquali, and what he had himself witnessed, had effected a great change in Mr. Manson's opinions concerning the Romish Church; but the treacherous arrest of Pasquali, continued study of the Bible, and continued discussions on religious subjects, completed his conversion.—He is still attached to the Church of England, but has entirely renounced the new Oxford doctrines. However, what principally contributed to make him regard the Romish Church as

corrupt and degenerate from its first principles, was an incident which he witnessed in the Church of the Holy Sepulchre at Jerusalem; an incident of no uncommon occurrence, indeed, but one which a Puseyite would never have believed if he had not seen it with his own eyes. It happened as follows:—They were one day all three in the Church of the Holy Sepulchre; a friar was mounted on a ladder, holding a lamp, when a Greek priest came near and overturned the ladder, thus dashing the friar to the ground, and then fled and hid himself. My friends, full of indignation at what they had witnessed, hastened to assist the groaning friar, by whose cries others of his brethren were attracted to the spot. The wounded man, cursing and swearing in Italian all the time, related what had occurred to his companions, and incited them to vengeance. The friars immediately vanished without doing any thing for their injured brother, but in the course of a minute they all re-appeared, some armed with guns, others with pistols, others with knives, and others with staves. They rushed furiously towards the spot where the Greek priest had taken refuge, and attacked a little door which had been transferred from the temple to the house where the Greek priests dwell, and a horrid massacre would have ensued in the sacred precincts themselves among the Greeks and the friars, had not an armed band of Janizaries interfered, who, by means of cuffs and blows, drove the friars back to their convent. This occurrence altogether confounded Mr. Manson, and when he became aware that such affairs took place so frequently as to scandalize the Turks themselves, and that the Ottoman Government was constrained to keep Janizaries in the church to repress the frequent disorders occasioned by the Greek priests and Franciscan friars; and, moreover, that these very friars had the reputation of *zealous missionaries* of the Romish Propaganda, he totally changed his mind as to the Church of Rome, and no longer regarded her as a *sister Church*, but as one which had deeply transgressed.

Mr. Sweetman has become the most charming person you can imagine. Signor Pasquali's arguments have entirely convinced him. Signor Pasquali is perfectly happy, surrounded as he is by those brothers in Christ, in whom he can find consolation, while we regard him as a spiritual father, and respect him as a parent.

I have quitted the Roman gentleman who received me after my deliverance, and reside with them, but I believe we shall only linger a few days longer, though we have not quite decided where I am to go. I should like to return to my native land, but Signor Pasquali wishes me to remain with him, that I may be further instructed and established in the Gospel. I do not know what will be determined, but in the interim we have made an interesting discovery, which I will explain to you in another letter.—Adieu, dear Eugene. God grant that you may speedily extend a brother's welcome to yours, for ever,—HENRY.

[*Ep. Rec.*]

A DISMANTLED INQUISITION.—The author (writes Mr. Wylie) had once the fortune to be shown over a dismantled Inquisition,—one, too, famous in its day; and he may be permitted here to tell what fell under his own observation. In the summer of 1847 we found ourselves one fine day on the shores of the Leman. At our feet was the Rhone, pouring its abundant, but discoloured, waters into the beautiful blue lake.—The lake itself, moveless as a mirror, slept within its snow-white strand, and reflected on its placid bosom the goodly shadows of crag and mountain. Behind us, like two giants guarding the entrance to the lovely valley of the Rhone, rose the mighty Alps, the Dent de Midi and the Dent d'Oche, white with eternal snows. In front was the eastern bank of the lake, a magnificent bend, with a chord of a dozen miles, and offering to the eye rocks, vineyards, villages, and mountains, forming a gorgeous picture of commingled loveliness and grandeur. The scene was one of perfect beauty, yet there was one dismal object in it. At about a mile's distance, almost surrounded by the waters of the lake, rose the Castle of Chillon. Its heavy architecture appeared still more dark and forbidding, from the gloomy recollections which it had called up. It had been at once the palace and the Inquisition of the Dukes of Savoy, so celebrated in the persecuting annals of Rome; and here had many of the disciples of the early Reformers endured imprisonment and torture. We had an hour to spare, and resolved to pay a visit to the old Castle. We crossed the draw-bridge, and a small gratuity procured us entrance, and the services of a guide. We were first led down to Bonnard's dungeon, "deep and old."—There is here a sort of inner and outer dungeon; and in passing through the first, the light was so scant, that we had to

grope our way over the uneven floor, which, like the landward wall, is formed of the living rock. Into this place had been crowded some hundreds of Jews; and we felt—for we could not be said to see—the little niche of rock on which they were seated one after one, and slaughtered for the good of the Church, which it was feared their heresy might infect. We passed on, and entered the more spacious dungeon of Bonnivard. It looked not unlike a chapel, with its groined roof and central row of white pillars. The light was that of a deep twilight. We distinctly heard the ripple of the lake against the wall, which was on a level with the floor of the dungeon. At certain seasons of the year it is some feet above it. Two or three narrow slits, placed high in the wall, admitted the light, which had a greenish hue, from the reflection of the lake. This effect was rather heightened by the light breeze which kept flapping the broad leaf of some aquatic plant against the opening opposite the Martyr's Pillar. How sweet, we thought, must that ray have been to the Prior of St. Victor, and how often, during his imprisonment of six years, must his eyes have been turned towards it, as it streamed in from the waters and the mountains around his dungeon! We saw the iron ring still remaining in the pillar to which he was chained, and read on that pillar the names of Dryden and Byron, and others who had visited the place. The latter name recalled his own beautiful lines, descriptive of the place and its martyr:—

"Chillon! thy prison is a holy place,
And thy sad floor an altar; for 'twas trod,
Until his very steps have left a trace,
Worn, as if the cold pavement were a sod,
By Bonnivard! May none those marks efface!
For they appeal from tyranny to God."

This dungeon had its one captive; and the image of suffering it presented stood out definitely before us. The rooms above had their thousands, and were suggestive of crowds of victims, which passed before the mind without order or identity. Of their names few remain, though the instruments on which they were torn in pieces are still there.—Emerging from the dayless gloom of the vault, we ascended to these rooms. We entered one spacious apartment, which evidently had been the "Hall of Torture;" for there, with the rust of some centuries upon it, stood the gaunt apparatus of the Inquisition. In the middle of the room was a massy beam reaching from floor to ceiling, with a strong pulley a-top. This was the *corda*, "the queen of torments," as it has been called.—The person who endured the *corda* had his hands tied behind his back; then a rope was attached to them, and a heavy iron weight was hung at his feet. When all was ready, the executioners suddenly hoisted him up to the ceiling by means of the rope, which passed through the pulley in the top of the beam; the arms were painfully wrenched backwards, and the weight of the body, increased by the weight attached to the feet, in most cases sufficed to tear the arms from the sockets. While thus suspended, the prisoner was sometimes whipped, or had a hot iron thrust into various parts of his body, his tormentors admonishing him all the while to speak the truth. If he refused to confess, he was suddenly let down, and received a severe jerk, which completed the dislocation. If he still refused to confess, he was remanded to his cell, had his joints set, and was brought out, as soon as able, to undergo the same torture over again. At each of the four corners of the room where the beam stood was a pulley fixed in the wall, showing that the apartment had also been fitted up for the torture of the *veglia*. The *veglia* resembled a smith's anvil, with a spike a-top, ending in an iron die. Through the pulleys at the four corners of the room ran four ropes. These were tied to the naked arms and legs of the sufferer, and twisted so as to cut to the bone. He was lifted up, and sat down with his back-bone exactly upon the die, which, as the whole weight of the person rested upon it, wrought by degrees into the bone. The torture, which was excruciating, was to last eleven hours, if the person did not sooner confess. These are but two of the *seven tortures* by which the Church of Rome proved—what certainly she could not prove either by Scripture or reason—that transubstantiation is true. The roof beneath which these enormities were committed was plastered over by the sign of the Cross. In a small adjoining apartment we were shown a recess in the wall, with an *oubliette* or trap-door below it. In that recess, said the guide, stood an image of the Virgin. The prisoner accused of heresy was brought, and made to kneel upon the trap-door, and, in presence of the Virgin, to abjure his heresy. To prevent the possibility

of apostacy, the moment he had made his confession the bolt was drawn, and the man lay a mangled corpse on the rock below. We had seen enough; and, as we recrossed the moat of the Castle of Chillon, the light seemed sweeter than ever, and we never in all our lives felt so thankful for the Reformation, which had vested us with the power of reading our Bible without having our limbs torn and our body mangled.—*Wes. Mag.*

THE PSALMS—FAIRBAIRN'S TYPOLOGY.

Our readers will recollect, that in a former number we directed their attention to certain remarks in the *Biblical Repertory*, the tendency and design of which undoubtedly were to excite a prejudice against the use of the Psalms of David, as having been written under a dark and shadowy economy. It is worthy of notice, however, that Mr. Fairbairn, in his work entitled, "*The Typology of Scripture, or the Doctrine of Types Investigated in its Principles*," appeals to the Book of Psalms, for the purpose of showing the substantial identity of the two economies.—*Ed.*

In pursuing this investigation, we have confined our attention to the light furnished on the subject by New Testament scripture. But very strong and important confirmation to the views now unfolded may be derived also from certain portions of the scriptures of the Old Testament. This we shall endeavour to show in regard to the prophetical writings, when we come to treat of the combination of type with prophecy. And, meanwhile, we appeal to another portion of Old Testament scripture, which yields a testimony in our favour peculiarly important and convincing—the Book of Psalms. These psalms are chiefly summaries, in a poetical and impressive form, of great truths and principles, derived from the past acts and revelations of God, by some of the most gifted members of the church, and accompanied with such pious reflections and devout breathings of soul, as the subjects naturally suggested, through God's Spirit, to their minds. In them is expressed, we may say, the very life and essence of the symbolical institutions and manifold transactions in providence, through which the members of the old covenant were instructed in the knowledge and trained to the service of the true God—and so expressed as to be most admirably fitted for forming the minds of all to right views and feelings concerning God, and enabling them to give due utterance to these in their exercises of devotion. But was this the character and design of the Book of Psalms merely to the Old Testament church? Is it not equally adapted for the suitable expression of pious feeling, for a help to devotion, for a directory of spiritual thought and holy living, to the church of the New Testament? Is there a feature in the divine character as now developed in the gospel, a spiritual principle or desire in the mind of an enlightened Christian, a becoming exercise of affection or a matter of vital experience in the divine life, of which the record is not to be found in this invaluable portion of holy writ? And how could such a book have existed among the sacred writings centuries before the Christian era, but for the fact, that the old and the new covenants, however much they may have differed in outward form, and however the transactions respectively connected with them may have been inferior in the one case to the other, yet were alike pervaded by the same great truths and principles? This the Book of Psalms, standing mid-way between both covenants, and serving equally to the members of each as the handmaid of a living piety, is a witness of the essential identity of their primary and fundamental ideas. There the disciples of Moses and of Christ meet as on common ground, the one taking up, as their most natural and fitting expressions of faith and hope, the hallowed words, which the other had been wont to use in their devotions ages before, and then bequeathed as a legacy to succeeding generations of believers. So intimately connected were they with the affairs and circumstances of the dispensation which was to vanish away, that they one and all took their occasion from these, and are fraught throughout with references to them; and yet so accordant are they to the better things of the dispensation that abideth, so perfectly adapted to the ways of God as exhibited in the gospel, and the spiritual life required of its professors, that they are invariably the most used and relished by those, who are most established in the grace, and most replenished with the blessing of God. It was confessedly carnal institutions, under which the holy men worshipped, who were employed

by God to indite these divine songs, as it was also the transactions of an earthly and temporal life which formed the immediate ground and occasion of the sentiments they unfold; yet where in all scripture will the believer, who "worships in spirit and in truth," more readily go to find language for expressing his loftiest conceptions of God, for portraying his most spiritual and enlarged views of the character he is called to maintain, or breathing forth his most elevated desires and feelings after divine things? So that the Psalms may well be termed, with Augustine, "an epitome of the whole Scriptures," and a summary, not as Luther said, of the Old Testament merely, but of both Testaments together, in their grand elements of truth and outlines of history. "What is there necessary for man to know," says Hooker, "which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessarily to be either known, or had, or done, this one celestial fountain yieldeth." We may, therefore, conclusively appeal to the character of this extraordinary book, as confirmatory of the general views which it has been our object to establish. It renders clear as noon-day the perfect identity of those great truths and principles, on which both economies were founded as to the institutions of worship, and the providential dealings respectively connected with them. And as we know the one to have been all arranged in preparation for the other, consequently in pre-ordained connexion with it, we thus learn what was the real nature of the resemblances, which formed the connecting link between the things of the two covenants, and how we are to explain the one as types and the other as antitypes.



QUESTIONS FOR SOMEBODY.—1. The building in which the church worships, of which you are a member, cost a large sum of money before it was fitted to accommodate a congregation. When would that church edifice have been built, if the other members of the church had taken no more interest in the matter than you have ever taken, or had left the contributions necessary to meet the expense just where you left them?

2. In order to maintain public worship, and secure the observance of the ordinances of the gospel, the church elected a pastor, and pledged themselves to support him. If all the members of the church, according to their means, had paid into the treasury as you have paid, according to your means, what kind of support would the pastor have received?

3. In carrying on the public worship of God certain incidental expenses must necessarily be incurred, such as lighting, warming, and cleaning, sometimes repairing. If all the church had acted as you have done in these respects, how would the church have been lighted, warmed, cleaned, or repaired?

4. To keep up a high degree of spirituality, and promote brotherly love, the church of which you are a member appointed a weekly prayer-meeting. If all the members had attended as you have attended, how long would that prayer-meeting have been kept up?

5. The denomination of Christians to which you belong, including the church of which you are a member, are engaged in an active struggle with the powers of darkness, at home and in foreign lands; and to wage this war with any reasonable prospect of success, prayer must be offered, money contributed, men raised up and sent into the field of conflict. If all professing Christians were to pray for and contribute to this object, as you pray for and contribute to it—if the world is to be converted by human agency, when would it be converted?—*Edin. Christian Treasury.*

THE MAINE LIQUOR LAW.

Our readers will excuse us for occupying so much of this number with the legislative enactments of the state of Maine, prohibiting the sale of intoxicating liquors, and the report of the mayor of Portland in relation to its enforcement, and the happy state of things resulting therefrom. We have published these documents now, as efforts are being made in our own state and in other states of the Union to secure the passage of a similar law. We suppose that our readers would like to have the law for reference. The battle, at least in this part of the country, is fairly begun. The opposing armies are in the field. The friends of this law are daily increasing, and seem to be resolved to fight till they die, or (which we fondly hope will be the issue) till victory perches upon their banners. The war is evidently one of life or death to the cause of temperance. For our part, we have no idea that any other law but the Maine law, or one possessing substantially the same features, will arrest the tide of intemperance which has arisen in this state, at least, to such a fearful height. Let the friends of temperance, the friends of humanity every where, combine their energies to secure the same happy reform which has been effected in the state of Maine. Let them resolve that it shall be done, and it will be done. It will doubtless take time to effect such a radical reform; but surely the interests at stake are worthy of the patient and untiring exertion of every friend of his race. The case of Maine shows us what may be done by those who have truth and right upon their side, and hearts and hands to maintain them.—ED.

AN ACT FOR THE SUPPRESSION OF DRINKING HOUSES AND TIPPLING SHOPS.

Be it enacted by the Senate and House of Representatives in Legislature assembled, as follows:—*Not to be made or sold as a beverage.*—Section 1. No person shall be allowed at any time to manufacture or sell, by himself, his clerk, servant or agent, directly or indirectly, any spirituous or intoxicating liquors, or mixed liquors, a part of which are spirituous or intoxicating, except as hereafter provided.

Agents to sell for certain purposes.—Sect. 2. The selectmen of any town, and Mayor and Aldermen of any city, on the first Monday of May annually, or as soon after as may be convenient, may appoint some suitable person, as the agent of said town or city, to sell at some central and convenient place within said town or city, spirits, wines or other intoxicating liquors, to be used for medicinal and mechanical purposes, and no other; and said agent shall receive such compensation for his services, as the Board appointing him shall prescribe; and shall, in the sale of such liquors, conform to such rules and regulations as the selectmen or Mayor and Aldermen as aforesaid, shall prescribe for that purpose. And such agent, appointed as aforesaid, shall hold his situation for one year, unless sooner removed by the Board from which he received his appointment, as he may be at any time, at the pleasure of said board.

Said Agents to Give Bonds, &c.—Sect. 3. Such agent shall receive a certificate from the Mayor and Aldermen or selectmen, by whom he has been appointed, authorizing him as the agent of such town or city to sell intoxicating liquors for medicinal or mechanical purposes only; but such certificate shall not be delivered to the person so appointed, until he shall have executed and delivered to said board, a bond with two good and sufficient sureties, in the sum of six hundred dollars, in substance as follows:—[Know all men that we, ——— as principal, and ——— and ——— as sureties, are holden and stand firmly bound to the inhabitants of the town of ———, (or city, as the case may be,) in the sum of six hundred dollars, to be paid them, to which payment we bind ourselves, our heirs, executors, and administrators, firmly by these presents. Sealed with our seals, and dated this ——— day of ———, A. D. ———.]—The condition of this obligation is such, that whereas the above bounden ——— has been duly appointed as agent for the town (or city) of ———, to sell within, and for, and on account of said town (or city) intoxicating liquors for medicinal and mechanical purposes and no other, until ——— day of ———, A. D. ———, unless sooner removed from said agency.—Now, if the said ——— shall in all respects

conform to the provisions of the law relating to the business for which he is appointed, and to such rules and regulations as now are, or shall be from time to time established by the board making the appointment, then this obligation to be void; otherwise to remain in full force.

Penalties for Violation, &c.—Sect. 4. If any person by himself, clerk, servant, or agent, shall at any time sell any spirituous or intoxicating liquors, or any mixed liquors, part of which is intoxicating, in violation of the provisions of this act, he shall forfeit and pay on the first conviction ten dollars and the costs of prosecution, and shall stand committed until the same be paid; on the second conviction he shall pay twenty dollars and the costs of prosecution, and shall stand committed until the same is paid; and the third and every subsequent conviction, he shall pay twenty dollars and the cost of prosecution, and shall be imprisoned in the common jail not less than three months, nor more than six months, and in default of payment of the fines and costs prescribed by this section, for the first and second convictions, the convict shall not be entitled to the benefit of chapter 175 of the revised statutes, until he shall have been imprisoned two months; and in default of payment of fines and costs provided for the third and every subsequent conviction, he shall not be entitled to the benefit of said chapter 175 of the revised statutes, until he shall have been imprisoned four months. And if any clerk, servant, agent, or other persons in the employment or on the premises of another, shall violate the provisions of this section, he shall be held equally guilty with the principal, and on conviction shall suffer the same penalty.

Penalties, how Recovered, &c.—Sect. 5. Any forfeiture or penalty arising under the above section, may be recovered by an action of debt, or by complaint before any justice of the peace, or judge of any municipal or police court, in the county where the offence was committed. And the forfeiture so recovered shall go to the town where the convicted party resides, for the use of the poor; and the prosecutor or complainant may be admitted as a witness in the trial. And if any one of the selectmen or board of mayor and aldermen shall approve of the commencement of any such suit, by endorsing his name upon the writ, the defendant shall in no event recover any costs; and in all actions of debt arising under this section, the fines and forfeitures suffered by the defendant shall be the same as if the action had been by complaint. And it shall be the duty of the mayor and aldermen of any city, and the selectmen of any town, to commence an action in behalf of said town or city, against any person guilty of a violation of any of the provisions of this act, on being informed of the same, and being furnished with proof of the fact.

Conditions and Consequences of Appeal.—Sect. 6. If any person shall claim an appeal from a judgment rendered against him by any judge or justice, on the trial of such action or complaint, he shall, before the appeal shall be allowed, recognise in the sum of one hundred dollars, with two good and sufficient sureties, in every case so appealed, to prosecute his appeal, and to pay all costs, fines and penalties that may be awarded against him, upon a final disposition of such suit or complaint. And before his appeal shall be allowed, he shall also, in every case, give a bond with two good and sufficient sureties, running to the town or city where the offence was committed, in the sum of two hundred dollars, that he will not, during the pendency of such appeal, violate any of the provisions of this act. And no recognizance or bond shall be taken in cases arising under this act, except by the justice or judge before whom the trial was had; and the defendant shall be held to advance the jury fees in every case of appeal in an action of debt; and in the event of a final conviction before a jury, the defendant shall suffer and pay double the amount of fines, penalties, and imprisonment awarded against him by the justice or judge from whose judgment the appeal was made. The forfeiture for all bonds and recognizances given in pursuance of this act, shall go to the town or city where the offence was committed, for the use of the poor; and if the recognizances and bonds mentioned in this section shall not be given within twenty-four hours after the judgment, the appeal shall not be allowed; the defendant in the mean time to stand committed.

When Agents Forfeit their Bonds.—Sect. 7. The mayor and aldermen of any city and the selectmen of any town, whenever complaint shall be made to them that a breach of the conditions of the bond given by any person appointed under this act, has been committed, shall notify the person complained of, and if upon hearing of the parties it shall appear that any breach has been committed, they shall revoke and make void his appointment. And whenever a breach of any bond given to the inhabitants of any city or town in pursuance of any of the provisions of this act shall be made known to the mayor and aldermen, or selectmen, or shall in any manner come to their knowledge, they or some one of them shall, at the expense, and for

the use of said city or town, cause the bond to be put in suit in any court proper to try the same.

Makers and Common Sellers.—Sect. 8. No person shall be allowed to be a manufacturer of any spirituous or intoxicating liquor, or common seller thereof, without being duly appointed as aforesaid, on pain of forfeiting on the first conviction, the sum of one hundred dollars and the costs of prosecution, and in default of the payment thereof, the person so convicted shall be imprisoned sixty days in the common jail; and on the second conviction the person so convicted shall pay the sum of two hundred dollars and costs of prosecution; and in default of payment shall be imprisoned four months in the common jail; and on the third and every subsequent conviction, shall pay the sum of two hundred dollars, and shall be imprisoned four months in the common jail of the county where the offence was committed; said penalties to be recovered before any court of competent jurisdiction, by indictment, or by action of debt in the name of the city or town where the offence shall be committed. And whenever default shall be had of any recognizance arising under this act, *scire facias* shall be issued, returnable at the next term, and the same shall not be continued, unless for good cause satisfactory to the court.

No Lawless Rum-sellers to be Jurors.—Sect. 9. No persons engaged in the unlawful traffic in intoxicating liquors shall be competent to sit upon any jury in any case arising under the act; and when information shall be communicated to the court, that any member of any panel is engaged in such traffic, or that he is believed to be so engaged, the court shall inquire of the jurymen of whom such belief is entertained; and no answer which he shall make shall be used against him in any case arising under this act; but if he shall answer falsely, he shall be incapable of serving on a jury in this State; but he may decline to answer, in which case he shall be discharged by the court from all further attendance as a jury man.

These Cases to Stand First on Trial, &c.—Sect. 10. All cases arising under this act, whether by action, indictment or complaint, which shall come before a superior court, either by appeal or original entry, shall take precedence in said court of all other business, except those criminal cases in which the parties are actually under arrest, awaiting a trial; and the court and prosecuting officer shall not have authority to enter a nolle prosequi, or to grant a continuance in any case arising under this act, either before or after the verdict, except where the purposes of justice shall require it.

Liquors may be Searched for and Seized.—Sect. 11. If any three persons voters in the town or city where the complaint shall be made, shall before any justice of the peace or judge of any municipal or police court, make complaint under oath or affirmation, that they have reason to believe, and do believe that spirituous or intoxicating liquors are kept or deposited, and intended for sale, by any person not authorized to sell the same in said city or town under the provisions of this act, in any store, shop, warehouse or other building or place in said city or town, said justice or judge shall issue his warrant of search to any sheriff, city marshal or deputy, or to any constable, who shall proceed to search the premises described in said warrant, and if any spirituous or intoxicating liquors are found therein, he shall seize the same, and convey them to some proper place of security, where he shall keep them until final action is had thereon. But no dwelling house in which, or in any part of which a shop is not kept, shall be searched unless at least one of said complainants shall testify to some act of sale of intoxicating liquors therein, by the occupant thereof, or by his consent or permission, within at least one month of the time of making said complaint. And the owner or keeper of said liquors, seized as aforesaid, if he shall be known to the officer seizing the same, shall be summoned forthwith before the justice or judge by whose warrant the liquors were seized, and if he fails to appear, or unless he can show by positive proof, that said liquors are of foreign production, that they have been imported under the laws of the United States, and in accordance therewith—that they are contained in the original packages in which they were imported, and in quantities not less than the laws of the United States prescribe, they shall be declared forfeited, and shall be destroyed by the written order to that effect, of said justice or judge, and in his presence, or in the presence of some person appointed by him to witness the destruction thereof, and who shall join with the officer by whom they shall have been destroyed, in attesting that fact upon the back of the order, by authority of which it was done; and the owner or keeper of such liquors shall pay a fine of twenty dollars and cost, or stand committed for thirty days, in default of payment, if in the opinion of the court said liquors shall have been kept or deposited for the purpose of sale. And if the owner or possessor of any liquors seized in pursuance of this section, shall set up the claim that they have been re-

gularly imported under the laws of the United States, and that they are contained in the original packages, the custom house certificates of importation and proofs of marks on the casks or packages corresponding thereto, shall not be received as evidence that the liquors contained in said packages were actually imported therein.

Seized Liquors, how Disposed of, &c.—Sect. 12. If the owner, keeper, or possessor of liquor, seized under the provisions of this act, shall be unknown to the officer seizing the same, they shall not be condemned and destroyed until they shall have been advertised, with the number and description of the packages as near as may be for two weeks, by posting up a written description of the same in some public place, that if such liquors are actually the property of any city or town in the State, and were so at the time of the seizure purchased for sale by the agent of said city or town for medicinal and mechanical purposes only, in pursuance of the provisions of this act, they may not be destroyed, but upon satisfactory proof of such ownership, within said two weeks, before the justice or judge by whose authority said liquors were seized, said justice or judge shall deliver to the agent of said city or town, an order to the officer having said liquors in custody; whereupon said officer shall deliver them to said agent, taking his receipt therefor upon the back of said order, which shall be returned to said justice or judge.

Appeal of Claimants of Seized Liquors.—Sect. 13. If any person claiming any liquors seized as aforesaid, shall appeal from the judgment of any justice or judge by whose authority the seizure was made, to the district court, before his appeal shall be allowed, he shall give a bond in the sum of two hundred dollars with two good and sufficient sureties to prosecute his appeal, and to pay all fines and costs which may be awarded against him; and in the case of any such appeal, where the quantity of liquors so seized shall exceed five gallons, if the final decision shall be against the appellant, that such liquors were intended by him for sale, he shall be adjudged by the court a common seller of intoxicating liquors, and shall be subject to the penalties provided for in section eighth of this act; and said liquors shall be destroyed as provided for in section eleventh. But nothing contained in this act shall be construed to prevent any chemist, artist or manufacturer, in whose art or trade they may be necessary, from keeping at his place of business such reasonable and proper quantity of distilled liquors as he may have occasion to use in his art or trade, but not for sale.

Officers to Seize Liquors in Certain Places.—Sect. 14. It shall be the duty of any mayor, alderman, selectman, assessor, city marshal, or deputy, or constable, if he shall have information that any intoxicating liquors are kept or sold in any tent, shanty, hut, or place of any kind for selling refreshments in any public place, on or near the ground of any cattle show, agricultural exhibition, military muster, or public occasion of any kind, to search such suspected place, and if such officer shall find upon the premises any intoxicating drinks, he shall seize them, and arrest the keeper or keepers of such place, and take them forthwith, or as soon as may be, before some justice or judge of a municipal or police court, with the liquors so found or seized, and upon proof that said liquors are intoxicating, that they were found in possession of the accused, in a tent, shanty, or other place as aforesaid, he or they shall be sentenced to imprisonment in the county jail for thirty days, and the liquors so seized shall be destroyed by order of said justice or judge.

Appeals, Fees, Former Conviction, &c.—Sect. 15. If any person arrested under the preceding section and sentenced as aforesaid, shall claim an appeal, before his appeal shall be allowed, he shall give a bond in the sum of one hundred dollars, with two good sureties, that he will prosecute his appeal and pay all fines, costs and penalties which may be awarded against him. And if on such an appeal the verdict of the jury shall be against him, he shall, in addition to the penalty awarded by the lower court, pay a fine of twenty dollars. In all cases of appeal under this act from the judgment of a justice or judge of any municipal or police court, to the district court, except where the proceeding is by action of debt, they shall be conducted in said district court by the prosecuting officer of the government—and said officer shall be entitled to receive all costs taxable to the State in all criminal proceedings under this act, in addition to the salary allowed to such officer by law—but no costs in such cases shall be remitted or reduced by the prosecuting officer of the court. In any suit, complaint, indictment or other proceeding against any person for a violation of any of the provisions of this act, other than for the first offence, it shall not be requisite to set forth particularly the record of a former conviction, but it shall be sufficient to allege briefly that such person has been convicted of a violation of the fourth section of this act, or as a common seller, as the case may be, and such allegations

in any civil or criminal process in any stage of the proceedings, before final judgment may be amended without terms and as a matter of right.

Contracts for Liquor Null and Void.—Sect. 16. All payments or compensation for liquors sold in violation of law, whether in money, labour, or other property, either real or personal, shall be held and considered to have been received in violation of law, and without consideration, and against law, equity and a good conscience, and all sales, transfers, and conveyances, mortgages, liens, attachments, pledges and securities of every kind, which either in whole or in part shall have been for or on account of spirituous or intoxicating liquors, shall be utterly null and void against all persons and in all cases, and no rights of any kind shall be acquired thereby; and in any action either at law or equity, touching such real or personal estate, the purchaser of such liquors may be a witness for either party. And no action of any kind shall be maintained in any court in this state, either in whole or in part for intoxicating or spirituous liquors sold in any other state or country whatever, nor shall any action of any kind be had or maintained in any court in this state, for the recovery or possession of intoxicating or spirituous liquors, or the value thereof.

Applies to Cities, Towns and Plantations.—Sect. 17. All the provisions of this act relating to towns shall be applicable to cities and plantations; and those relating to selectmen shall also be applied to the mayor and aldermen of cities and assessors of plantations.

Repeal of Certain Acts, &c.—Sect. 18. The act entitled "an act to restrict the sale of intoxicating drinks," approved August sixth, one thousand eight hundred and forty-six, is hereby repealed, except the thirteen sections from section tenth to section twenty-second, inclusive, saving and reserving all sections or other proceedings, which are already commenced by authority of the same; and all other acts and parts of acts inconsistent with this act are hereby repealed. This act to take effect from and after its approval by the Governor.

Approved June 24, 1851.

WORKING OF THE MAINE LAW—MAYOR DOW'S REPORT.

City of Portland, Mayor's Office, Jan. 15th, 1852.

To the Board of Aldermen and Common Council.—The "Act for the suppression of Drinking Houses and Tippling Shops," passed at the last session of the Legislature, has been now but about six months in full operation in this city, and I think it proper to lay before the City Council a statement of its results. There has been no act of any State Legislature which has attracted so much of the attention of the people of New England and the whole country as this, because it is well understood that the operation of it upon the various interests of the State, must be in the highest degree salutary, and it was the first effectual legislative measure in a line of policy, which, there is reason to suppose, will be speedily followed by many, and eventually by all our sister States.

For many years it has been well established that the traffic in intoxicating drinks has been the cause of a large amount of poverty, pauperism, suffering and crime; and Maine has undertaken, by the enactment of this Law, to free herself from so much of these evils as flow from that source. From the first, the prompt and energetic execution of the law in this city was submitted to, cheerfully and quietly; the wholesale dealers in spirits promptly abandoned the business, which it was impossible to carry on a single day under this law; and all those retail dealers who had any self-respect, pursued the same course, without waiting for the execution of a statute which regards and treats the keeper of a grog shop as a criminal of the lowest grade. The few persons who continued to sell intoxicating liquors after the enactment of this law did so secretly; the sales were on a very limited scale, and principally to foreigners, and to such as could be trusted not to betray the vendors to the authorities. Many persons who were habitually intemperate abandoned the use of strong drinks, at first, from the difficulty of procuring them—and afterward they were fully sensible that they and their families were much better without them. I have reason to believe that the law is every day becoming more firmly fixed in the favourable regards of the people of this city and State, and I am confident that no retrograde step will be taken here in relation to this subject.

The salutary effects of this law are more immediately seen in all those departments of our affairs, which fall under the care of the police, and the returns of commitments to the Watch House and House of Correction, will show something of the difference in this department between the present and past years; but

these returns will not exhibit the actual difference, because the police and watch during the present year have been more strict than they formerly were, in arresting persons found in a state of intoxication. Our streets are now so much more quiet, particularly at night, than they were the last year, or any year before, that the difference cannot be understood very clearly, except by those connected with the night police and watch.

This is attested by the City Marshal, the Captain of the Watch, and by Mr. Curtis Meserve, a Bank Watchman, who is in the streets every night, and in those parts of the city where disturbances would be most likely to occur, and he speaks strongly of the great improvement in this respect; street disturbances of any kind no longer occur in the city. Fore street, from Union to Centre streets, frequently required, during the last year, the services of four policemen—particularly on Saturday and Sunday nights—and they were often too few, but now that locality is as quiet, at all times, as any other part of the city, and receives no extra attendance from the police.

The number of persons who continue to sell strong drinks in the city is now very small; they are almost all foreigners, and sell with great secrecy and caution; an open rum shop or bar of any kind is entirely unknown; a barrel, keg, or vessel of liquors is not to be seen in the city at all, except at the City Agency; the law has executed its mission with more ease, certainty and despatch, than was anticipated by its most ardent friends—it has been most triumphantly successful.

I think it is not an exaggeration to say that the quantity of intoxicating liquors now sold in this city, except by the City Agent, is not one-fiftieth part so great as it was seven months ago, and the salutary effects of this great improvement are apparent among the people in all parts of the city. The amount of liquors consumed in the State, I think, is not one-quarter so great as it was seven months ago, and it will become less very rapidly, as the people in the country towns are now enforcing the law more extensively and vigorously every day; from many towns in this State the illegal traffic is entirely banished. I have now adopted a regular system by which the power of the law to exclude intoxicating liquors from the city, except for lawful purposes, is to be fully tested.

The master of the Almshouse has submitted to me the following returns, which show the effect of the law upon that establishment. Admitted into the Almshouse from January 1st to December 31st, 1850, 200. Number admitted to the House from January 1 to December 30, 1851, was 269; average number through the year was 106; number of families assisted out of the House from June 1 to December 31, 1850, was 60; average number through the year 1851, was 96; number of families assisted out of the House from June 1 to December 30, 1851, was 40; number in the House December, 1850, was 107; number in the House December, 1851, was 86; number committed to the House of Correction for drunkenness from June 1 to December 1, 1850, (6 months,) was 40; number committed from January 1 to May 31, 1851, (5 months,) was 34; from June 1, (the law was approved June 2,) to October 16th, was 8; from October 16 to December 31, none; from June 1 to December 31, (7 months,) 8. **THE HOUSE OF CORRECTION IS NOW EMPTY!**

The master of the Almshouse adds that he formerly had great trouble from paupers out at work, or on leave, who would return in a state of intoxication, which was an every-day occurrence—but for months past he has not had a case of this kind, and on the day of the Cattle Show he let them all out on leave, and all returned perfectly sober.

The number of commitments to the jail in this county for drunkenness, assault and larceny, from June 1 to December 31, 1850, was 192—for the same month of 1851, the number was 89, and for these months of 1851, there were 58 liquor sellers imprisoned, while in 1850 there were none. The law was in operation here pretty well by the 1st of August, 1851, and from that time to December 31st, there were 9 commitments for larceny, and for the corresponding months of 1850 there were 16 commitments for that offence.

The whole number of convictions, before our Municipal Court under this law, for selling intoxicating liquors, has been 101, and the amount of fines imposed for that offence is \$1310—amount of fines for keeping liquors \$360—amount of costs in cases of selling and keeping \$373 35—whole amount of fines and costs, \$2043 35.

The whole number of seizures of intoxicating liquors has been about 50—and the market value of the liquors seized has been not far from \$5000.

There were committed to the Watch House from June 1 to Dec. 31, 1850, 333

persons; in the corresponding months of 1851, 152 persons; in October, November and December, 1850, respectively, 43, 44 and 48 = 135; in the same months of 1851, 21, 23 and 11 = 55. This statement does not show the actual difference in the commitments of the two periods of 1850 and 1851, because in the former year the practice of the police and watch was, to allow all intoxicated persons, who were quiet, to get home if they were able to accomplish it, and often such persons were aided by the watch; but during the corresponding periods of this year, the orders to the police and watch were, to arrest and commit to the Watch House, all persons who were manifestly under the influence of liquor; and the application of the same rule to the corresponding period of 1850, would have doubled the number of commitments. At least nine-tenths of the persons committed to the Watch House for the last six months were foreigners who obtained the means of intoxication from low shops or cellars, kept with great secrecy by their countrymen.

I have notes received from Mr. Mitchell, city missionary, and from Mr. Hadley, minister at large, whose duties call them exclusively to visit the poorer part of our population. Mr. Mitchell has been city missionary for many years, and has had under his supervision from six hundred and fifty to seven hundred families, and he adds that not one-twentieth of intemperate drinking can now be found, that existed when the "Maine Law" went into effect. In his constant walks about the city, he does not meet one intoxicated person a day; and he does not recollect more than five or six cases, for the last six months, of complaints of wives that their husbands drink too much; in many inveterate cases which he knows, where both husband and wife drank to excess, they are entirely reformed through the effect of the law, and are living happily together.

Mr. Hadley says that his intercourse is chiefly with the poorest part of the population, who are out of the Almshouse, and especially with the intemperate. For the quarter just ended, compared with the corresponding period ending December 31, 1850, the calls made upon him for assistance have been *less than one-seventh*, and the cases where relief was actually afforded were *just one-sixth* as many as they were during the same months of 1850, and the amount given in the three months of 1851, was \$1 to \$5 37½ given in the corresponding period of 1850; these results he obtains from a careful examination of his books, and attributes the difference entirely to the favourable operation of this law upon the habits and domestic economy of the people.

These statements, collected from various sources, all pointing significantly in one direction, cannot fail to satisfy the most casual observer, that the operation of the "MAINE LAW," if steadily enforced, will sweep away a large proportion of the poverty, pauperism, crime and suffering with which we have been afflicted, the result of the traffic in strong drink. I consider the success of this law of the highest importance to the interests of the city, and to the prosperity and happiness of the people—and I have not hesitated to exert, for the accomplishment of that object, all the power conferred upon me by the City Charter and the City Council.

It seemed to me to be necessary to pursue such a course, because the Bill was drawn and passed under circumstances so peculiar, that the people of the State turned their eyes to this city with common consent, to observe the manner in which it would be executed here. The law is so stringent in its provisions, and summary in its processes, that many persons supposed some difficulty might be found in executing it; and a firm and energetic enforcement of it in this city was necessary to encourage other towns and cities in the State to do the same thing, and to demonstrate to the people of this State and of other States, that such a law would be effectual in extinguishing the traffic in intoxicating liquors, which all acknowledge to be an unmitigated curse in every community in which it is tolerated.

On the 12th of June the Council passed the following order, to wit:

Ordered, That to give full force and effect to the Act for the "Suppression of Drinking Houses and Tippling Shops," recently enacted, and to procure the full benefits thereof to the city, as speedily as possible—"The Mayor be, and he is hereby authorized to dray his orders on the treasurer, from time to time, and for such sums as he may judge necessary and proper, to secure the prompt enforcement of said law."

If the suppression of all our grog shops could have been effected at a cost to the treasury of some thousands of dollars, it would be regarded as a good financial operation; but I have made it a point in carrying on the warfare against the illegal traffic in rum, to compel the enemy to pay the expenses of the campaign;

so far, I have succeeded in accomplishing this object, and I am confident that at the end of this municipal year, I shall be able to report to the City Council that this traffic is entirely extinguished, and that the city has not paid a dollar of the cost.

NEAL DOM, Mayor.

In Board of Aldermen, January 15, 1852.

Read, and therefore Ordered, That the Mayor be and is hereby requested to cause this communication to be printed in pamphlet form, for general circulation, as he may deem proper. And that the publishers of the several papers in this city be requested to give the same an insertion in their respective papers.

Sent down for concurrence.

Attest: Wm. Boyd, City Clerk.

In Common Council, January 15, 1852, Read, and the order passed in concurrence.

Attest: J. H. WILLIAMS, Clerk.

Attest: Wm. Boyd, City Clerk.

WHY KOSSUTH MUST FAIL.

Extract from Mr. Furness' "Discourse for the Time."

The following beautiful and eloquent extract we are sure will be read with interest. The fears expressed by the author we must confess are in harmony with our own; yet along with these fears there is mingled a strong hope that the mission of this great, and we believe good man, will be greatly instrumental in advancing the cause of liberty, not only abroad, but at home. Let not the friends of the slave in our own country utter a word that would have a tendency to check in the least the outbursts of popular sympathy, with which this true-hearted patriot is every where received. It is true that he is doing his *own* work, but while thus engaged, he is indirectly advancing *theirs*. We say then to all the friends of liberty, Give him your hearty aid.—ED.

Who that has seen, who that has heard the great Hungarian exile, who has come to us, bringing his unhappy country in his heart, that does not feel his kindred to his oppressed brethren every where? I have looked full into those large sad eyes, in which one seems to look into the great deep of a nation's sorrows. I have heard that voice, coming from his inmost soul, with which he pleaded for his dear native land, and I cannot so much as try to tell you of the profound impression which he made on me. I can set no limits to the power of such a man as I have just seen and heard. It may be, (God grant it!) that it is not a mere transitory emotion of enthusiasm that he is awakening among the people of this land. It may be that the influence he is exerting is yet to penetrate the rock of our selfishness and insensibility, and call forth in full flood, like one of our own great rivers, the mighty stream of our sympathy, that shall sweep away from our land and from the earth, every vestige of oppression. Such a thing seems almost possible, when we observe how the advocates of slavery on our own soil tremble at his approach, and fear to welcome him. Most devoutly do I hope that he may exert such an influence. It is my fervent prayer. It is yours, too, brethren, I do not doubt. But I cannot resist the conviction that he must fail of achieving the object so near his heart, and for which he is spending the strength of a giant, wearing away his life, if indeed a life, so deep and so intense, capable of so much labour, can be worn away.

Yes, friends, he must fail. And happy will it be for him, great, wonderful as he is, if he comes out unscathed from the fiery and searching trial of his principles, upon which he entered the moment he stepped upon our soil. Yes, he must fail. How can it be otherwise? He must fail; not because this people are averse to the possibility of war, for they have just come out from a war waged, not to extend freedom, you know. He must fail, not because we revere the counsels of the Father of our Country. But he must fail because there is a tremendous obstacle in his way to our free, unfettered sympathy, upon which that fond hope of his, that great heart of his, the treasury of a nation's woes, must be broken at last.

When he spoke in this city the other evening, he repeated what he had said more than once before, that he had come hither resolved to interfere with no domestic concerns of ours, with none of our party questions. But there is one 'domestic concern,' one 'party question,' which, while it is, in an obvious sense, a 'domestic concern,' does, in fact, necessarily and vitally involve those rights of Hungary for which

this great man pleads, and which he is considered as representing when he urges upon us the claims of his oppressed country. In reason, and in the nature of things, it is connected with him and with his great purpose.

So clearly is this, so, that they who see what a monstrous wrong our 'domestic concern' is, what a world of evil it has done and is doing, have watched our illustrious guest with trembling solicitude. For his own sake they are appalled lest he should waver from a faithful application of his own cherished faith; not that they desire him to join them, but they justly expect from him, as a true man, that he should allow no shadow of doubt to rest upon his principles and his position.

For myself, I cannot help thinking, that he looks upon American slavery as a thing, which we, ourselves, are at this moment busily engaged in abolishing. He finds men eminent in office and in ability ranked on the Anti-Slavery side. He knows that they are backed by the great authority of our Declaration of Independence, and assisted by the powerful influence of the freest institutions on the face of the earth; and he naturally regards it as needless and arrogant to interfere in the affairs of so mighty a nation—a nation so vigorous as to be able, one would think, to settle any difficulties that may lie in its way, without assistance from abroad.

But, although he has expressed his determination not to meddle with our domestic institutions, our domestic institutions threaten to meddle with him. Scarcely had he landed on our shores, when a voice was heard in our National Councils, proposing his arrest for incendiary speech; a proposal, the gross insult of which, not only to him, but to us all, was only relieved by its unutterable folly. This is not the only hint of the insolent interference in his concerns, with which the upholders of oppression on this side of the world have menaced him. He looks, I believe, upon American slavery as an affair which he, he especially who helped to elevate the peasantry of his own country, knows that we have the power to settle. But, however much he may have heard about it, he does not yet know that we have not the will to settle it. He does not yet know how deep-seated it is, and how mighty and extensive its influence is in deadening our hearts, and controlling our national action. Although he is a man of profound sagacity, yet, with all the information that may have been furnished him, it can only be by degrees, and by actual observation, that his mind will win its way to a true and terrible conviction of the actual state of the case. But he will—he must see how the matter stands; and he will declare, most fervently do I trust, what he cannot help seeing. The fact must come as plain to him as noonday, that there is no one thing in which the oppressed nations of Europe have a deeper interest, than in the abolition of American slavery; because this is the one thing which prevents the full expression of our sympathy in their behalf, and neutralizes that moral aid, which, if we rendered it to the full extent of our power, would make all material aid entirely superfluous. Some of his words the other evening were very significant. Having said that he had done nothing, and would do nothing to interfere with our domestic affairs, he added that remarkable declaration:—'I more and more perceive, in the words of Hamlet, that there are more things in heaven and earth, than were dreamed of in my philosophy.'

How could he have dreamed that a people who had made a solemn declaration of human rights before all the world, a people so lavish in the praise of liberty, were clinging with such desperation to oppression, as if it were the very life and soul of their Union and their power? No matter how much he may have been told, and he is in nothing more remarkable than the extent of his information, he has not yet known—he cannot know—it could not have entered into his generous heart to imagine, that this Domestic Institution of ours is the one thing that exerts the most marked and predominating influence on our domestic and our foreign policy. He does not see, but he must, that it is the one thing that will make his appeal to our National Government utterly in vain, and that his silence in regard to it will avail him nothing. It must become plain to him that we are ready enough to intervene when the slave power requires it for the increase and extension of its own strength. For that we are ready to go to war with our neighbours, and rob them of their territory. In that behalf our statesmen have sought to enlist the interests and sympathies of foreign nations. And that it is, whose interests will prevent us from a full and generous expression of our interest in the down-trodden of other lands. We are interfering with human rights at home, we are constitutionally bound to interfere with them, and we hold it for our advantage to do so; and we cannot intervene to prevent interference with them abroad. On this account alone, could a man of such rare power, of such wonderful eloquence, coming among us upon such a mission, fail. Yes, this favourite domestic institution, corrupting the whole administration of our government at home and abroad,—this it is that will disappoint and defeat the Hungarian

patriot's idolized hope. He has come hither, as to the very temple of Freedom, and finds coiled up under her very altar, as its guardian, the serpent of Oppression, and already its deadly hiss has rung in his surprised ear.

American slavery has much to answer for; but if it adds this to the mountain of its iniquities, if it is the cause why the hope of bleeding and fettered Europe is blasted, if it break the noble heart of Hungary's devoted servant and chief, and more than all, if it cause him to falter in the cause of universal humanity, what tongues now silent will not join in execrating it? what heart, hitherto cold, will not consecrate itself to the work of its abolition?

The nations of the old world, degraded, trampled upon, and bleeding under the relentless feet of arbitrary power, long and pray for emancipation. The glorious vision of Liberty flits before their aching sight. They stretch out their hearts and hands to us. But the supporters of the old and oppressive forms of government sneer at our boasted universal freedom, as well they may, and point to our millions of bondmen. They can say, with truth, that liberty does not exist here or any where as a realized fact; that it is a chimera and an abstraction, utterly impracticable; that the people are longing for a dream that has never been and can never be fulfilled? Neither the foreign oppressor, nor the foreign oppressed, have any foundation in fact for the faith and the hope of liberty; and much I fear we should do little for the deliverance of other nations, even if, as we now stand, clinging to slavery, we were actually to intervene in their behalf. If we saw any chance of strengthening and extending our 'domestic institution,' we might in that case be ready enough to give them our help.

O how plain is it that the one thing which the world claims of us, the one thing that the great Hungarian has to ask of us, for his own people and for all Europe, is that we should prove that *Liberty without Slavery* is a practicable thing. Let this fact be realized, and the world's redemption is sure. Show mankind twenty-five millions of human beings, living together under such free and simple institutions as ours, with not a single slave among them, and then all that we need do is done, and our simple existence as a nation becomes an irresistible intervention against the violation of human rights. To induce us to do this, the Hungarian patriot may well go down on those knees which he would not bend to Emperor or Czar, and adjure us, for the love of God and man, by all the dearest hopes and interests of the human race, by the great name of the holy Jesus, to make our liberty complete, to redeem our long-violated pledge, to wipe away the blot that eclipses the sun of our Freedom, and prove, as we may, that all men are children of one Father, brethren of one household, born to the glorious liberty of the sons of the living God. If, in any way he should be the means in the hands of a gracious Providence of inducing us to do this, he will do more for us than we could do for him, though we were to place all the gold of the East, and of the West, at his disposal.

COST OF MINISTERS.

In the United States it is estimated that there are 16,662 preachers of the various Christian denominations. At an average salary of \$375 each, the cost of the whole number would be about \$6,000,000. This, according to Dr. Todd's calculation, is but about half the cost of 16,000 criminals in the prisons in the country! The heathen must pay very differently for their priests, since, at the lowest estimate, every thirtieth man among them is a priest; in many places, every twentieth, fifteenth, and even tenth man among them is a priest; for instance, in Ava, the capital of Burmah, in India.

In the different portions of the Christian church, the proportion is as follows; in the Roman Catholic church, one priest attends seventy souls; in the Greek church, there is one to one hundred and eighty; in the English Episcopal church, one to four hundred and eighty-four; in other protestant countries, an average of one to two thousand. In Mohammedan countries the proportion of the clergy to the other population is as one to one hundred and eleven. Accordingly, next to the heathen, the Roman Catholic priesthood is the most expensive of any in the world. That in Italy, at least, it is very costly, has been lately proved by an Italian priest. By his estimate, which is probably too low, the yearly income of the clergy of the Roman Catholic state church amounts to ten and a half millions of our money—a sum which is the interest of a capital of two hundred and two and a quarter millions at five per cent., and this, too, among a people of but three millions of souls. According to this proportion, we should in the United States pay sixty-three millions instead of the six above mentioned. We should remember that, the less we are taxed for preachers, the more we ought to bestow upon other Christian and philanthropic objects.

We translate the above facts from Dr. Schaff's *Kirchenfreund*.—*Ex.*

Children's Department.

CHILDREN, READ THIS.—The following lines struck us with much force when looking over the "Ecclesiastical and Missionary Record for the Presbyterian Church of Canada." We hope our readers, and especially our little readers, will not overlook them. Yes, "every little helps,"—a truth which these lines are designed to enforce. We might illustrate it by a reference to the sabbath school of our own church. During the last six months the little boys and girls in this school have contributed for missionary purposes more than twenty-five dollars. According to this rate of giving, their contributions during one year will be more than fifty dollars. Some of our large and rich congregations would perhaps think, had they contributed that sum, that they had done remarkably well. We hope that the example set by these children, nearly all of whom have poor parents, will not be without its effect upon such persons.

But how was this sum raised? Why, it was raised by the contribution of *pennies* each Sabbath as they came to the school. In other words, it was just by acting on the principle, the efficacy of which the following lines are designed to illustrate.—Ed.

WHAT CAN WE DO FOR MISSIONS?—*Every little helps.*—The falling flakes of snow soon cover the ground with a thick white carpet. The blades of grass, so small and tender by themselves, make the beautiful green sward of the summer time. The little rills hasten to the streams; the streams to the rivers; the rivers to the sea. Every star in the sky gives light; every flower makes the garden more pleasant with its lovely tints and its refreshing fragrance; every boy and girl in the world may help to make the world more full of honest labourers. There is not any thing in the world but may lend its aid in making the world either better or worse.

A little at a time, and go on, is the true secret of success. Wise men once were ignorant; they had to learn the alphabet, and toil and toil until they gained the wisdom which makes their names as household words.

Every body can do something. Every body can promote the cause of God. Even children can help to send to distant lands the glorious gospel of Jesus Christ. Farthings make pennies; pennies shillings; shillings pounds; and pounds will buy Bibles and pay Missionaries, and purchase ships, and hire sailors, and waft the story of love to the poor guilty heathen far away.

But children can do something more than give money. If all the children in our Sabbath schools were praying children, and all praying that idolatry might be overthrown, and gospel light be shed on all, what then? Why then the blessing of God would come down; then the sermons of the missionaries would be like seed sown on good ground; then a glorious harvest would spring up fit for the garner house of God.

The red Indian still believes, as he sees the sun go down, that it has gone to enlighten the better world; and the fire-worshipper, as that sun rises, falls down and calls it God; and as its glittering light falls on the pinnacles and minarets of Mecca, the Mahomedan worships God and the Prophet. Hindooism is still the religion of millions. It is in the nineteenth century, and heathenism is still in the world!

Help, children, help! The young are the hope of the church and the hope of the world. We obey Jesus Christ when we aid the missions, for he said: "Go ye into all the world, and preach the gospel to every creature."

CRUELTY TO ANIMALS.—Robert Green and Harry Blake and Edward Wilkins are three of the most cruel boys in our village. What do you think they did the other evening? They found a toad in the street, and took fire-crackers, and lighted them, and put them on its back. Some boys that stood by begged them to stop, and tried to kill the poor creature, and thus put an end to its sufferings; but these three boys were larger and stronger, and would have their own way.

Just above our house there is a sand-bank, where the swallows make their holes and build their nests. These boys delight to catch a poor swallow, and tie a string to his leg and let him fly. When he reaches his hole and thinks he has got safe to his little ones, they drag him out again and torment him till he dies. They delight to stop up the swallows' holes, and to rob the poor birds of their young.

The sufferings of these little creatures are not unnoticed by God, who watches

every sparrow as it falls to the ground. He sees these boys wherever they go, or whatever they do; and for this wickedness and cruelty they must repent in this world, or endure in another far more suffering than all they have inflicted upon helpless animals, and must suffer it for all eternity.

Sometimes suffering seems to be sent in this life on those who sin. God does not always punish sin by suffering here; but we see cases that look like it. I knew a boy who was cruel to animals. He delighted to torment them, and witness their sufferings. One day he had a great many fire-crackers in his pocket, with some loose matches; somehow, as he was playing about, some of these matches became lighted, and set fire to the crackers, which exploded and burnt deeply into his side. For months he lay groaning upon his bed, a dreadful sufferer. People call this a sad accident; but, my children, nothing is *accidental*. Every thing that happens is ordered by God for some good and wise purpose. Perhaps he meant to teach this boy how it felt to have his flesh burned; and I should think the boy could hardly help reflecting upon the suffering he had caused, and would determine to do so no more.

These boys do not become so cruel all at once. They become so gradually, and after a while they will delight in doing things which they would once have thought horrible.

A great many years ago, there was a little boy who used to delight to catch flies, and pull off their legs and wings, and loved to watch their struggles and sufferings. I suppose, as he grew older, he liked to torment other and larger animals. He was gradually *hardening his heart* to suffering and pain. When this boy grew up, he was the Roman emperor Nero. There were Christians then in Rome, who were not afraid to say they believed Christ was God, and that what he taught was the truth; and that they would worship him, and would not worship the gods which the Romans worshipped. And this wicked emperor Nero delighted to persecute these poor Christians, and to sit near and witness their horrible sufferings. He had them fastened to horses and torn apart, tossed and mangled by wild beasts, burned at the stake; he devised all manner of ways of torturing them and killing them by slow and lingering deaths. He even had men and women covered with pitch and oil, and placed around his garden to *burn as torches* when he gave great entertainments. Does it not make you sick to hear of cruelty like this? And yet I should not wonder, if those who are cruel to animals when they are boys, should be cruel to their fellow-men when they grow up, if they have the power.

Try to cultivate tender and kind feelings towards every living thing. Remember that God made them all; and that while he permits us to destroy such as are injurious to our life, peace, or property, he will not look without anger upon wanton suffering inflicted upon any of his creatures. Accustom yourselves to watch the habits of animals and insects, and to notice the wonderful power of instinct which God has given them, and you will become so interested in them that you would not needlessly harm the smallest of them.

That ant-hill you might pass carelessly by, and destroy with one touch of your foot all the labour of those busy little workers; but if you stop and notice them, and see how they all work together, some bringing out the grains of sand, some dragging a load much larger than themselves as food for their young ones, some hurrying out to help a tired one whose load is more than he can drag up the little hill, you would become interested in them, and feel as if you wanted to protect their abode from the careless foot of the passer by. The Bible tells us to go to these little creatures to gain lessons of wisdom and industry; and many of the teachings of that holy book are drawn from the habits of animals, birds, and insects. Again I say, cultivate carefully kind, tender feelings towards every thing which God has made; and you will be happier and more beloved, and will receive the blessing which cometh upon "the merciful."—*Edinb. Chris. Treas.*

STORY FOR BOYS.—It is related of a Persian mother, that on giving her son forty pieces of silver as his portion, she made him swear never to tell a lie, and said, "Go, my son, I consign thee to God, and we shall never meet again till the day of judgment."—The youth went away, and the party he travelled with was assaulted by robbers. One fellow asked the boy what he had got, and he said, "forty dinars are sewed up in my garments." He laughed, thinking he joked. Another asked him the same question, and received the same answer. At last the chief called him, and asked him the same question, and he said, "I have told two of your people already that I have forty dinars sewed up in my clothes." He ordered the clothes to be ripped open, and found the money. "And how came you to tell this?" said he. "Because," replied the child, "I would not be

false to thy mother, to whom I promised never to tell a lie." "Child," said the robber, "art thou so mindful of thy duty to thy mother at thy years, and am I insensible at my age of the duty I owe to my God? Give me thy hand that I may swear repentance on it." He did so, and his followers were all struck with the scene. "You have been our leader in guilt," said they to the chief, "be the same in the path of virtue;" and they instantly made restitution of spoils, and vowed repentance on the boy's hand.

There is a moral in this story, which goes beyond the direct influence of the mother on the child. The noble sentiment infused into the breast of the child is again transfused from breast to breast, till those who feel it know not whence it came.—*Mrs. Whittey's Magazine.*

Poetry.

LINES TO A MISSIONARY.

I marked a child—a pretty child,
A gentle, blue-eyed thing.
She sowed the scented mignonette
One sunny day in spring—
And while the tiny grains she sowed,
The stream of thought thus sweetly flowed:

"On this dear bed the dew shall fall,
And yon bright sun shall shine,
'Twill spring and grow, and blossom then,
And it will all be mine!"
The fair one laughed in childish glee
To think the harvest hers should be.

I saw a man an acorn plant
Upon the hill-side bare,
No spreading branch, no shading rock,
Lent friendly shelter there;
And thus—as o'er the spot he bowed,
I heard him—for he thought aloud:

"We understand (says the "Armagh, Ireland, Guardian,") the preceding beautiful lines are from the pen of the Rev. J. Hall, of Camlin, Boyle, who preached in this city on the last two Sabbaths, and was heard with delight by large and respectable congregations.—*Banner.*

"Fruit thing! ere glossy leaf shall grace
Thy wide and sturdy bough,
I may be laid amid the dead,
As low as thou art now—
Yet wilt thou rise in rugged strength,
And crown this barren height at length."

Each had a hope—the childish heart
Looked to a summer's joy;
The manly thought—strong and mature—
Looks to futurity.
Each trusts to nature's genial power,
He wants a forest—*Suz*, a flower.

Who sows the seed of heavenly truth,
And doubts Almighty power?
Will years less surely bring the oak,
Than months the summer flower?
Then sow, although no fruit you see,
God, "in due time," will raise the tree.

Notices of New Publications.

THE TYPOLOGY OF SCRIPTURE, or the Doctrine of Types Investigated in its Principles, and applied to the explanation of the earlier revelations of God, considered as preparatory exhibitions of the leading truths of the Gospel. By Rev. P. Fairbairn, Salton. Philadelphia: Daniels & Smith, 36 North Sixth Street. 1851.

The publishers of this work are deserving of the lasting gratitude of the Christian community, for presenting it to the American public. We may remark that the two volumes contain 649 octavo pages. The paper, typography and binding are of a superior quality. The intrinsic character of the work, however, will be found to present its chief attractions to the careful reader. When the work was going through the press, in the printing office, we occasionally cast our eyes over the proof sheets, and were satisfied at that time that it was a work of no ordinary research and merit. Since, however, we have sat down to read it in the retirement of our study, our impressions of its superior excellence have been greatly increased. Indeed, there is such a chain of connexions running through it, that no one can form an adequate idea of its comprehensive, varied and erudite character, without following the author through the several stages of his investigations. In doing this, the inquiring reader, we are satisfied, will feel that he is following in the footsteps of one who is well acquainted with the ground he is traversing, and who will neither lead him into the mystic regions of an Origen, and entertain him with the fanciful speculations of a Cocceius on the one hand, nor conduct him, on the

other hand, through the frozen and barren tracts of a Christless philosophy. The distinguishing character of the old economy as preparatory to the new, and as embodying those principles of the divine government in providence and grace, which are clearly and fully exhibited under the present dispensation, is discussed and presented to the admiration of the reader, glowing in all the beauty and warmth of truth, and breathing the spirit of Christian piety.

We are not prepared to give our assent to the views of the author in reference to this earth being the inheritance of the redeemed in a state of glory, an inheritance foreshadowed by Eden and the land of Canaan. His views on this subject are maintained with no little ingenuity and plausibility, but the reasons urged by him are not sufficient to produce conviction in our mind.

The author opposes the views of those who maintain that the prophecies require a literal return of the Jews to their own land, and their future exaltation as a nation. His position on this subject seems to be required by the principles which he represents as characterizing the typology of the Old Testament economy.

We must also express our dissent from the division which he has made of the law of the ten commandments, assigning five to each table. We think the reasons assigned by him in support of this division are rather fanciful.

We have been particularly pleased with the remarks of the author relative to the nature of faith, and the gratuitous character of the sinner's justification. They are just such as we would expect from a minister of the Free Church of Scotland. He opposes, and we think on good grounds, the views expressed by Boston in the Marrow, that there was any proposition, or re-exhibition of the covenant of works at Sinai. We freely confess that that view of the nature of that transaction always appeared to us to be liable to the most serious objections. We have never been able to satisfy ourselves that it was the correct view. The author's explanation of that transaction is the most satisfactory of any that we have seen. But we have not time to dwell longer upon the work. It will no doubt occupy a high place in the theological literature of the present day, and we would commend it to the careful perusal of our readers, and especially of our brethren in the ministry.

BIBLE DICTIONARY, for the use of Bible Classes, schools and families. Second edition. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut Street.

We are much pleased to see another edition of this excellent Dictionary. In this edition, the "Editor of the Board of Publication" informs us, "various corrections have been introduced, and, in compliance with the suggestions of several friends, the pronouncing dictionary has been more nearly conformed to the standard of Walker." We may remark, as an indication of the estimate which we set upon this work, that we lately purchased seven copies for our Sabbath school teachers, and we doubt not that more will be needed.

SERMONS TO YOUNG CHILDREN. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut St.

We think this little volume will be found highly profitable to that class for whose benefit it is more especially designed. Ministers, and especially those who as shepherds are apt to forget the lambs of the flock, would do well to procure a copy and give it a careful reading.

THE TREES OF THE BIBLE, with their Emblems, or Reflections connected with the Bible Trees, by Margaret E. Slentz, Hudson, Ohio. 1852.

The authors of this little work has presented to the young in a plain and simple style such instruction as, we hope, will excite their interest, and im-

prove their hearts. Selections from the metrical version of the Psalms have been frequently introduced with the view of illustrating their meaning, and endearing them to the hearts of children. May the efforts of the authoress, in this respect, be abundantly blessed, and may the important truths presented throughout the work, and pressed upon the attention of the youthful mind, be savingly impressed by the Spirit of God upon their hearts. The sentiments expressed, as far as we have been able to examine them, are correct.

THE NATION AND THE CHURCH CONGRATULATED, a Sermon preached on the Day of general Thanksgiving, Nov. 27th, 1851, in the Church of the Rev. Dr. M-Leod, N. Y., by J. Agnew Crawford.

This sermon was given to the public in compliance with the request of several of the members of the congregation. It contains much excellent sentiment highly appropriate to the occasion, and expressed in a lively and vigorous style.

REV. T. B. HANNA.

Since our last number, we have received the painful intelligence of the death of this dearly beloved brother. We hope some of his friends will favour us with a somewhat extended obituary. We think we have never known one in whom we saw so much to admire and love. Indeed it is rare to find such a combination of amiable qualities and brilliant talents. Truly the church and society, and especially his congregation, have sustained a sad loss. But what shall we say of his immediate friends? How deep must be their sorrow that "they shall see his face no more." But we must not speak thus—his face they will see, for "them who sleep in Jesus will God bring with him." The last sermon we heard him preach was from the text, "For me to live is Christ, and to die, gain." The blessedness of that gain our dear brother is now realizing. It is *well*. "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

PRIZE ESSAY.

We should have stated in our last number that the essay to which the prize was awarded was from the pen of the Rev. R. H. Pollock. His name would have been published at the time as the author, but in the note accompanying it he did not give the signature which he had affixed to the essay, and fearing that possibly a mistake might have been made by us in marking the sealed notes, we addressed a line to him after the article was in type, inquiring whether he was not the author of "Omega." As he was absent from home, his reply did not reach us in time to publish his name. This accounts for its omission, and we hope our apology will be deemed sufficient.

"THOUGHTS ON A SUCCESSFUL MINISTRY."

We hope our readers, and especially our brethren in the ministry, will give this article a careful reading. It contains much valuable instruction. The competition between this and the other was considered so close as to require no little consideration on the part of the judges. We are sure the author (who he is we do not at present know) will not regret having written it.

"AMERICA."—We would call the attention of our readers to this essay. Although not altogether prepared to endorse the view of Isaiah xviii. 1, taken by our correspondent, we regard it as ingenious and plausible, and the reflections founded upon it worthy the serious attention of the reader.

Obituary.

[For the Evangelical Repository.]

Whereas an anonymous obituary lately appeared in the Reformed Presbyterian, and perhaps in other publications, purporting to be that of Christiana George, deceased, being very deficient in many particulars, I feel myself called upon to have one published agreeably to the facts in my possession, and according to the report of my eldest brother, the correctness of which cannot, and I hope will not, be disputed.

JACOB GEORGE.

Died, on the 28th of June, 1851, at the residence of her son-in-law, John Slater, (being on a visit, seven miles distant from home,) of a few hours' illness, Mrs. CHRISTIANA GEORGE, aged ninety-one years. The deceased was born in the year 1760, of German parentage, in New Jersey, near Easton. Having been joined in marriage with Robert George, they emigrated to Washington Co., Pa., among the early settlers of the West. She was a woman of small stature, but of uncommon soundness of constitution and firmness of body. When forty years of age she was often taken for a woman of twenty. She became the mother of fourteen children, eleven of whom lived to have a numerous offspring which perpetuate her name and memory. Ten survive her. She lived to see her children's children to the fifth generation. Her offspring consisted of 14 children, 89 grand children, 142 great grand children, and 4 great great grand children, amounting in all to 249. Mrs. George with her husband were in connexion with the Associate Reformed church, until the adoption of the present constitution of that church, when they joined with the Reformed Presbyterian church, and continued pious and faithful members during life. She was remarkable for her benevolence and hospitality. Her house was a general resort of ministers and others, irrespective of denomination. Though averse to any ostentatious display in religion, yet she endeavoured to let its influence be felt in the circle in which she moved. An amiable disposition characterized her whole deportment, rendered her greatly beloved by her children, and secured the respect of a large circle of acquaintances. Having long lived as an ornament to the Christian character and consistent member of the visible church, after a short illness, she sweetly resigned her spirit into the hands of God who gave it. Her end was calm and tranquil, and the numerous relations who survive her mourn not as those who have no hope. She lived in the active service of her Redeemer, and died in the joyful prospect of a glorious immortality beyond the grave. May her useful life, her happy death and joyful hope incite us all to live as she did, that our last end may be like hers. Her warfare is accomplished, and her flesh rests in hope, and in the full assurance that those who sleep in Jesus will God bring again with him.

✂ The Preacher will please copy, and other publications that deem it proper. F. A. H.

1852.	<i>W. S. Young in account with Oregon Mission Fund.</i>	DR.
Jan. 1.	Balance in hands of Treasurer, see Repository, vol. 10, p. 448,	- \$102 90
Jan. 23,	Cash from Second Congregation, Phila., by Mrs. J. T. Cooper,	- 14 30
Jan. 27,	Cash from A Friend to Missions, Baltimore,	- 10 00
Feb. 2,	Cash from children of S. School of 2d Cong., Phila., by Mr. Stinson,	
	being contribution since August, 1851,	- 14 00
Feb. 16,	Cash from Mahoning Congregation, per Mr. John Ewing,	- 5 00
	Balance in Treasurer's hands,	\$146 29

1852.	<i>W. S. Young in account with Home Mission Fund.</i>	DR.
Jan. 1,	Balance in hands of Treasurer, see Repository, vol. 10, p. 448,	- \$6 00
Jan. 21,	Cash from the Female Missionary Society of 1st Congregation Phila.,	
	by Miss Laird,	- 19 37
Jan. 23,	Cash from Second Congregation, Phila., by Mrs. J. T. Cooper,	- 14 30
Feb. 2,	Cash from children of S. School of 2d Phila., Congregation by Mr.	
	Thomas Stinson, contribution from Aug. 1, 1851 to Jan. 1, 1852,	- 7 43
Feb. 5,	Johnstown congregation, N. Y., per J. M'Nab,	- 11 00
	Balance in Treasurer's hands,	58 10

✂ This number contains 16 additional pages. ✂ See cover for additional report.

THE
EVANGELICAL REPOSITORY.

Vol. X.

April, 1852.

No. 11.

"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."

This affirmation of our Saviour may appear very paradoxical. If we were to try the truth of this statement by the views of many persons, we would be under the necessity of reversing it. But paradoxical as the statement may appear to some, it is nevertheless a most blessed truth, as the experience of every liberal-hearted man will testify. With the permission of our readers, we will present a few considerations which we trust will have the effect of showing that it is indeed "more blessed to give than to receive."

1. We glorify God more by giving than by receiving. 'The reception of gifts that are necessary to the supply of our wants is a dictate of nature; it is the result of a law of necessity,—a law, to the compliance with which we cannot, of course, attach any peculiar merit. When we give to the relief of the distressed, we obey a higher principle—a principle, the operation of which does not appear to be so directly the result of necessity. We can withhold that which we give. We are not compelled to give it by the consideration of necessity, or by the operation of physical force. Hence it is that charity has ever been a popular virtue, and hence we see that the exercise of it is peculiarly glorifying to God. We thereby reflect honour upon our Creator, who has endowed us with such principles—principles by the operation of which so much misery is prevented, and so much happiness is promoted. 'The glory of God is not a little promoted by the adaptation of the several parts of the universe, and all to the wants of man. How much greater and brighter is the manifestation of this glory by the adaptation of a desire to give to the desire to receive, or in other words, by implanting in the human heart certain principles which are set in operation by the woes and wants of humanity, and by which these woes are relieved, and these wants are supplied?

2. As in giving we glorify God, so we reflect honour upon ourselves. We are aware that there is only a certain class who will perceive and acknowledge the force of this remark. There is much which passes under the name of honour in the world which is base, vile and horrid. The duellist, who demands the blood of one from whom he has received a trifling injury or insult, no doubt regards himself as bound by the principles of honour thus to act. But is there one of our readers who will not say that the honour of such is his shame? Yes, and such too must be the conviction of all men in moments of calm reflection. The true philanthropist secures to himself a name which will shine with a lustre incomparably brighter than that of the hero and the statesman. When theirs shall have passed away, his will live and flourish. Who would not rather have the honour which accrues to the name of a Howard, than all the laurels which encircle the brow of an Alexander or a Bonaparte. Now this honour cannot, of necessity, attach to the man who receives. It is therefore more blessed to give than to receive.

3. It is more blessed to give than to receive, because it implies the possession of other traits of character, which are necessary to constitute true

greatness. In the consideration of true greatness, we must place the moral above the merely intellectual. Knowledge and power, apart from kindness, cannot command our admiration and esteem. If we were not able to associate kindness and love in our admiration of Jehovah with his power, He would be an object of our dread. But it is kindness which makes his character so attractive and worthy of our regard. This kindness, or disposition to impart happiness, however, supposes the possession of that knowledge which is most important, a knowledge of ourselves, and of the ways of God. It supposes that we are not unmindful of what we are, and of what we may be,—that circumstances over which we have no control, may place us in precisely the situation of those who are soliciting our assistance. How many exhibitions of this are we receiving in the course of divine providence. How often do we see those who were once in a state of affluence, reduced to want, and sometimes the most extreme necessity. The man who is disposed to give, declares by his liberality that he has taken a proper view of the ways of Providence, that he is mindful of his own liabilities: and thus he shows himself to be a man of consideration and reflection. Liberality to the poor also argues no small degree of prudence. Our Lord commends the prudence of the unjust steward, who, by acts of kindness to his Lord's debtors, secured their regards and thereby made provision for the time of his own necessity. The object of this parable is to teach us that liberality towards others is the most effectual way by which to secure their liberality towards ourselves. There is, therefore, a peculiar excellence in giving, because it argues a high degree of prudence. But this is not all; it shows the person to be animated by a spirit of gratitude. Our goodness to man has been called gratitude to God. We cannot give to God, but we can give to man that was made in the image of God, and in doing so we show our gratitude to God. Did not David show his gratitude to Jonathan by his kindness to his son Mephibosheth? The principle is so plain, that it needs no farther illustration. I need not tell you that all mankind are our brethren, that we have all one Father, and that therefore as we cannot reach by acts of kindness this Father, we are to show our gratitude by deeds of benevolence to his children, our brothers and sisters, beings possessed of the same nature, feelings, joys and sorrows. Now these traits of character are not implied in receiving; they are, in giving; consequently it is more blessed to give than to receive.

4. It is more blessed to give than to receive, because it shows that we are in more happy circumstances. The latter implies want, indigence, necessity; the former, power and affluence. We naturally love to have resources within ourselves to such a degree that we shall not be compelled to draw upon others for the supply of our wants, or the relief of our sufferings. Whether this is at all times a correct feeling we shall not now inquire, but that such is the fact, will, of course, be admitted on all hands. The bestowment of charity carries with it a sense of obligation, which is always painful. It is true, that the painfulness of this feeling very much depends upon the manner in which the favour is conferred; but still the greatest cheerfulness on the part of the giver cannot always remove it. What Solomon says of the borrower, that he is servant to the lender, is proportionally true in this case, that the receiver is a servant to the giver. It is perhaps well that there is something of this feeling associated with receiving. It operates, no doubt, as a stimulus to individual exertion, and thus promotes activity and industry in society, upon which the well being of society so much depends. But while we recognise the wisdom of God in this arrangement, let us not forget, at the same time, the more highly, on this account, to appreciate the privilege of giving, as incomparably exalted above that of receiving. Let us not forget, in giving, that self-denial is not altogether on our part, that there is a certain degree of self-denial on the part of the receiver, a denial of that feeling of self-dependence which every individual to a greater or less degree loves to cherish. Let us,

therefore, in view of this fact, in view of the fact that the act of giving associates with it the idea of power and plenty, while that of receiving associates with it the idea of want and dependence, not forget that it is more blessed to give than to receive.

5. A greater amount of happiness *directly* results to the giver than the receiver. There is, certainly, a certain amount of happiness imparted in receiving. Notwithstanding the feeling of want and necessity with which it is associated, and the burdensome sense of dependence and obligation which it always brings with it, the happiness of the individual is nevertheless promoted. If this were not the case, he would not receive it, and there could be no benevolence in giving it. This happiness, which results from receiving, will be in proportion to the necessities of the individual, and the amount received. It must not therefore be doubted, that there is happiness in receiving, notwithstanding all the draw-backs which there may be to it. But what is this happiness to be compared to that enjoyed by the giver in the very act of giving, if this act, as we are all along taking for granted, is the case, proceeds from a spirit of true benevolence? The superior happiness in this case arises from various causes: only two of these we shall mention, lest we should encroach upon what we have said, or upon what we may have occasion to say under a distinct head. (1.) We thereby secure to ourselves the testimony of a good conscience. It is certainly a dictate of conscience that we should communicate of our abundance to supply the wants of the destitute. The disposition to do so has therefore ever been regarded by all men, in all places, as a virtue. We cannot contemplate the illiberal man with any other feeling than that of moral disapprobation. Nor does our manifestation of this spirit ever awaken within our own breast any other feeling. Indeed it is regarded as the glory of our moral nature. We feel that the illiberal man does not deserve to be regarded as a man, as a true man. What a striking exhibition of this fact have we in the circumstance that the word *humanity* is used to express both the idea of benevolence, and the human race. By common consent, therefore, he who is not disposed to give, does not deserve to be regarded as a member of the human family. If, therefore, conscience be the law of our nature, its approving smiles can only be secured by acts of kindness. By these, however, its smiles will be secured. Yes, "The good man," as Solomon declares, that is, the liberal, the kind-hearted, the benevolent man, "shall be satisfied from himself." He has a satisfaction here, which the gratification of his sensual appetite, and all the riches and the honours of the world cannot impart. Is it not so? Yes, it is even so. There is not a kind-hearted, liberal man whose experience does not respond to this sentiment. If Paul could say, "Our rejoicing is this, the testimony of a good conscience," so can every one, whose soul, like his, is animated by a desire to promote the happiness of his fellow beings. Such a rejoicing is worth something—incomparably more than the pleasure which belongs to him who receives. If, then, you would realize the pure and exalted pleasure which flows from the testimony of an approving conscience, let your hearts feel for the woes and wants of others, and let your hands be stretched out for the relief of suffering humanity.

(2.) But there is another cause for the happiness which acts of kindness impart to their author, and that is, the sympathy which we have with those who are the objects of these acts of kindness, in the joys which they impart. How delightful to a benevolent heart is the feeling awakened by the contemplation of the pleasure imparted by the administration of relief to the destitute and suffering, and especially when we are able to regard ourselves as the authors of this pleasure. Then it is that the pleasure becomes our own, then it is that we feel a thrill of joy, the ecstasy of which is known only to those who have felt it. It is a joy of a higher and a purer character than that which belongs to him from whom, by sympathy, we receive it, because it is

not associated with that painful sense of obligation, which mars the sweetness and harmony of his most pleasurable emotions. Let us not forget, too, that these acts of kindness prove, to those who are their authors, an unfailing source of joy. They live in the memory. The pleasure experienced by receiving may vanish when the occasion has passed away: nay, the recollection of it, as that which was once ours, may only increase the anguish arising from a sense of present want. Not so with the joy experienced by giving. We recur with delight, in memory, when the object has passed away, to the smile that once beamed from the countenance, betokening the thrill of joy which our kind act imparted to the soul; we think, with unabated satisfaction, of the eyes bedewed with tears, indicating the deep-felt emotions of gratitude within. Therefore, then, it is more blessed to give than to receive.

6. The truth of our Lord's statement appears further, from the fact, that by giving we improve our own character. By the cultivation of a kind and liberal spirit, we are brought to take delight in the contemplation of the happiness of others, and, as a necessary consequence of this, the unholy passions of revenge, malice and envy, are kept in subjection, and finally mortified. And is it not indeed a most blessed thing, to be delivered from the influence of these hellish emotions? The more we give, the higher do we rise in the scale of holiness, and thereby are undergoing a course of preparation for that blessed place where love reigns supreme. In immediate connexion with this it may be remarked,—

7. That by giving, we become assimilated in character and disposition to those beings that are above us. We are thereby made like the holy angels, who are presented to us, by the apostle, under the name of "ministering spirits." If their blessedness consists in ministering to the wants of others, shall we not aspire after the same? We thereby become like the Saviour, of whom it is said that he went about doing good. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." While he was upon earth he was ever employed in giving, and now that he is gloriously exalted at the Father's right hand, his great work is that of pleading in behalf of men, and giving gifts unto them. Yes, love shines forth with divine effulgence in the character of the Saviour. Such was this love, that he "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." In the greatness and extent of this love, he showed himself to be the Son of God, for "God is love." Yes, "God is love, and he that dwelleth in love dwelleth in God, and God in him." Herein lies the glory of God; for when he made a display of his glory to Moses, we are told that he made "all his goodness to pass before him." And when the Saviour tells us to "be perfect, as our Father in heaven is perfect," He presents him to us for our imitation in this very character, as a being who delights in the communication of goodness, who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Surely, then, there must be a peculiar blessedness in giving, above that of receiving, when thereby we are not only made like those holy angels, whose office and whose delight are to minister to the heirs of salvation, but are even made like the triune God, who is "good to all, and whose tender mercies are over all his works."

8. The truth of our Lord's affirmation appears further from the fact, that there are special promises given to those who cultivate a spirit of kindness. We find to such are given promises of happiness in general. In Ps. cxii. 9, God says, "He hath dispersed, he hath given to the poor, his righteousness endureth for ever: his horn shall be exalted with honour:" the meaning of which is, that he will for ever regard such with special favour. "Blessed," we are told, "are the merciful, for they shall obtain mercy." Hear what our Lord says in Luke vi. 38: "Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over,

shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." But not only have we promises of happiness in general, but of temporal happiness in this life. Ps. xxxvii. 3: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Prov. xxviii. 27: "He that giveth to the poor shall not lack." Ps. xli. 1; 2, 3: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." But this is not all; they have the promise of eternal life. Luke xiv. 13, 14: "But when thou makest a feast, call the poor, the maimed, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke xvi. 9: "And I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." 1 Tim. vi. 17—19: "Charge them that be rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Do not these passages clearly intimate that God regards the kind and benevolent with special favour? Yes, we are expressly assured, that with the sacrifices which we make in giving to the poor, God is well pleased. The alms of a Cornelius came up for a memorial before God, and so will ours, if we present them, as it becomes us to present all our gifts, in the name of Him, through whose merits our persons and services are accepted. Nay, such is the importance which he attaches to it, that in setting before us the solemn transactions of that great day which is to decide the eternal destiny of every son and daughter of Adam, he makes the evidence arising from our deeds of benevolence to be a decisive mark of our real character. Think of this; and let the eternal and unfading glories to which those are to be exalted, who give meat to the hungry, and drink to the thirsty, who take in the stranger, who clothe the naked, and who visit the sick and those who are in prison, assure your hearts that it is indeed more blessed to give than to receive. And if, indeed, such is the blessedness attached to giving, will you not give with a free, liberal and bountiful spirit, will you not let your sympathies flow out to the heathen, who are wandering in darkness, and perishing for lack of knowledge, and from whom the cry is heard, "Come over and help us?" to the poor and the distressed, who, from their chambers of sickness and suffering, and poverty and want, are stretching out their hands to you and imploring your aid? Beware of smothering the benevolent impulses of your nature, by the considerations of a low and grovelling selfishness. Obey, without reserve, the instincts of a generous heart, a heart warmed at the cross of Calvary, and glowing with gratitude to Him who has given you all that you have.—Ed.

PERILS OF THE PRESENT TIME.

EXTRACT FROM A SERMON, BY STEWART BATES, D. D., PREACHED AT THE OPENING OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH, ON MONDAY, THE 6TH OF OCTOBER, 1851. GLASGOW.

2 TIM. iii. 1:—"This know also, that in the last days, perilous times shall come."

3d. Another chief danger of this time, which has been more fully developed of late than at any former period, lies in THE UNSCRIPTURAL CHARACTER AND POPISH TENDENCIES OF THE PRELATIC ESTABLISHMENT.

The adherents of the united Churches of England and Ireland may, per-

haps, constitute nearly one-half of the entire population of the United Kingdom. If respect is had, however, to the opulent and influential classes, there can be no doubt that this church possesses a decided ascendancy. Now it is a difficult question to say, how far it ever had a just claim to be regarded as a reformed church. The entire system bears a much closer affinity to the church of Rome than to the church of the New Testament. It is cheerfully granted that there are differences in favour of the church of England, of very great importance. The right of private judgment, involving the whole extent of man's responsibility to his Maker, is acknowledged in that church. That also which, to some extent, justifies its claim to be accounted a protestant church, is the fact that the gospel of the grace of God is not suppressed but tolerated in it. The Articles of the Church of England are, in their general tenor, evangelical. By a portion of her clergy, also, the way of salvation is declared from the pulpit and the press, with great zeal and ability; yet it is an appalling reflection, that there are, it is believed, some fifteen thousand of her ministers whose theology is more or less unsound and unscriptural; who do not preach Christ crucified as the only foundation of hope for perishing sinners. The infinite Mind only can estimate the magnitude of such an evil. Nor is this deplorable absence of saving truth in the teaching of the majority of her clergy at all alleviated by the character or spirit of her public services. On the contrary, it is greatly aggravated. In the prescribed services for baptism, confirmation, the visitation of the sick, and the burial of the dead, there is much of the leaven of popery. In the whole drift and tenor of these services, it is held forth as an indubitable certainty, that all who have the privilege to enjoy them are secure for eternity; they are "regenerated" in baptism, "certified of the favour and gracious goodness of God towards them" in confirmation; "absolved from all their sins" in the name of the Holy Trinity, on their sick bed; and committed to the grave "in the sure and certain hope of a resurrection to eternal life." No sufficient warning is given, that all this can be of no advantage, although repeated a thousand times, to the sinner who is without faith in Christ, and whose heart has not been renewed by the power of the Holy Spirit. That portion of the ministry who have embraced the gospel, will, doubtless, endeavour to counteract the soul poison that pervades these services. But it is unreasonable to expect that their warnings could carry much weight, as long as they either put forced constructions on the language which common sense does not sanction, or continue to administer formularies which, in their obvious meaning, they are compelled to repudiate and condemn. And as for the other ministers, who constitute the great bulk and body of the clergy of the Established Church, it is well known how strenuously they contend for these formularies, in all the plenitude of their meaning, and in all the impiety of their pretensions.

Here we have the very element and essence of priestly greatness and exclusiveness, and haughtiness. The keys of the kingdom of heaven have been committed to an episcopally ordained and apostolical succession ministry. To them, and to them alone, has the power been intrusted to "regenerate" sinners by baptism, "to certify them of the favour and gracious goodness of God," in confirmation, to "absolve them from all their sins," on a sick bed, and consign their bodies to the dust "in the sure and certain hope of a resurrection to eternal life." If this claim is well founded, the clergy of the Church of England have received powers which the apostles never possessed—the power to save men's souls merely by acting out certain canonical rites; authority to send millions of persons to heaven, who, resting in the form of godliness, were strangers to the power thereof—or professing that they knew God, in works denied him. If they do not possess this power, then the whole is an impious assumption. It is pure popish sacerdotalism. It is the "Man of Sin, setting himself in the temple of God, and showing himself that he is God."

Where can we find in the New Testament any sanction for that lordly hierarchy, which belongs to the prelatie church—that long gradation of rank, which prevails among her clergy? Where can we find the civil dignities—the political power and pre-eminence of churchmen? Where can we find a human supremacy—the example of any man, or of any created being, claiming dominion over the faith and the discipline of the church of Christ? Certainly not in the New Testament; but in the Church of Rome. Where can we find a liturgy, leavened with superstition, recited with theatrical pomp and parade, and rigidly bound down by authority on the consciences of ministers and their flocks? Where shall we find a system of postures and genuflections, altars and vestments, crossings and consecrations, minutely prescribed and authoritatively enjoined, in the public worship of God? These things have no place in the New Testament, but are found in their perfection in the Church of Rome. That they have all been brought from Rome is undeniable, and that they have a powerful tendency to alienate from the simplicity of the gospel, and lead men back to the fellowship of the Romish church, has been proved to demonstration. The Tractarians and Romanizers in the English Church all feel strong in the standards. They exult in the confident assurance, that neither by argument, nor by the law of the land, can they be driven from the strongholds so plentifully provided for them in the canons, the liturgy and the rubrics of the church, as by law established.

It was wont to be the boast of churchmen, that the English Church was the great bulwark against popery. And it is on all hands admitted, that some of the ablest defenders of the great principles of Protestantism have been in the fellowship of that church. If her universities have sent forth myriads of unsound and heretical teachers, they have also supplied some of the noblest champions of orthodoxy. These, however, have constituted a very small although a very precious minority. They have been like the few names in Sardis. But when we speak of the prelatie system, and of its tendencies, we are compelled to adhere to the judgment of our ancestors, who taught that the Church of England was the eldest daughter—the most illustrious descendant—of the Church of Rome, and that although this church were carried to the tomb, there is enough of the mother in the daughter to replenish the world with popery a second time. We have no fear, however, that this will be the actual result. A better and purer reformation is approaching, when the requisite materials shall not be sought among the ruins of Babylon, when “they shall not take of her a stone for a corner, or a stone for foundations, but she shall be desolate for ever.” Jer. li. 26.

A loud and indignant protest has recently, and very generally, been raised in these nations against the late papal aggression. And, without doubt, on most just and weighty grounds. It would have been mean and dastardly in the sight of men, and the basest ingratitude before God, for a nation, able to defend its liberties, to surrender them at the summons of so hateful a usurper—to bow the neck a second time to the iron yoke of Rome. It affords cause of fervent thanksgiving to God, that there is still too much spirit and love of liberty in these lands, to endure with patience the odious and arrogant proposal. Yet our joy in witnessing the vehement outburst of resentment which took place in England, was greatly modified by the apprehension that there was more of national pride in it than of enlightened aversion to popery—more concern about the integrity and lustre of a great national institute, than of regard for the interests of true religion, or the salvation of immortal souls.

How can we convince Romanists of the impiety and absurdity of the *papal supremacy*, by confronting it with a *royal supremacy* in our own land, to a large extent invested with the same powers and prerogatives? Or can we prove to the nations the wickedness of the *Romish hierarchy*, by sustaining a *prelatie hierarchy*, bearing so close a resemblance to it, and which, taken in the aggregate, throughout its whole history, has been inimical both

to true liberty and religion? Can we bring Romanists to penitence for the flagrant iniquity of disparaging the gospel, subverting the doctrine of salvation by grace, and seducing men to build their hope for eternity on sacraments and sacerdotal rites, by pointing to the English service book, baptismal regeneration, and priestly absolution? Are not the Apocrypha, and the fathers, and church authority, extravagantly honoured and exalted in the prelate as well as in the Romish church? Nor is that church in a condition to disown affinity with the church of Rome on the subject of intolerance. Since the Revolution, no doubt, she has abstained from open violence against the saints, whether on principle, or by constraint, may be liable to controversy. It is in the highest degree probable, that a church holding the doctrine that by her own ministration, the salvation of the soul is made sure, should be anxious to suppress and put out of the way, all sects whose ministers are, in her judgment, without authority, and their ordinances without efficacy. And in such a case, the more thoroughly earnest and conscientious she is, the more prone she must be to persecution. Happily it is not in the power, even of the most intolerant churches, to be always dealing out pains and penalties. In some countries Rome does not persecute, because there is no dissent suffered to exist. The witnesses for the truth of God have been banished or slaughtered. In other countries she is restrained by laws, which she has not the power to get repealed. And in all places she is kept in check by the force of a prevailing public opinion, at present strongly against persecution. But the savage nature is not changed, although for the time it is overpowered. In like manner, we believe, that a change of circumstances might exhibit the prelate church again in the attitude of a fiercely intolerant and persecuting church. Nor is it any proof to the contrary, that there are large numbers of pious men in her fellowship, who would rather be themselves led to the stake, than be found consenting to the martyrdom of the saints. In such a conjuncture as we have suggested, these men would withdraw from the church, and would probably be among the first to feel the weight of her resentment.

Should it appear to be uncharitable to apprehend persecution by a church so eminent and illustrious as the established Church of England, we beg to say, in reply,—this church has persecuted before, on a large scale, for a long period of time, and with unrelenting rigour. She has never uttered a word of regret, or given the smallest sign of contrition, for the martyrdoms she perpetrated. On the contrary, she continues to the present day, after the lapse of nearly two hundred years, to offer, annually, a public and solemn thanksgiving to Almighty God, throughout all her congregations, for the restoration and reign of Charles the Second, whose government was a continued tyranny and persecution from beginning to end. We speak of a church which is either unwilling or unable to prevent such men as the present Bishop of Exeter from propagating the popery called Puseyism, and filling the pulpits of the churches with Romanizing clergymen. We speak of a church which either wants the will, or the power, to reform her universities, when they have become hot-beds of popish superstition—whose colleges have been working with scarcely less zeal for the propagation of Romanism than that of Maynooth. What the tendencies and predilections of that church are, may be gathered from this fact, that where one clergyman withdraws from her fellowship on evangelical grounds, that he may enjoy larger liberty to spread the gospel, we find a multitude trooping to Rome, that they may have larger liberty to practise her superstitions. . . .

5th. THE EXTENSIVE PREVALENCE AND MULTIPLIED EVIL CONSEQUENCES OF INTOLERANCE.

The connexion between this evil and scriptural education is so intimate, that they can scarcely be viewed correctly apart. There has been probably no period when greater efforts were made to afford a substantial education to the young. Books adapted to the youthful mind have been compiled, by

men of the first rank of intelligence. The standard of qualification for teachers has been elevated. Benevolence has, in many cases, reduced the cost of education to the lowest point. And were it found that the charge actually made had any considerable influence in preventing attendance at school, there is no reason to doubt that gratuitous education would be provided. The plain fact is, that the deep degradation into which multitudes have been brought by drunkenness has rendered them almost indifferent about the education of their children. The parents spend in debauchery more than would be required for the education of their families. Many are sent to early toil, to procure the means of vicious indulgence; others are trained to beg or steal, that the proceeds may administer to this insatiable appetite. It is not, therefore, enough to provide schools. The great problem is how to overcome the existing apathy, and awaken a desire for instruction. And there is much cause to fear, that this problem never will have a satisfactory solution, until something has been effectually done to stem the desolating flood of intemperance.

It is believed by many, that the general community, and even the church, has become impatient of warning respecting this monster vice. And yet no candid man can deny, that there is most urgent need for warning. If the community is grievously suffering through drunkenness, there is reason to conclude that it is grievously sinning by drunkenness. Poor-houses and prisons are built and supported at enormous expense. The agency for repressing crime requires to be every where extended. In an important pamphlet recently published by a minister of this city,* it is demonstrated that the cost of pauperism in Glasgow is more than three times the amount expended on all the churches and schools in the city, and that the cost of crime and pauperism together, is more than five times the amount. He farther shows, from authentic sources, that the stated paupers on the roll in 1849 exceeded twentyfive thousand, and that the casual poor, who received partial or occasional relief, approached to the number of fifty thousand more; and that about two thousand offenders, on an average, are arrested and brought before the several courts *every month* in the year. The writer makes the following reflection:—"I do not now speak of the appalling scenes of human misery and degradation existing among us, of which these criminal statistics are the fearful index; of the drunkenness, the debauchery, the falsehood, the fraud, the fierce passions, in which the deeds originate, that bring these thronging thousands into the hands of the officers of justice. I make no attempt to describe the wretchedness of heart-broken wives, and the despair of heart-broken husbands, and the forlorn condition of ill-treated and deserted children; to picture the midnight revels, the savage brawls, the horrible impurities, the scenes of domestic desolation, which a closer examination of the annals of our police offices would reveal."

These, indeed, are no fancy pictures, but appalling realities. Meanwhile, however, the expense of all this is borne, and must continue to be borne, by the general community; and the opinion is strongly held, by not a few, that the righteous retributions of divine Providence are herein manifest, inasmuch as the general community not only refuse to employ efficient means for preventing this infinite mass of evil, but is implicated in the sin of encouraging, maintaining and perpetuating, those evil customs which are the fountain head of so large a proportion of it. This remark, however, suggests a topic of which the fathers and brethren are not all of one mind, and it might seem out of place to insist upon it. But it cannot be out of place, in specifying some chief dangers of the present time, to give prominence to an evil which, for its extent and enormity, has, perhaps, no parallel in these kingdoms. What is the vice that costs this country more—many times more—than all the religious and educational institutions in the land? It is drunkenness.

* The Schoolmaster in the Wynds, by Robert Buchanan, D. D.

What is the vice that disqualifies such multitudes for earning a support by their honest industry, and devolves themselves and their connexions as an ever-growing burden on the community? It is drunkenness. What is it that causes most trouble and scandal in the church of God, and the most frequent defections from her fellowship? It is drunkenness. What is it that makes Britain, and pre-eminently Scotland, a reproach and by-word among civilized nations? It is drunkenness. We expostulate with America on the injustice and inhumanity of Negro slavery, and she calls us to emancipate ourselves from the slavery of drunkenness. We admonish France and other continental nations, as to their Sabbath breaking and neglect of religion, and they return the reproach by a sneer at our drunkenness.

The dangers arising from infidelity are great, but, as regards Scotland, they are not to be compared with those created by intemperance. Our city missionaries will attest, that for one infidel, they encounter, perhaps, ten drunkards. The great destroyer of souls takes in one victim by the hook of infidelity, and carries off ten in the drag-net of drunkenness. Popery, also, is an evil which baffles human conception. But, as regards the protestant population of Scotland, it is far less formidable than drunkenness. Let the ministers of this city report how many church members they have lost, during the last twenty years, by their being perverted to popery. The list would probably not be a long one. But who shall venture to compute how many have turned into the path of the destroyer by drunkenness? Which of us, my brethren, has not been awakened and alarmed by the fate of some fresh victim, dragged away from our side by this dreadful vice? But we relapse into slumber, again, or sink into despondence. The pestilence is in the midst of us, but what sanitary measures are adopted? What purgations are effected? Our congregations are suffering—our sessions—the courts of rule in the church—do not escape—and, alas, I am compelled to add, our pulpits are not secure from this malignant destroyer. We have never had the pain of being obliged to take ecclesiastical procedure with a minister or ruling elder who had become a papist, or an avowed infidel; but how often have we been bowed down with shame while investigating deplorable cases of drunkenness? As I desire to be myself humbled before God for my shortcomings in the duty of giving earnest and affectionate warning against this danger, in all my ministrations, my brethren, I trust, will bear with me while I entreat each one of them, for the Lord's sake, to ask himself solemnly, whether he has been doing what it was in his power to do, in public and private, by speech and by example, to defend and deliver his people from this most insidious, most debasing and most destructive vice.

I have specified only a few of the more palpable and prominent dangers of the present time, as respects the cause of true religion and the highest interests of these nations, viz., infidelity, popery, the manifold corruptions, and strongly popish tendencies, of the prelatie establishment, and the great increase of the dangerous classes of society, partly from the deficiency of education, and partly from the corrupting power of intemperance. Any one of these dangers, viewed apart, would be most formidable, and would present to the people of God an urgent call to humiliation and united exertion; but when the mighty aggregate is contemplated, the conception is at once too vast and too appalling for us. It is, indeed, melancholy that in a land of Bibles and of Christian ordinances, there should be found such numbers of infidels and papists, as well as of ignorant and semi-barbarous persons, who know and care as little about their origin or their destiny, as the beasts that perish. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil."

The three forces that bear sway throughout Europe at the present day, appear to be, infidelity, popery and despotism. They are alike hostile to

human happiness, to the glory of God, and to the coming of the kingdom of Christ. The Power that protected Daniel from the lions, can alone preserve the church from destruction in the midst of them. Despotism has become conscious of the hatred it has incurred, and is rendered savage by the recent assaults it has endured. It goes on to multiply armies and to make immense military preparations, jealously watching every rising of patriotism, and crushing every movement of the spirit of liberty. It confides in popery as its surest ally, and must secure its help at whatever price. Rome's army of priests, leagued against the Bible and liberty of conscience, is scarcely less numerous than the armies of despotic power, leagued against human rights and civil liberty. Infidelity, the accursed offspring of despotism and popery, is not much in accord with either. It knows little of true religion, but hates what it does know; and holds superstition in supreme contempt. It is wholly ignorant of the foundations and principles of true liberty, but is galled and exasperated by the pressure of despotism. Both popery and absolutism regard it with apprehension and alarm. They have a presentiment of danger from that source; and apparently on most weighty grounds.

ROMANISM AS IT IS.

We extract the following from an oration delivered by Dr. Cumming of London, in the Theatre Royal in Liverpool, Oct. 13, 1851.

First, I may state what may seem an unexpected announcement, as not the least important feature in Popery, that I regard the Roman Catholic system as a supernatural system. I believe its doctrines to be seed sown by no human hand. I believe the system itself to be unearthly, and if not supernatural, certainly at least infranatural. It is too impure to be from above: it is too skilfully concocted to be from man. It seems to have the wisdom of the archangel, but to combine with that wisdom—and I say it with the deepest respect for the conscientious feelings of the Roman Catholic—the wickedness of the archangel fallen. I regard it as essentially the Church of Satan, the master-piece of the great enemy of mankind. This is not vulgar abuse, but a solemn conviction. And to show how consistent I am in taking this view, I will relate a singular incident. One day I was sitting in my study preparing my sermons, as I always do, for the ensuing Sunday, when the servant came and said that there was a very strange-looking gentleman at the door who wished particularly to see me. As I was one of the governors of the Scottish Hospital, I thought it might be some one who had called for a recommendation, and had come in some unprepossessing aspect, which had given the servant a bad opinion of him. I told him to show him into my study; and presently in came a gentleman in most extraordinary attire, with no shoes to his feet with the exception of leather soles, to which things were attached that passed between his toes and met at the ankles, with a singular mediæval and old-fashioned robe, a sort of cape over his shoulders, and a broad slouching hat. He bowed in a graceful manner, and I said, "I believe I have the honour of seeing the Hon. and Rev. Mr. Spencer." He bowed and said, "Father Ignatius, if you please." I requested him to be seated. He sat down. He said, "I have waited on Dr. Hook, of Leeds; on Lord John Russell, who gave me a quarter of an hour of his valuable time; on the Bishop of London, and several others, and I have now come to pay my respects to you." I said, "I was very happy to see him, and to converse on those subjects on which we differed, and in which we both felt so great an interest, as we had so lasting a stake." He said, "his great plan was that prayer should be made *all* over the world for unity, first among Protestants, secondly, among Catholics—that they should pray for it; and lastly, among all men who believed in God. This was the great thirst and want of the age." He then requested me to read a

printed paper on the subject, to give it all the publicity I could, and to act up to the spirit of it. I read it and said, "I am advertised to give a lecture in Exeter Hall next Tuesday, the subject of which is 'The Pope, the Man of Sin.' If you believe him to be the vicar of CHRIST, and I believe him to be the very opposite, the Man of Sin, how can we coalesce? How can the Pope and I walk together unless we be agreed?" He said he saw the difficulty, but if we prayed and laboured for it, we might succeed. But he let out quietly the fact, that the unity he wished for could be obtained by every body becoming members of the Church of Rome. I said, "Let me beg of you to appear on the platform at Exeter Hall, and explain your proposition for half an hour. Then I will rise and show the difficulty which I feel in accepting your proposition and carrying it out. You shall then have a quarter of an hour to point out any thing I have said you think wrong, and to put it right. After which I will give a few explanations and proceed with my lecture, and you shall have the advantage of listening to it." He said, "I am delighted with the proposal. There is only one thing in it that stands in the way. I cannot listen to your lecture." I replied, "It will do you no harm; but you can reise if you prefer it." I added that it was our custom to ask the divine blessing on our proceedings, and that there was a beautiful collect used by the Church of England at the beginning of the communion service, "Almighty God, unto whom all hearts be open," &c., and the Lord's prayer—he would of course have no objection to joining with us in these. He said, "Every objection. It would be inconsistent in us to join in prayer with any whom we believe to be in heresy." So there was no prospect of union here. Still he would attend and speak for half an hour. He said, "I came to you expecting to find a severe, savage, repulsive personage; but I find one who has spoken to me like a Christian and a gentleman. I have been received with much courtesy, and I am very much pleased with the result of my visit." In fact, I had seen from his demeanour on entering that he expected to find me a very formidable personage. I thought I might pay him a good compliment in return, and said, "The intense zeal and devotedness of members of your Church, in which you so transcendently outstrip us, make me think sometimes that your religion is something more than human." What was his reply? "Sir, if the Church of Rome be not the Church of CHRIST, it is the master-piece of the Devil." So said Father Ignatius. So say I. I believe there was immense meaning in his words. It is the one or the other. And I believe that one great danger to which Protestants are subject is the constant habit of supposing that Rome is a coarse and vulgar imposture, unfit for the light of the nineteenth century; instead of feeling that it is the gigantic conspiracy of Satan, worked out by the archangel's wickedness and will. Antichrist, with his people, constituting the Church of Rome; CHRIST, in the midst of his, constituting its correlative, the Church of the living God. Despise it, it will overwhelm you; tamper with it, it will ensnare and captivate you; resent it in the name of God, and like its author the Devil, it will instantly flee from you. It is the master-piece of Satan beyond dispute, and only by viewing it in that light will you be enabled rightly to estimate your danger and its inherent element of progress and power.

I do not stop to narrate the rest of our conversation. It was announced, however, in the papers, that Father Ignatius was to appear at Exeter Hall on the night of my lecture. But before the time came he called again, and said, "I hope you have not divulged or published the pledge I gave you." I said, "It is all over London. The papers have got it; and every body is looking forward to a rich treat." He said, "I am extremely sorry, but I must inform you that I this morning breakfasted with the Archbishop of Westminster, and that he inhibited me from attending." I replied, "Surely because Dr. Wiseman thinks you are not doing right, when in your conscience you feel you are doing perfectly right, you do not mean to put your judgment and conscience in Dr. Wiseman's possession, and do only what he bids you."

He said, "Sir, we do not act as individuals: we act in concert, as members of a great organization." This it is. The whole course is predelineated, and followed out with a precision and zeal which entitle it to be called supernatural or preternatural. I said, "I dare say that Dr. Wiseman gave you some reasons for his prohibition, though Popes, being infallible, do not think it necessary to give their reasons." He said, "Yes, first he did not think these discussions did any good to the Catholic faith; and secondly, his Eminence has a very great horror of Exeter Hall." I said, "Let us go to the Freemasons' Hall, to the Hanover Rooms, or to the Cathedral in the Borough, or other places I referred to: I will oblige him to the utmost of my power." He shook his head very dolefully, and said, "No: his Eminence has absolutely inhibited me." The next thing I heard of him was, that he was at a place in the country where priests who are a little indiscreet are sent to cool themselves. It was found there, I presume, that the cooling process was not quick enough; that he was too honest, too candid, too sincere, and therefore he was sent away to Germany for the benefit of his health.

This shows that in the estimate of a distinguished member of the Church of Rome it is a supernatural system, and that others than myself think if it be not the Church of God, it must be the absolute antagonist of that, the master conception of Satan himself.

Another fact I feel bound to state is, that I do not believe that Romanism will be destroyed in this dispensation: and in this I may differ from some of my friends here. I have no hope of reforming the Romish Church; and all past history shows that the instant any attempt was made to reform it from without, the reformer was soon a martyr, while every effort within ended in the suppression of the attempt. It stands, not like the Greek Church, which may be refined, purified, and conformed to Scripture, but a gigantic, infallible corporation, that must sink in its totality like a millstone in the ocean, and only those that are God's people in her, not of her, are called to be for ever separate, that they may be for ever safe. I do not, therefore, look at any of these efforts of ours as if they were to end in the subversion of Romanism, as a corporate body, but I look at them in this light, that God has a people in the Church of Rome. I believe that many of God's true people are in that Church, testimonies to the penetrating force of divine truth, that has found admission, in spite of the system, into the hearts of some who will in due time exhibit the results of its active influence. I believe at this moment that there is many a Roman Catholic, the least conspicuous, the least noisy, the least known, who is loving his SAVIOUR and resting upon him, and whose garments only have been singed by the fires of that terrible apostacy through which he is passing to the judgment seat of God. It is because we believe that such people are in the Church of Rome that we reiterate the message, "Come out of her, my people, that ye be not partakers of her plagues." There may be some Roman Catholics here listening—and I never have the pleasure of addressing an audience any where that Roman Catholics do not come to listen, because they are exceedingly attached to me; they know that I never call them bad names or misrepresent their religion, or wish them ill; they know that what I say is perfectly true, and that there is no denying it, and many of them among the laity are candid and honourable men, and I am convinced that if they only knew Romanism just as it is, they would bid farewell to it to-morrow, and cast in their lot with the Church of England, or some other branch of the Christian Church—there may be some such here, and the message addressed to them may have an effect beyond what we anticipate. A distinguished nobleman, the premier duke of England, has been reading recent works on the Protestant controversy, and the result of that study has been to convince him that Romanism is utterly a false and apostate religion, and hence he has communicated in the Church of England, and cast in his lot with it as a branch of the Church of CHRIST, which he believes to hold, in common with others,

the great truth of our common salvation. I believe, if mere Romanists had had the opportunities he has had, and made good use of them—and in Liverpool they may have them—they would follow his example.

I must, first of all, scale off some of the plausible pretensions with which Romanism is overspread, and on which she depends for progress. The ancient Egyptian temples are all magnificent without, but the unclean creatures of the Nile, and the reptiles of Egypt, were the gods worshipped within. If Romanism looked what it is, men would hate it, and flee from it, as the Chairman had said; but because it looks something that it is not, and pretends to be what we know it is not, it gains ground and makes way among the least thoughtful of mankind. And some are so much the slaves of the senses, that, as it was observed by a very sarcastic writer, if you can only gain possession of their five senses you may safely calculate upon all the rest. Romanism enslaves the senses, it makes victims here, and therefore it flourishes. With some men the street lamps outshine in splendour the distant stars. It is only with enlightened minds that the lamps of the streets will never be confounded with the luminaries of the sky. They who look behind the scenes, and see what Romanism truly is, when its grand pretensions are analyzed and separated from it, will be able to see how unlike it is to that blessed faith which has God for its author, truth for its matter, and eternal happiness for its issue.

The first pretence of Romanism, which I will try briefly to remove, is its having seized and subordinated to itself all the fine arts in their highest possible perfection and splendour. The Cistine Chapel and the dome of St. Peter's are radiant with the magnificent creations of Raphael and Michael Angelo. The Flemish churches have in them all the master-pieces of Rubens, and many of the Spanish and Portuguese churches the chefs d'œuvre of Murillo. Moreover the works of the artists are essentially Romish. They lavished their splendid powers, not on Christianity, but on Romanism. The gems of Raphael are Madonnas. Titian's best production is a Virgin and Child, and Guido's great work is the Madonna della Pieta. Mozart and Haydn lent their magnificent music to the Romish masses. To many this splendid outside has been sufficient evidence that all is pure within. If you look at its magnificent cathedrals, from visiting some of which I have only returned about six weeks, you see the very stone seeming to burst into blossom, and the interior presenting a magnificence so grand that the man has no taste who does not admire it. He only has no Christianity who thinks there is no salvation without it. But after all, if I wished to see the noblest cathedral in the world, and to worship in the grandest, I would ask you to come to the blue hills which I have trodden in my younger days, where the living rock is the only pulpit, the vast ravine the only cathedral aisle, where God's thunder celebrates his power, and lightning writes his glory in the sky, and the anthem peals from six thousand voices worshipping the Lord of Hosts—and all your magnificent cathedrals sink into paltriness in comparison with a sight so grand, a spectacle so august. After all, if I wanted pictures, let me have God's emphatic portrait of himself, the Bible. Let me read there an autograph of Deity. Let me take the true crucifix, the 53d chapter of Isaiah—that is the Protestant crucifix—and study it, instead of looking at a piece of inanimate wood. Then we shall act like Christians, because we shall be doing what Scripture tells us. If we have no splendid images and paintings in our churches, let our lives be living likenesses of CHRIST JESUS. If we have not many splendidly decorated churches, let our bodies be temples of the HOLY GHOST. If we have not swinging censers, and incense rising to the sky, let us lift up holy hands unto God. If we are not Roman Catholics, but Catholics, let us live like Christians, and see that there is Christianity beyond the horizon of the Church, or sect, or party to which you belong.

Another pretension of the Romish Church is her perfect unity; and in this there seems very great force, and apparent truth. She points to the great

central Cathedral of Christendom: she proclaims it the mother of all the churches in the world. Ministering mass at its altars is a High Priest who claims to be the centre of unity. She alleges, that in all parts of the world, wherever the influence of that high priest is, there is perfect unity. The fallacy lies in this: the unity of the church, had it really existed, would not only have been developed by all the priests and people of this day, the 13th of October, 1851, being exactly agreed in all points of Christian theology, but by all the priests of all ages. This would have been Christian unity. There needs not only unity between *contemporaneous* churches, but unity between the churches of to-day and to-morrow, and yesterday; and before the Church of Rome can prove that she has real unity, she must show that the churches of the first century were perfectly consistent with her—she must show that she believes precisely what the Romans believed when St. Paul wrote his epistle to them. Unity of centuries as well as of countries, of time as of place, is required.

An incident will illustrate this. We had a meeting some time ago at Melton Mowbray. There was a very zealous priest there, called Father Belissi, who was making many converts. George Lynch, Esq. of Burley-on-the-Hill, and myself were selected to go down: and as the priest was making much noise, it was proposed that the meeting should be held in a large school-room, and that if he had any thing to say for his church he should be welcome to a place on the platform. The meeting was held at twelve o'clock, and half-an-hour after I begun, in walked Father Belissi. I motioned to the chairman that he had come, and expressed my joy at his presence. The father leaped upon the platform with great readiness; he said he had been fasting, and was not so strong as usual, and therefore begged to be allowed to address the audience from a chair. He sat down, and I did think there was a little study of the picturesque as well as fasting. He stretched his finger out in so inimitable and truly Catholic a style, and spoke with such dignity, and in such studied forms, that I really thought he wished the people of Melton Mowbray to breathe the atmosphere of the Vatican, and to fancy that it was the Pope before them laying down the law *ex cathedra*. He said he had not heard the whole of Dr. Cumming's address, nor did it matter, and therefore, instead of replying, he should go at once into the marks of the true Church. These were unity, sanctity, catholicity, and apostolicity. "If I go into a Protestant Parish Church," he said, "I find the clergyman reading in his surplice and preaching in a black gown: if I go into another, I find that he reads and preaches in a surplice: if I go into a third, I find the service not read but intoned. The next place I go into may be a Wesleyan Chapel, and there I find a part of the liturgy read, but I do not see a gown. The Independents have a different form again. I do not know what they have in the Scotch Church, (something very bad, I have no doubt,) for I never was in one in my life. Now contrast all this," he continued, "with the Catholic Church. Next Sunday, at half-past eleven, at the church of Notre Dame in Paris, at Brussels, at Rome, at Moorfields in London, in every chapel and cathedral in the world, we shall be celebrating the same worship in the same words. Behold the glorious unity of the Catholic Church." I said he had proved no demonstration that Protestants had not uniformity, and that Roman Catholics had; but that he had not proved that Protestants had not unity, and he had not proved that Roman Catholics had. Uniformity was something superinduced from without, unity was a feeling that arose from the germ of a common principle within. Uniformity man can create by acting on the outer man; unity God alone can inspire, by acting on the inner heart. I said an illustration of it would be this: I did not conceive, because we Protestants differed as we did in outward forms, that we therefore indicated any want of real unity. I said, you have a great central person called the Pope, and you forego all internal differences on condition that all cling to him. We have a

glorious and common Head, and we too forgive our internal differences on condition that all cling to Him. You have differences, but all are forgotten and forgiven in admiration of the chair of St. Peter: we have differences, but all are forgotten and forgiven on consideration that we all glory in the cross of CHRIST, and count all things but loss for the excellency of the knowledge of Him. But you differ far more than meets the eye. You have great differences. When you talk contemptuously of our Independents, and Baptists, and Wesleyans, and Episcopalians, I admit they differ in ritual, in external, and ecclesiastical régime, in matters circumstantial and of relative importance. But have you not your Franciscans, and Passionists, and Dominicans, and Jesuits, and Redemptorists, and Flagellants, and Black Friars, and Blue Friars, Gray Friars, and White Friars? If we have great differences, most certainly yours are not little. And with all the differences that Protestants of various denominations develop, they look more on the whole, like the church of St. Peter and St. Paul in the first century, than does that motley group, the component materials of which I have described to you: and I am perfectly certain that if all Churchmen and Dissenters were ranged on one side, and all these Romish orders or denominations on the other, and the Apostle Peter were standing between them—I am quite sure, that hearing both claiming to be his children, he would say, “Independents and Baptists, and Episcopalians I know;” but turning to our Romish friends, “Pray, gentlemen, who are you?” I said that uniformity did not seem to me to be the law of nature. Suppose some gentleman, bitten with a sort of Romish botanical taste, should be in possession of a fine forest, and taking it into his head that every tree was a daring heretic that should grow according to its own liking, should crop each of them into a perfect pyramid, and then call me to see the splendid sylvan uniformity and unity that he has produced. I visit it, admire and retire. Next June I pay him a second visit, and on looking through the forest I find every tree, notwithstanding the severe discipline of November, has burst out “at its own sweet will,” and that the only trees that remain just as he left them are the dead ones. Precisely so, I said, is it in the Romish Church. The Pope trims them to his system by force, and as long as they are dead they remain so; but on one pulse of the life of God going into the heart of the poorest among them, there is a Martin Luther or a John Knox. I tried to show him that it was not God’s law that there should be uniformity, while it was his law that there should be unity. I tried to illustrate it from music, which, being an amateur myself, was somewhat in my way. I said the difference between Romanism and Protestantism, supposing both to be nearly right, is this: you in the Church of Rome have unison, we have harmony. You know what is the difference. In unison it is one note sounded by every body—A minor, or B flat, or C three sharps, or whatever it may be—it is the same note. The Pope strikes the key note—say B flat—and then every priest throughout Christendom takes up the same sound. It is not so with us. Our key note is sounded from the skies, and is taken up on earth: the Church of England the grand bass, the Church of Scotland the rich tenor, the Methodists the wild contralto and alto, the Independents the brilliant soprano; each his own part, but all combined constituting the harmony that is heard among the choirs of heaven. The day, I think, is come when we may unite on such a field and for such a cause as this without the compromise of those things which are more or less dear to each. I would, for the sake of grand results, concede the largest husk of prejudice, but I am not called upon to concede the least vital seed of living and precious truth. I think the day is come when each man and each church, who holds firmly the glorious truths we have in common, should be prepared to give up those prejudices and feelings that have kept us apart, by the merging and melting of which, at such a crisis, we may uphold the institutions of our father-land, may hand down those blessings which we prize unimpaired to

our children, be blessings to the victims of error, and accomplish more substantial results than we have any idea of. There was a beautiful island in ancient times called Delos. In it no warrior might put his foot—no soldier might be seen. It was sacred to the peace of all the nations of the earth. Our Protestantism should be our Delos. Internal quarrels should there all cease, and we should stand knit together as one phalanx, opposing with united strength those who would subvert our peace, and sweep away the principles upon which our peace depends.

The Church of Rome puts forward the pretension of venerable age. She says mass on altars raised by Constantine; her processions still march along the Appian way; her pastorals—witness November, 1850—are dated from the Flaminian gate; she claims the bodies of St. Peter and St. Paul; she enumerates in her last calendar the names of illustrious saints and devoted and holy martyrs, and in her retrospect she reveals the spires that sparkle in rising and setting suns, but conceals the deep, dark dungeons that are below them. She points to many goodly cedars—goodly in spite not because of her culture—but conceals the thick undergrowth of poisonous weeds, and the marshes stagnant with accumulated and inherent corruption. Old the Church of Rome is, but not old enough to be true. The Synagogue of Satan is old, but the Church of Christ was first. Sin is old, but holiness was first. Romanism is old, but the Protestantism of your common Christianity was first. We do not deny that the Church of Rome is an old church, we only deny that she was the first church, and therefore that she has any claim on our acceptance on that ground.

Another pretension she puts forth is her constant visibility. She has been visible in every age. This is only evidence that there is not wanting in her a main feature of the apocalyptic apostacy so graphically described by St. John as sitting upon many waters, and comprising multitudes and tongues. In my humble judgment the world never fails to recognise the true church when it is visible. It knows its hated antagonist. The world has a shelter, hospitality, a home in the Church of Rome; in a pure Protestant Church it is met with only rebuke. In proportion as truth becomes visible, the world, which is at enmity with God, becomes violent.

Another plea in favour of the Romish Church is, that she retains many truths. The creed which Mr. Newman, Archdeacon Manning, and others have subscribed, contains, we are told, the twelve articles of the Nicene creed. The last twelve are allowed to be unadulterated Romanism. If she had accepted the first twelve only, she would have been a Christian Church. If she had accepted the last twelve, and rejected the others, she might have called herself a Hindoo or Mahometan Church, but she could not have called herself a Church of Christ. But because she accepts the first, and then takes the others to neutralize them, she is the "Mystery of iniquity." Take, for instance, her treatment of God's holy word. Many Protestants make great blunders as to the way the Church of Rome treats the Word of God. They say she forbids the use of the Bible altogether, in the vernacular tongue or in any tongue. This would be too strong a statement. If she did so absolutely and palpably, we should have comparatively little trouble with her. She would be plainly an infidel church. The fourth rule of the index prohibits the use of the Bible in the vulgar tongue without a license from the priest or inquisitor. Every Roman Catholic is welcome without a license to have the Scriptures in another language. For instance, the Russian I presume may have a Greek Bible, the German a French Bible, the Italian a Gaelic Bible, without a license. If the Bible is only in a tongue which you don't understand, there is no obstruction to your having it. But when a license is required and granted, for perusal in English, what does it prove? If the Church of Rome has power to license the reading of the Scriptures in our tongue, that involves the prior power to prohibit it. Therefore we refuse to

accept her license at all. If she has a right to license us to breathe the air of heaven and to drink from the fountains of the earth, then she may attempt to license us to read God's blessed book. It is your right, your privilege, your glory, to open God's book, and hear your Father speaking to you at first hand, undisturbed by the interposition of priest, or prelate, or father, or council, or synod; you must tell Augustine, and Duns Scotus, and Pio Nono, your servants, to remain at the bottom of the hill while you ascend to hear your Father speak to you, His child, and you speak to Him; for there is nothing to hinder communion between the sinner and God, and have peace with and instruction from him.

But mark how the Church of Rome hampers the privilege. First, you must not interpret the Scriptures except in the sense of holy mother church, that sense being a thing wholly unattainable. I will give £500, as I have offered to do before, to any priest who will show me the sense in which the Church of Rome has always held and does hold the 8th chapter of the Epistle to the Romans. There is no such sense in existence. It is a mere deception—a promise to the ear which many a poor pervert finds sadly broken to the heart.

Then it is to be interpreted according to the unanimous consent of the Fathers. Fancy a poor Roman Catholic just come to Liverpool, desirous of understanding a passage of his Bible. He wants to know the meaning of the LORD'S Prayer, and hears it is to be interpreted according to the unanimous consent of the Fathers. He is determined to be at the bottom of it, that according to that unanimous consent he may have a clear and yet infallible interpretation. He repairs to the British Museum, not finding an edition here:—"Fetch me the Fathers." The librarian looks at him in unutterable surprise. "Are you aware, sir, what you are asking for?" "Certainly: I want the Fathers." "Oh! very well." And presently in walked twelve porters, each with two hundred weight of books on his back. He proceeds with his search. The first volume he opens is written in a crinkam crankam sort of character that he can make nothing of. It is Greek, and he never learnt Greek. The next is Latin, but he never knew so much of that as enabled him to go intelligently through his prayers. And it is just as well, for if he knew both he would find himself as far from getting the unanimous sense of the fathers as before, because they are not unanimous. Therefore he has got a basket of bread, but there is a padlock upon it, of which the Pope or Cardinal Wiseman keeps the key: he has a fountain of living water, but there is a stone upon it, which it needs the Pope and a general council to roll away, that he may kneel down and drink.

They say to us Protestants you have to go through a perplexing process before you can discover the Bible to be the Word of God. We answer, you have to go through a yet more perplexing process in order to get at the meaning of it: therefore you have infinitely greater difficulty in reaching what is the meaning of that word than we have in order to reach its evidence. Our way of treating it is much more simple. We say the Bible is sometimes very much misunderstood, and therefore we will pray to God to enable us to understand it. The Roman Catholic plan is to add to God's perfect book, that he may understand it. The Protestant plan is to change the reader's imperfect heart, that he may see it, and in it see the light and truth of God. Practically the Bible is taken away from the Roman Catholic, and for it is substituted the teaching of the individual priest.

The Romish idea of the Church of CHRIST is a monstrous pretension. Perhaps I take too low a view. I hold the notion that wherever two or three are met together, there JESUS is in the midst of them. And as to place, the man who does not admire the beautiful cathedral has no taste, but he who cannot see a church outside of it has no Christianity. By all means have the cathedral if you can; but recollect that it is not the cathedral that con-

stitutes a church; it is the church within the cathedral that gives its greatest beauty to the magnificent architecture. If our Queen were to take up her residence in the humblest hut on Dee side, it would instantly become a palace. But the noblest structure the architect could erect would not be a palace unless the sovereign chose to reside in it. So you may raise the most beautiful edifice the sun ever shone upon, but if the Lord of Glory is not there, it is not a Church of CHRIST. An orator may collect a mob, an architect may raise an edifice, but the LORD of Glory alone can constitute either a Church of the Living God. The Church of Rome is a gigantic ecclesiastical corporation, a powerful priestly organization, assuming the powers and prerogatives of Deity, sitting in the temple of God, and showing itself as if it were God.

If I take the doctrines of Romanism, I find each a perverted truth. Repentance is turned from its right use into penance. Morality is made most lax, while ceremony is made most stringent; the mortification of the flesh practically substituted for the mortification of the lusts of the flesh, fasting to-day is compensated for by feasting to-morrow; the greatest faster becoming in the rebound the greatest feaster; baptism an exorcism, the eucharist an idol, both turned into a necromancy; and Rome the least like the Church of the LORD JESUS CHRIST of any church on earth.

Let me now tell you what are some of the features of Romanism as it is. First I assert, and beg of Roman Catholics to bear with me in doing so, that it is an idolatrous Church. This is the most awful charge that could be brought against a Church. It ought not to be made lightly. But the proofs are here. Cardinal Wiseman has published a life of Liguori, who was canonized in the year 1889. The Congregation of Sacred Rights examined his writings and pronounced them *nil censura dignum*, i. e. immaculate. The life itself is one of the most grotesque things in the world. It tells us in one place that this devout man so severely disciplined himself that one day the monks had to rush in and snatch the "discipline"—which means a cat-o'-nine tails, out of his hand, lest he should kill himself. Such was his piety that he was in the habit of having his bread baked so hard that it had to be pounded before it could be eaten; and even this miserable food, which he ate kneeling, or stretched upon the ground, was rendered still more nauseous by sprinkling over it some bitter stuff. Dr. Wiseman eloquently presents this as a specimen of "Saintship!" I do not dispute it. But if such are their saints, what a black group their sinners must be!

Liguori has written a book of devotion, which must be so familiar to Romanists that I need not read it. It is entitled "The Worship of Mary," and it consists of the most idolatrous and blasphemous worship of Mary. For instance,—“O purest of Virgins! I venerate your most holy heart, which is the delight of the LORD, the sanctuary of all purity and humility, the abode of divine love. My heart, which I present to you, is of clay: sin has therein made most dreadful wounds. Mother of mercy, cure it; sanctify it; refuse not your pity to him for whom JESUS has not refused his blood.”

It is full of such frightful idolatry, all approved by Cardinal Wiseman.

Then there is the Psalter of St. Bonaventure, a writer also praised by Dr. Wiseman, and canonized. The priests of Birmingham and Hereford denied the genuineness of this work. I found the Psalter in the Vatican edition of Bonaventure's works, and I found it word for word the same. Dr. Wiseman says that Bonaventure was one of the saints and luminaries of the Roman Catholic Church, and every Roman Catholic prays that he may be enlightened by the teaching, and benefited by the prayers of St. Bonaventure. This is his version of the 51st Psalm:—"Have pity upon me, O great Queen, who art called the Mother of Mercy; and according to the tenderness of that mercy, purify me from my iniquities."

And so it runs through out. The 149th Psalm is—"Sing a new song in

honour of our Queen. Let the just publish her praises in their assemblies. Let the heavens rejoice in her glory, let the isles of the sea and all the earth rejoice therein. Let water and fire, cold and heat, brightness and light, praise her. Let the mouth of the just glorify her: let her praises resound in the triumphant company of the saints. City of God, place thy joy in blessing her, and let songs of praise continually be sung to her by thy illustrious and glorious inhabitants."

Then there is that most magnificent hymn in any language—one which I have had the good sense to introduce occasionally into the Scotch Church and to sing; it ought to roll through every cathedral in Christendom. But in this horrible parody it is—

"We praise thee, O Mary, as the Mother of God; we acknowledge thee to be a Virgin.

"All the earth doth worship thee, the spouse of the FATHER everlasting.

"Thee angels and archangels, thrones and principalities, faithfully do serve."

"The glorious company of Apostles praise thee, as the Mother of the CREATOR.

"The brilliant troop of martyrs glorify thee, as the mother of JESUS CHRIST.

"The triumphant army of the confessors call thee the august temple of the Trinity.

"The sweet company of virgins sing that thou art the model of virginity and humility."

&c.

&c.

&c.

&c.

The last time I went to the continent it was partly to rest myself after my ministerial and other toils, but also with an anxious desire to search out and obtain, if possible, a recent copy of this Psalter of St. Bonaventure. I went into every back and by street and shop of every back and by town in France and Belgium; and after almost despairing of success, I arrived at Lisle on my way to Calais, and in the leading shop there I found one dated 1849, which is in use at this day; and here are the passages just as I have read them.—The creed of St. Athanasius is parodied in the same manner; "Whosoever will be saved, it is above all things necessary that he hold the right faith concerning the Virgin Mary." And that truly beautiful and ancient hymn is parodied and perverted into the horrible idolatry I have read. I found another edition of the work at Lyons, dated 1850; another at Rouen, dated 1835; and an Italian edition of 1844. So that no Roman Catholic can say it is a forgery. It is in use in every diocese of France and Belgium; and the booksellers told me that it was one of the most popular books of devotion they had upon their counters. The Church of Rome is a church deeply stained with idolatry; and when you charge her with it, tell her that one of her own saints, whose Psalter is authorized for use among her people, warrants you in doing so.

Next I assert she is an intolerant and persecuting church. This is a very severe charge also. Mr. Newman says that Protestants have persecuted.—What is the right reply to this? I admit that John Knox did say that idolaters should be put to death. Calvin did acquiesce, to say the least, in the burning of Servetus. Cranmer did approve, if not more, of the burning of two anabaptists. Protestants have persecuted; and my amazement is, that having been drilled in the principles of Romanism, out of which they came, they got rid of their persecuting passions and tastes there instilled so soon and so thoroughly. God made use of them, not because of their passions, but in spite of them. They were good and holy men. We regret that our fathers ever persecuted. We have renounced the principles of persecution—none survive in our church—but Romanism retains them as a church—practises them as a church—waits for the power, as she has all the passion, to do as she has done in times past—to light up other Smithfields and originate another St. Bartholomew. Speaking of this, I may mention that a friend of mine purchased at the mint of the Vatican one of the medals struck by the Pope in commemoration of that horrible massacre. On one side is inscribed

"*Gregorius XIII. Pontifex Maximus*," on the other is the figure of an angel with a drawn sword, and the words "*Hugonotorum Strages*"—the slaughter of the Huguenots, or Protestants. For this small piece of copper, struck from the Pope's own die, I paid one guinea.

(To be continued.)

[For the Evangelical Repository.]

REMARKS ON HABAKKUK II. 4.

"The just shall live by his faith."

There is no gracious principle on which so much weight is laid, or to which so much importance is attached in the scriptures, and in the Christian's life, as faith. Is the Christian justified? It is by faith.—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," Rom. v. 1. Is he sanctified? It is by faith.—"And put no difference between us and them, purifying their hearts by faith," Acts xv. 9. Is he a conqueror of Satan and the world? It is by faith.—"This is the victory that overcometh the world, even our faith," 1 John v. 4. Is he saved with an everlasting salvation? Still it is by faith.—"By grace are ye saved through faith, and that not of yourselves, it is the gift of God," Eph. ii. 8. In these words under consideration we are told, that "the just shall live by his faith." Faith is the assent of the mind to the truth of testimony. When strictly taken it respects what is known by testimony alone. This divine faith by which the Christian lives is the assent of the understanding to the truth of God's testimony in his word. "If we receive the witness of man, the witness of God is greater." "He that believeth hath set to his seal that God is true." This passage is applied in various places and for different purposes in the New Testament. It is quoted by Paul in his epistle to the Romans in proof of justification by faith, without the works of the law. Then the reading may be varied to advantage and be more literal: "The just by faith shall live,"—that is, the person who is justified by faith shall live, Rom. i. 17. It is applied by the writer to the Hebrews to denote the influence faith has in supporting the Christian through life, amidst all his trials and dangers. "Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him," Heb. x. 39. We shall endeavour to consider these words, therefore, in both these uses made of them by the inspired writers; by showing, first, the prominence or the connexion faith has in our justification, and, then, consider the influence it has upon the Christian life in general. He who is just by his faith shall live—live in grace here, and eternally in glory hereafter.

Justification is a change of the sinner's state before God. It is opposed to condemnation, a state in which all mankind are found by nature. "What the law saith, it saith to them who are under the law, that every mouth may be stopped, and that all the world may become guilty before God." An innocent person, it is true, may be said to be justified, but then his justification is not a change of his state, but only a vindication of his real character from the charges and suspicions which may have been cast upon it. In this sense God himself is said to be justified: "that thou mightest be justified when thou speakest, and be clear when thou judgest," Ps. li. 4. But when spoken of a sinner, it denotes a real change of his state in law by the removal of his guilt, and his being constituted righteous in the eye of law and justice. He is justified from all those charges the law formerly brought against him, and accounted righteous, as possessed of a righteousness adequate to the claims of justice, or, in the words of Paul, he is made the righteousness of God in Christ. "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." Formerly he was guilty, now his guilt is cancelled through the blood of Christ, Eph. iii. 7. Formerly he was

destitute of a righteousness adequate to the demands of the law of God as a covenant for life; now by Christ's obedience being put to his account, he is righteous in law, and has a sure, unalterable and indisputable title to eternal life. "For if by the offence of one death reigned by one, much more they who receive abundance of grace and of the gift of righteousness, shall reign in life by one Jesus Christ," Rom. v. 17.

This change which takes place in justification may be considered as the act of God as a gracious sovereign, and at the same time a righteous judge. In this respect it must appear evident that every act of the creature must be excluded. "It is God that justifieth." The justification of the sinner proceeds purely from his grace as the moving cause. We are justified freely by his grace through the redemption that is in Christ Jesus. In justifying the sinner he proceeds on the ground of a mediatory righteousness; but this does not render our justification less gratuitous, since the same God who justifies the ungodly provided, in his infinite grace and wisdom, the righteousness on the ground of which we are justified, by the mission of his Son to satisfy the demands of his law in our room. "He is gracious unto him, and saith, Deliver from going down to the pit, I have found a ransom." In the justification of the sinner God does not proceed upon the ground of any thing in him, done by him, or demanded from him. His faith has as little merit or place in his justification, as his love or any of those graces or good works which flow from it. God has plainly a regard to his Son's righteousness, acting as the surety of sinners. Has he redemption, even the forgiveness of his sins? It is through Christ. Is he received into God's favour, and treated as a son who was never cast off? It is in the Beloved, Eph. i. 7. Did God proceed on the ground of the sinner's faith as his act in justifying him, righteousness would still be by works of the law, for faith in this sense is as really an act of obedience as love or any other act of the believer. But we are assured, that "it is by faith that it might be by grace, that the promise may be sure to all the seed." Rom. iv. 16. Justification is not then said to be by faith to denote the ground of God's procedure in the act of justification. He is actuated entirely by his own free will and rich grace, and proceeds, as a righteous judge, solely on the ground of the righteousness of his only begotten and well beloved Son.

We are said to be justified by faith, to show how we are to be exercised about it. Is the question asked, How can a guilty man be just with his Maker? "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" No sacrifice, however valuable, of man's providing, will be acceptable in the sight of God to atone for one sin. Is he to look for justification by the works of the law? No. "By the works of the law shall no flesh be justified." How is he then to be exercised about justification? He is to believe in and lay hold upon the free offer or grant God makes of his Son's righteousness for this purpose in the gospel. To him who worketh not, but believeth on God who justifieth the ungodly, his faith is imputed to him for righteousness, that is, the righteousness on which his faith terminates. It is in this sense that faith is opposed to works of every kind in the matter of our justification. In the gospel testimony the grant of righteousness is absolutely free. In the intention of the believer every thing like merit is excluded. He disclaims all his own righteousness, and relies entirely on the righteousness of Christ as exhibited to him as the free gift of God. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law," Gal. ii. 16.

We are said to be justified by faith, as it realizes the benefits and privileges of it in the conscience. Whatever be God's gracious designs relative to the sinner's justification, he cannot realize the benefit of his love, or the death of Christ, till he believe the gospel offer or grant. A prince may intend to

pardon a criminal; he may even write out and seal his pardon; yet all the time the criminal may be under the fearful apprehension of his execution; this will even continue after the document is put into his hands, if he does not credit its authority. In like manner, though God has designs of mercy towards the elect sinner, and though in the gospel he offers him a sealed pardon of all his sins, yet it affords no relief to an awakened and guilty conscience, till the offer of pardon through the blood of Christ is believed. It is in this way that conscience is pacified and purified. "Being justified by faith, we have peace with God through our Lord Jesus Christ." That the compilers of our Shorter Catechism had this view of justification by faith, appears from the province they assign it in this act. They tell us the benefit is "received by faith alone." God justifies, and in his justifying the sinner, he has respect solely to that everlasting righteousness which his own Son wrought out and brought in, but the privilege of this and the inestimable blessings which follow are only realized in the heart and conscience by faith.

The same faith which realizes the blessings in the first instance, by which conscience is purified and pacified, is also necessary to keep it pure. The justification of the sinner considered as an act of God's free grace, in which he pardons all his sins and accepts him as righteous in his sight, only for the righteousness of his Son, which he imparts to him, and which he receives only by faith, is completed at once, and cannot be reversed. The sinner once pardoned can never again come into condemnation. "There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit," Rom. viii. 1. But though this is the case, the manifestations of this gracious act, and the consolations arising from it, may, in a great measure, at times be obscured or lost. This is the case when faith is not in lively exercise, and when the believer falls into new acts of secret or open and presumptuous sin. These defile the conscience, and an impure must always be a guilty conscience. In this case peace can only be restored by new application to the blood of sprinkling, which speaks better things than the blood of Abel. It is in this way that the believer's peace is restored, his heart encouraged, and his way made straight before his face. Thus he can say with Hezekiah, "Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back," Isa. xxxviii. 17. We shall now consider the life which he lives, who is justified by faith. He that is just by faith shall live.

He lives a life of freedom from condemnation. He is just in the eye of law and justice, and therefore free from the curses hanging over the head of every one that continues not in all things written in the book of the law to do them. The life of the sinner under this sentence is a living death. We bewail the situation of the man who may be under sentence of death by the law of the land, but our condition, if not pardoned and accepted, is far more deplorable and awful. The execution of the sentence of the law of man can only affect the body; but the penal sentence of God's law reaches to soul and body. Man can only kill the body, but God can destroy both soul and body in hell fire. But those who are justified by faith, and who by faith do live, are free from this condemnation. They are not only free from it at present, but they are free from it in all future periods of their existence, either in time or in eternity. "Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life," John v. 24. It is God that justifies, and who shall condemn? A man may stand acquitted at the bar of a fellow mortal, and yet lie under the dreadful sentence of the Judge of all the earth. But the true believer in Christ stands acquitted before the tribunal of his Maker; he may therefore put every accusation and accuser at defiance by saying, "It is God that justifieth, who is he that condemneth?"

Those who are justified by faith live a life of acceptance.—They are not only freed from condemnation on the ground of Christ's sufferings, even unto death, but accepted on the ground of his obedience, "to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved," Eph. i. 6. By acceptance they have a sure title to eternal life, Rom. v. 17. The acceptance of their persons secures the acceptance of their services. "Ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ," 1 Peter ii. 5. If they are once installed in the Divine favour and friendship, they can never be excluded from it, "For this is as the waters of Noah unto me, for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee. For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee," Isa. liv. 9, 10.

Those who are justified by faith live a life of adoption.—They being in Christ Jesus as a head of righteousness, God receives them into his family, and gives them a title to all the privileges of his family, Gal. iv. 4, 5. They are now the children of God, but the full manifestation of the sonship awaits the second coming of Christ, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is," 1 John iii. 2. Hence this is called the manifestation of the sons of God, and the resurrection of their bodies the adoption, Rom. viii. 13, 23.

Though justification be a relative change, yet it prepares the way for a real change of heart and life.—One principal end or design of our freedom from the law as a broken covenant, and our introduction into a state of grace in justification, is to prepare the way for our vital union to Christ, that we may bring forth fruit unto God. "Wherefore, my brethren, ye are also become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God," Rom. vii. 4. Besides, by justification sin and Satan lose their dominion. So long as the sinner is under the curse, it delivers him over to the dominion of sin and Satan, and his own heart's lusts, but being introduced into a new covenant state, these inward or outward enemies no longer retain their dominion. The power of sin is *actually* broken in regeneration, but its *legal* dominion in justification: "Sin shall not have dominion over you, for ye are not under the law, but under grace." The more lively the believer's faith is in the blood of Christ for pardon and peace, the more powerful is his incitement to a life of holy obedience. "The love of Christ constrains him."

Those who are justified by faith shall live a life of peace and sweet fellowship with God.—We have already seen that this peace is the immediate effect of justification by faith, Rom. v. 1. The justified person is always in a state of peace, as this is founded upon His act whose gifts and callings are without repentance; but the sense of this peace varies, as it depends on the exercise of the believer's faith in Christ. Hence the necessity of a constant life of faith in Christ as the Lord our righteousness and strength, in order to peace and tranquillity of soul. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost," Rom. xv. 13. When this peace is maintained, nothing can destroy or annoy him; in God's light he walks through darkness. The persuasion that God is his friend raises him above all the evils and dangers of this life, or the darkness of the valley and shadow of death. He knows that God is for him, and therefore he has no reason to fear all who may be against him. "Who shall separate us from the love of Christ? shall tribulation or distress, or persecution, or famine, or nakedness, or peril or sword?

May, in all these things we are more than conquerors through him that loved us," Rom. viii. 35, 37. In this peace and fellowship there is a mutual claim of interest between Christ and those who believe in him, the grand and immovable foundation of which is, their legal union which was established in making the covenant of grace from eternity, and their mystical union which commenced on the day of effectual calling. Hence we find Jesus in the Song so frequently claiming interest in, and fellowship with, his church, as his love, his dove, his undefiled, his sister, his spouse. He claims an interest in them on the footing of his Father's gift, "Thine they were, and thou gavest them me," and on the ground of his own purchase of the Spirit dwelling in them, and of their own voluntary consent. They in return claim an interest in him, by embracing him in the exercise of faith as exhibited in the everlasting gospel. As Christ is desirous that his friends should eat of his bread, and drink of the wine which he has mingled; so they also make provision for entertaining him. This is done principally in the performance of duty, especially by praying for the influence of the Spirit of grace, by which their souls may be prepared for receiving him. Thus we find it expressed: "Awake, O north wind, and come, thou south: blow upon my garden, that the spices thereof may flow out." And they are convinced that when the Beloved comes to his garden, where pleasant fruits are laid up for him, it shall not be in vain. Thus we therefore find the church saying, "The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved," Song vii. 13.

The just by faith shall live a life of glory. They have now a sure title to it as their purchased possession, and on this they depend. They are growing daily in meetness for it, and shall in due time arrive at it. There is an intimate connexion between living by faith in Christ here, and living with him in glory hereafter. "The Lord will give grace and glory," is his promise: he cannot lie. Besides, they are connected in the actings of the believer's faith. "Thou shalt guide me with thy counsel, and afterwards receive me to glory." This life of glory is secured to them that believe in Christ by the eternal decree of Heaven, procured for them by the price of his own blood, begun in them by his Holy Spirit, and who at last will bestow upon them all the blessings of grace and glory—"Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory," Eph. i. 14. But what that life of glory is, which those who live a life of faith now shall enjoy, when they shall see him who has washed them in his own blood, and made them kings and priests unto God, face to face, when they shall be introduced "to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect," "eye hath not seen it, ear hath not heard it, neither hath it entered into the heart of man to conceive it." We would infer from these remarks that justification by faith is a fundamental blessing of the new covenant, that the benefit of it can only be realized by faith, and that faith which is conversant about this blessing, is a most powerful stimulus to a holy life.

DELAWARE.

(To be Continued.)

LETTER FROM MR. AND MRS. MILLER.

Albany, Linn co., O. T., Dec. 18, 1851.

MY DEAR FRIEND:—I have this day received yours of October 10th, and was truly glad to hear from you, but sorry to learn that you and your family had been so sick. * * * *

I intend starting in the morning to Oregon City and Portland, as I have just heard of the arrival of the Vesuvius at Portland, which was the vessel in which I shipped my last lot of goods, in April last. I believe, however, she did not sail until the 1st of June. The goods which I shipped around Cape

Horn by the Golden Age, last January, arrived in August, every thing safe, and in good condition. They were in water and air-tight boxes. I had to pay \$1.25 cts. per cubic foot, for what I shipped last January, and \$1 00 per cubic foot for what I shipped by the Vesuvius. The weight is not regarded at all. After hearing all that I have heard respecting the overland route, I am convinced that it is best to come by water. Mr. Irvine got his passage for \$250 00 each, through; others at the same time got theirs for \$200 00, and some as low as \$150 00, in the cabin. I paid \$500 00, each passenger, besides the expenses on the Isthmus. Mr. and Mrs. Irvine had some sickness on the latter part of their voyage.

[Mrs. Miller adds:—]

Mr. Miller has been called away on business, and as the mail to the States starts on Monday next, there is no time to lose, so I will write a few lines in his absence. You inquire particularly about the salubrity of the climate. It is undoubtedly a healthier climate than any of the Western States. I think more so in some respects than the State of New York; less rheumatism and kindred complaints. Some localities here are subject to fever and ague,—places subject to be overflowed by water, as Portland and Salem, on the Willamette. The postal agent for this territory, a very intelligent gentleman from New York, is sitting by me while I write, and says,—even these places are not to be compared with sickly places in the Western States. Nevertheless, many persons here have to undergo a sort of acclimating process, similar to what is experienced in the *crisis of the water-cure*. Many, however, escape. Our family have enjoyed very good health, with the exception of one member, who had sixteen boils. Mr. Miller has endured more fatigue within the last six months than for the last thirty years. I think it can be safely said that this is a healthy country, as the world goes. It is, you know, a sin-cursed earth, and we all have the seeds of disease and death in us. Mr. Thurston's account of Oregon is not reliable, because he showed only *one* side of the picture. What he did say was mostly true—but there are many unpleasant things he did not tell of—perhaps did not feel to be so. The country is not so thickly inhabited as we were led to believe was the case. Society of any kind is scarce, of course *good* society will be so. Still there are some very intelligent persons to be met with every where, mostly men. In this village there are about thirty men, and not a dozen women. I have met some as good society here as any where. As society is just forming, you can have more influence in helping to form it aright. Last summer was said to be the hottest ever experienced here.

[Mr. Miller concludes:—]

I have returned, and again resume the pen. I agree with what Mrs. M. has said respecting the salubrity of the climate. My health has certainly improved, so far, very considerably, although I have become leaner than I have been in thirty years. The weather and climate suit me better than any place I have ever found yet. The first frost that nipped even the tomato vines, occurred on the night of the 21st of November. Strawberry vines were in full bloom, and some of the berries ripened. The nights now are cool, but the days for a week past have been as pleasant as I have ever seen. The land near this is all claimed now. This county has received a large portion of the emigration this season. It has probably doubled its population since last summer.

We have been entirely dependent on the wages of our children. Our daughter has received something over \$50 per month for teaching, and our son received \$75 per month in a store in Portland. We have not wanted for any thing necessary. I have been building a house, as we could not get one suitable. I am just putting up rough boards. I have to pay \$3 00 per day for very indifferent carpenters, besides boarding them. And \$1 50 for common labour and board.

Mr. Irvine is stopping for the winter about twelve miles from here, among

the people where Mr. Kendall has been labouring, and will preach about eight miles from Mr. Kendall until spring, when perhaps it may be found expedient for him to change to another location.

This country seems remarkably adapted to the production of fruit. Apples, peaches, pears, plums, cherries and currants, all do well, and grow much larger than the same kind do in the States. Peaches begin to bear the third year after planting, and apples, some in the fifth. Fruit trees planted, that is from the nursery, four or five years ago, now bear well. Strawberries are very abundant in their season. The people have full confidence in their cattle of all kinds providing for themselves through the winter, for they have made no provision for them. In every neighbourhood your daughters will find some good society, but it is yet sparse; people of the right kind is all that is wanting to make this a very desirable country to live in. The influence of your daughters in forming the state of society would be more important here, for good, than it could be in any of the old states. My paper is full, and my time is up. Yours truly,

JAMES P. MILLER.

MR. JOHN SMITH.

P. S. By water you can come in from thirty-five to forty days. You can ship all your household goods around Cape Horn. Start them five or six months before you expect to start yourselves. If you can get here before the overland emigration next fall, claims can be had within four miles of this place. These will be without fencing or building, but they can be had pretty conveniently yet. If you can raise money enough to get here, you need have no fear about making a living, and being well off in a short time. Come direct to Albany, Linn co.

NEW VERSIONS OF SOME OF THE PSALMS.

REV. AND DEAR BROTHER :

I have lately seen in different papers some versifications of Psalms in various metres. Some of these indicate a good degree of poetic talent, and probably, with some corrections, might meet the approbation of the churches which employ the Psalms in the ordinance of praise. It is not, however, unlikely that if any additions of this kind be made to our version, there will only be a selection of those efforts which seem to have been most successful. It is the more important to keep this idea before the minds of the churches interested in this work, as even occasional failures and blemishes in attempts of this kind may have a tendency to prejudice the minds of many against real improvements. The fear of doing injury to a cause which I cannot but regard as of great importance to the interests of these churches, has made me hesitate somewhat about sending you the following specimens of various metres. I hope, however, that should they be found, even after such amendments as might be made upon them, unworthy of adoption in an improved version of the Psalms, this will not be allowed to exercise any such injurious influence.

My aim in these versions has been, to make them as literal as could well be done in consistency with the laws of versification. No attempt has been made at any poetic embellishment, but merely to represent, as faithfully as possible, the sentiments and words of the original. I have also endeavoured to conform to the character of our present version, in its style, except in those things in which its language is contrary to present usage. This, it appears to me, all who engage in this work should also endeavour to do; that if additions be made, the work may appear uniform, and retain that plainness and simplicity of character which, next to the inspiration of the Spirit, must ever be the highest commendation of the Book of Psalms, in any translation of it, either in prose or verse. Should these specimens meet with approbation, they may be followed by others. If not, it may prevent useless

labour. In the versification of the second Psalm, the first and third as well as the second and fourth lines are made to rhyme. This, of course, increased the difficulty of accomplishing a poetic translation, and may be some apology for its defects. The same thing has not been attempted in those which follow. A similar attempt was made upon the first Psalm, in short metre, which is so far from being satisfactory to myself, that I have my own free consent to withhold it. Perhaps the reader will think it would have been as well to have extended the same decision to all the rest. If such be the general opinion, I have only to say, that there will be no disappointment of any sanguine expectations. The age of the writer is not only sufficient to have quenched the fires of poetry, if they ever lurked in his bosom, but to have chilled the ardour of ambitious aspirations after poetic fame. I trust that my aim has been, with a good degree of sincerity, to do that which might promote the cause of Christ. Whether my efforts have been well or ill-directed, the result will best determine.

B.

PSALM II. L. M.

- 1 Why do the heathen rage and fret,
Vain things why do the people mind?
- 2 Kings of the earth themselves do set,
Rulers together are combined;
Against the Lord they counsel take,
And his Anointed, thus they say,
- 3 Let us their bands asunder break,
And from us cast their cords away.
- 4 He that in heaven sits shall laugh,
The Lord most High shall them deride:
- 5 Then shall he speak to them in wrath,
Them in his sore displeasure chide.
- 6 But yet on Zion's holy hill
I have him set my King to be,
- 7 The sure decree declare I will,
The Lord himself hath said to me;
Thou art my Son, this day by me
- 8 Begotten; Ask of me, and thine
For heritage shall heathens be;
I'll give to thee earth's utmost line.
- 9 Thy weighty rod of iron shall
Them break and beat down every where;
Thou shalt them dash in pieces small,
E'en like the potter's brittle ware.
- 10 Now therefore, kings, instructed be,
Be taught, ye judges of the earth;
- 11 Serve ye the Lord with fear, and see
That ye join trembling with your mirth.
- 12 The Son kiss, lest to wrath he turn,
Then from the way ye perish must
When wrath doth but a little burn.
Blest are all those who in him trust.

PSALM III. L. M.

- 1 Lord, these who trouble me increase,
And many rise to chase my fall.
- 2 Many say of my soul, For him
In God there is no help at all.
- 3 But thou my shield and glory art,
My head exalted is by thee:
- 4 I cried, and from his holy hill
The Lord an answer gave to me.
- 5 Because the Lord did me sustain,
I laid me down, slept, and did wake.
- 6 I will not fear though thousands ten
Do gather round, my life to take.

- 7 Rise, Lord, deliver me, my God,
For thou my foes on their cheek-bones
Hast smitten, and thou broken hast
The teeth of all ungodly ones.
- 8 Salvation to the Lord our God,
And to him only doth pertain;
Thy blessing, Lord, for evermore
Upon thy people shall remain.

PSALM III. P. M. 6s & 4s.

- 1 Lord, how are they increased
Who trouble give to me,
And risen up for war
Against me many be.
- 2 And of my soul
Many have said
In God's no aid
For him at all.
- 3 But thou, Lord, art for me
A shield from all assault,
My glory, too, thou art,
My head thou dost exalt,
- 4 Then I did call,
And God gave ear
Unto my prayer
From his own hill.
- 5 I laid me down, I slept,
And I awoke again,
Because the Lord did me
Continue to sustain.
- 6 Though hosts arrayed
Around me are
Intent on war,
I'm not afraid.
- 7 Arise, O Lord my God,
Save me, for of my foes
The cheek-bones and the teeth
Were broken by thy blows.
- 8 Safety doth still
To God pertain,
On us remain
His blessing will.

PSALM IV. L. M.

- 1 God of my righteousness do thou
When on thy name I call, give ear;
Thou hast enlarged me in distress,
Have mercy and my prayer hear.

- 2 Ye sons of men, how long will ye
That which my glory is despise !
How long will ye love vanity !
How long will ye seek after lies !
- 3 But know that for himself the Lord
Hath of the godly man made choice ;
The Lord when I upon him call
Will not refuse to hear my voice.
- 4 Fear and sin not, with your own hearts
Commune on bed, and silent be,
- 5 Off'rings of righteousness present,
And in the Lord alone trust ye.
- 6 Many there are who say, O who
To us will any good thing show !
Lord, in the light of thine own face
Make us continually to go.
- 7 Thou hast put gladness in my heart,
To me more full and better far
Than can be known by worldly men
When corn and wine most plenty are.
- 8 I will both lay me down in peace,
And quietly my sleep I'll take,
Because that thou, O Lord, alone
In safety me to dwell dost make.

PSALM VII. S. M.

- 1 O Lord my God, my trust
Is wholly fixed on thee ;
From all my persecuting foes
Save and deliver me.
- 2 Lest as a lion he
My soul in pieces tear,
And rend it, when to rescue me
Not any one will dare.
- 3 O Lord my God, if so,
That this was done by me ;
If it be so, that in my hands
There is iniquity :
- 4 If I rewarded ill
To those with me at peace,
(Yea, I the man who without cause
My foe was did release :)
5 Then let the foe pursue,
And make my soul his prey :
My life let him tread to the earth,
In dust my honour lay.
- 6 Rise, Lord, in wrath rise up,
The rage of foes restrain ;
Awake for me, such judgment give
As thine own laws ordain.
- 7 Assembled people then
Around thee shall draw nigh ;
Thou, therefore, for their sakes return
Unto thy throne on high.
- 8 The Lord shall people judge,
O Lord, do thou judge me
According to my righteousness,
And my integrity.
- 9 The wicked's wickedness
Let it come to an end ;
The just God tries the heart and reins,
Let him the just defend.
- 10 In God is my defence,
He saves the upright in heart.
- 11 The just he judgeth, from ill men
His wrath doth not depart.

- 12 If such do not repent,
His sword he sharpened hath,
His bow is bent and ready set
To execute his wrath.
- 13 His deadly weapons he
Doth for himself prepare,
His arrows he doth aim at those
Who persecutors are.
- 14 Lo, he doth labour sore
In vain and wicked things,
Mischief he doth conceive, and forth
With pain he falsehood brings.
- 15 He digged a pit by which
Another might be snared,
But he is fallen in the ditch
Which his own hands prepared.
- 16 And thus upon his head
His mischief shall come down,
His violence shall also smite
His own head's hairy crown.
- 17 I of the Lord most just
The praises will proclaim ;
The Lord Jehovah is most high,
I'll praise his holy name.

PSALM XCIX. L. M.

- 1 Jehovah reigns on high as king,
Let people tremble every where,
He sits between the cherubim,
Let all the earth be moved with fear.
- 2 The Lord's in Zion very great,
Above all people highly raised.
- 3 Thy great and fearful name, for it
Most holy is, let it be praised.
- 4 The king's strength also judgment loves,
And right established is by thee ;
Judgment and righteousness shall still
In Jacob executed be.
- 5 Do ye exalt the Lord our God,
And humbly to his footstool come ;
There reverently do ye adore,
Because God is the Holy One.
- 6 Moses and Aaron, Samuel too,
Among his priests and servants dear,
Who called upon his holy name,
These called on God, and he did hear.
- 7 Within the cloudy pillar he
To them did condescend to speak ;
The testimonies and the laws
Which he commanded they did keep.
- 8 O Lord our God, thou answer'dst them,
Thou wast to them a gracious God,
Forgiving sin, yet thou their deeds
Didst visit with the avenging rod.
- 9 The Lord our God do ye exalt,
And worship at his holy hill ;
Exalt him very high, because
The Lord our God is holy still.

PSALM CXIII. L. M.

- 1 Praise God, ye servants of the Lord,
O praise ye him, his name adore ;
- 2 And blessed be the Lord's great name
From this time forth and evermore.
- 3 From rising sun to where he sets
Let praise unto his name be given :

- 4 Above all nations God is high,
His glory is above the heaven.
- 5 Who is like to the Lord our God
Whose habitation is on high ;
- 6 Himself who humbleth when on things
In heaven and earth he casts his eye.
- 7 The poor he raiseth from the dust,
From dunghill those oppressed with grief;
- 8 To set them with the chief, ev'n those
Among the people who are chief.
- 9 The barren women in a house
He places, and makes her to be
A mother, joyful in her sons.
Unto the Lord all praise give ye.

PSALM CXIV. S. M.

- 1 When Israel of old
Went out from Egypt's land,
And Jacob's house from those whose speech
They did not understand.
- 2 Then Judah he did choose
In which his tent to place,
While his dominion reached to all
Who were of Israel's race.

- 3 When at the sea they stood,
It saw and quickly fled;
And Jordan's streams were driven back
That through they might be led.
- 4 The mountains great were moved,
And they did skip like rams;
The little hills on every side
Did also leap like lambs.
- 5 What ailed thee, O thou sea,
That thou to flight didst take ?
Thou Jordan, too, why was it so
That thou wast driven back ?
- 6 Why was it, mountains great,
That ye did skip like rams ?
And wherefore was it, little hills
That ye did leap like lambs ?
- 7 Before the Lord of all,
When as he doth appear,
Before the face of Jacob's God,
Earth, tremble thou with fear.
- 8 Who smote the rock, and thence
Did standing waters bring ;
And by his power turned the flint
Into a water spring.

IMPROVEMENT OF THE PSALTER.

The attention of those who have been appointed by our own and other churches in committees, to provide an improved version of the Book of Psalms, is respectfully invited to the suggestions of Dr. Beveridge, as given below.

The importance of a convention of the committees it strikes us is exceedingly obvious. There are very strong reasons why all the churches maintaining the same principles on the subject of praise should act in concert in this matter. And it would be difficult to gain a common understanding and agreement as to the exact thing to be done, without a free interchange of sentiment in convention. Should it prove agreeable to the committees of the other churches to accept the proposal of Dr. Beveridge to meet at Pittsburgh, in May next, we hope it will be publicly announced as early as possible.—ED.

REV. AND DEAR BROTHER,—I have just read an article in the "Preacher," of February 18th, respecting "the improvement of our Psalmody," in which the editor, in conformity with the views of the editor of the "Repository," suggests the propriety of a meeting of the Committees appointed to attend to this business. This suggestion appears to be highly proper. If any thing is to be done by these committees, it seems to be hardly practicable to do it without such a meeting. Perhaps it would not be convenient for all the members of each committee to attend at any place which might be designated. Such, however, as could not attend might signify their mind by letter, and their opinions being thus ascertained, those who assembled might be prepared to adopt some plan of procedure. They might, for instance, agree upon what was to be done, whether the present version should be amended or not, and if amended, to what defects the amendment should extend; whether it would be proper to add to the number of versifications in other than common metre, and if so, whether these should be selected or prepared; or partly selected, and partly prepared. Having settled such points as these, the work to be done might be distributed among the different members of the committees, and another meeting appointed, at which this work might be reported and considered; and if approved, it might next be laid before different Synods to be examined; and if by them judged suitable, it might then be handed down to the inferior courts in overtire. All the members of the committee of the Associate Church are favourable to such a meeting, and at least some of the members of other committees.

If it should meet their general approbation, the next thing will be their determination of the time and place. Probably Pittsburgh would be the most convenient place. As to the time, as the general synod of the Associate Reformed Church, and the Associate synod are to meet at Pittsburgh in May, some time either before, or during the Sessions of these synods might be most eligible. For my own part I shall cheerfully acquiesce in any arrangements which will meet the wishes of the other brethren.

Respectfully yours,

T. BEVERIDGE.

A CLERGYMAN'S APPEAL TO HIS BRETHREN.

What shall the ministers of Christ's Gospel—the Gospel of Peace and Liberty—do for, and in behalf of three millions of their brethren in the United States, who are slaves, in the sense in which no men are slaves elsewhere? What shall the ministers of Jesus—that Jesus who loved the oppressed, and who came to preach “deliverance to the captive,”—what shall His ministers do for three millions of their brethren who are “despised and rejected of men,” who are “lightly esteemed,” who are talked about as *things*, legislated for as *chattels*! and sold as dogs, horses, and houses are sold? What shall they do under the light and pressure of the times, of the second half of the nineteenth century? The millions of the brethren of the ministers of Jesus, born on the soil of “*Republican*” America, are *slaves*! *THINGS*!! CHATTELS!!! And many of these three millions are the brethren of Christ, by the Holy Relationship of Divine Religion! Is it possible! Can these things be? The very Soul of Darkness is in horror at the reality, and the moral sense of barbarism is covered with crimson blushings.

Ministers of Jesus! I appeal to you! Your brother is a slave, and wears chains! The brother of that Jesus whom you profess to preach, and who is therefore bound to you in the strong fellowship of Christianity, is a chattel to be sold! Your brother, who, on Sunday last, went with his wife weeping, to the table of the Lord's Supper, and partook of the bread and the wine of blessed communion, and was honoured with Christ's presence and blessing, was, on Monday, torn away from his wife by the rude hand of force, was chained, was scourged, was thrown into the dungeon of the slave-jail, and then put on the block and sold away from his wife into the depths of the barbarous cruelties of American slavery!

Ministers of Christ! What can you do for your brethren? I appeal to you in their name! I appeal to you in the name of Jesus! What will you do for your brethren? For Christ's brethren? They have done no crime, only that their skin is not coloured like your own! They are unfortunate without guilt; oppressed without cause! They have wept, groaned, and prayed, with strong cries!

They turn to you! To whom should they turn, if not to the special ambassadors of the Prince of peace, the friend of the oppressed? And now, as they turn to you with streaming eyes, with outstretched hands, and with words of an agony of pleading, will you not listen? Hear them! “O, my wife!” “Where's my husband?” “Where are my children?” “O! give me my mother!” “I want to see my father!” “O! these chains! This dreadful prison! These scourge marks on my bare back!” See that poor slave! Look at him, ye ministers of Jesus! See him on his bended knees! how imploring his look! how strong his cry: “Am not I a man and a brother? Ye ministers of Christ, did not Christ die for me? Is He not my friend? Will you not save me from these torments? I beseech you in His name and for His sake!”

Ministers of Christ! Will ye not hear that strong pleading? Will ye not do something for the millions of pleaders? I know that ye have been averse to the trade and the sphere of politicians. You have scrupulously avoided any intermeddling in the affairs of State, even so far as to consider it “imprudent” for you to pray for the oppressed and down-trodden slave. But your minds have doubtless undergone a change. You have given evidence that you do not now consider it altogether inconsistent with your calling to sympathize with the weak and the oppressed. You have come out before the world as the friends of truth and humanity, in that you have formally waited on Louis Kossuth, the great fugitive from Austrian oppression, and you have expressed to him your sympathies in his behalf, and in behalf of his oppressed Hungary. You have proclaimed against the tyranny of Francis Joseph, and the abominable wickedness of Russian interference, and you have prayed for Kossuth and Hungary and European Liberty, against the influence of European tyranny. You have prayed for him and for those at home, in the sanctuary of God. You have prayed with warmth and at length.

Ministers of Christ! What can you do for the American slave? For the bondmen and women of the soil? For those oppressed ones who have a birth-right in the land of freedom, and who, by right, inherit the blessings of our institutions? What can you do for *them*? Will you not *pray* for *them*? If you have prayed for Hungary, you cannot think it “imprudent” to pray to God to bless the poor American slave.—H. D. MOORE.

Penna. Freeman.

DISCIPLES—BURIED ALIVE.—Some people have such a horror at the idea suggested in the last two words of the above caption, that they will not read any article or item to which it is prefixed. But I beg the reader not to be terrified out of the perusal of what I have to say. He may find something truly serious, but nothing of the horrible in the case before him.

That certain of the disciples are actually *buried* is indisputable. If a person is fairly immersed or covered with any thing whatever, he is certainly buried. If he be in a pit, and the earth and stones have fallen in upon him, he is buried, and no mistake. So is he, if he sinks beneath the water and it fairly and fully covers him. Hence whatever fairly overcomes one, so that he is pretty much dismissed from any active connexion with the welfare of those about him, is said to bury him. Hence we are familiar with the language, buried in sleep—buried in sorrows—buried in cares and business—buried in his own plans and schemes.

Now if I find a disciple so immersed in the world that he seldom hears any other voice than that of the world—so overwhelmed in business that all other appeals but those of business fall powerless upon him—so given up to pleasure that there is no other music that is music for him—so wrapped up in care and concern for his personal or family interests that he cannot go forth to care for the great interests of souls and of the kingdom of God; I say, when I find a disciple in such a condition as this, I call him *buried*. There may not be half a ton of earth, stones or water upon him, but he is as really buried as if there were. Just as a naturally dead and buried man is gone, is out of the way, has done connexion with all the activities of the world, so this buried disciple is done with all the activities enjoined by Christian obligation.

But about the being buried *alive*—how is that? I confess there is trouble about the being *alive* part of the matter. For to most persons it is clear that when a disciple is buried, after the manner related above, he is really *dead*. They deny that he is alive. Such a burial in the world does imply death.

Now, though a man being buried, as in the case of one covered by the caving in of the sides of a pit, does savour strongly of death, and not a few strongly affirm and really believe that the man cannot be alive; yet who leaves the matter there? Do they not dig for him with all possible earnestness? And though in a great many cases they do indeed find actual death, yet in cases not a few, they do find the buried man alive.

So a disciple may not be quite dead, though buried very deeply in the world. A very careful search may reveal signs of life. But it is a sad thing to be “buried alive” after this fashion.

1. It causes the victim, at times, *great suffering*. So long as he does not realize how deeply buried he is, and how dangerous his case is, he has little or no trouble. But there comes now and then a flash of light through the gloom, and there is a discovery of guilt, shame and peril. Then are they buried alive in great misery. Conscience went down with them into their grave. And it is alive. And it is a dreadful companion for the buried-alive disciple. He tries to cause its actual death; it does sometimes lose a good deal of its life. But at others it has terrible power, as I have heard some of these say who had been rescued. I think some have called the place, where they had been, “a horrible pit,” and I do not wonder.

2. There is *great anxiety* by others about the buried-alive disciple. It is not the whole of the community that are troubled, as in case of a sufferer at the bottom of a pit. But a part of it, perhaps a small part, miss very much that disciple who has been overtaken by such a calamity. They mourn over him. Some of these that feel the most deeply, try to get him out of the pit where he is enclosed. And they are the more sad when it happens, as it sometimes does, that half the church are buried too. Even more than this number have been known to be in the sad condition at once.

3. Another thing, and one of the saddest aspects of this matter it is too, that these buried disciples *bury themselves*! We are shocked when we have heard of certain suicides among the heathen who have buried themselves alive. And we may well be so in this case. We have never known of a disciple in the mournful condition now in question, but he had *knowingly* taken every step in the *process* that had placed him there. Other people dig the graves for those whom natural death makes it necessary to bury. But these *dig their own*. All who have ever been rescued tell the same story, and it is just as I have stated.

It is no wonder, therefore, that some who commit so dreadful an act should be left where they buried themselves, and should never get out. Disciples had better think of this before they do that thing. I have heard, and I believe it, that the only Being in the universe, who could deliver them, does sometimes say, “Let them alone!” A more dreadful sentence than which cannot be conceived; for from such a burial there can be no resurrection. There cannot, therefore, be a more important caution to the disciples than the one, “Beware about being buried alive.”—*Puritan Recorder*.

OREGON CORRESPONDENCE.

Albany, O. T., Dec. 22, 1851.

MR. BANKS.—DEAR SIR:—We have just received the Repository for October, and the Friend of Missions of —, both containing Mr. Andrew's letter from Trinidad. We sympathize with you in sorrow that he is to return. I have been struck with the similarity of circumstances connected with the missionaries to Trinidad and Oregon. Some things are different and more favourable in the latter. No prejudice is felt against Americans, for this is our country. But the means of living here are expensive—even more so than in Trinidad. The population, in many places at least, nearly equally fluctuating. Of the present thirty or forty inhabitants of this village not half a dozen are permanently located. Some are leaving for the mines; or to take claims, while others come in from the mines. About thirty or forty is the average attendance of persons on Mr. Miller's preaching, on the Sabbath, but the half of these are different persons, I think, every day.

Another feature common to this country and the West Indies, is the large number of professed teachers of religion. In Jamaica, one of the most serious difficulties the missionaries had to encounter was the great number of ignorant and erroneous persons who had assumed the office of the ministry—*as here*. In a letter to Dr. Cooper, written soon after our arrival here, Mr. M. supposed the number of Methodist preachers to be eight or ten—he had only heard of that number; I do not yet exactly know how many there are, but have heard it remarked, with slight exaggeration doubtless, that every tenth person in Oregon is a preacher of some kind or other; and the Methodists, local and itinerant, are largely in the majority.

A very illiterate man in our employ is a regular Methodist preacher, though we did not suspect it. He preached a sermon a few evenings since “to put down the doctrine of election.” Mr. M. preached several times at a school house about eight miles from this place, where the audience was large for this country. The last time he preached there, however, a Campbellite preacher volunteered as the chorister, and offered to supply the place with preaching afterwards, as he lived in the immediate neighbourhood. The people care little who preach to them. They are now taught that if baptized by a Campbellite preacher, their salvation is safe.

With a large class the most ignorant find the greatest favour. I once heard an old Campbellite woman discussing with another the merits of two preachers, who gave as her reason for preferring the one, that he did not *know* so much. “You know, honey, that the more ignorant a man is, the more chance he has to do good.”

The evil of intemperance prevails very extensively here. The number of those who abstain altogether from intoxicating drinks is very small. Many who did so in the States, here use them freely; some already seem far gone on the broad road to destruction.

You will see by the papers that though we are yet but few and feeble, we cannot agree. Our Legislature, like that lately in the Empire State, is divided against itself. Our Judges are also divided; one agreeing with the council, the other two—one of whom is supreme Judge—deny the legality of the council, as now held. If they make no new laws, perhaps it will be no great loss; I judge so, from one act they have passed, prohibiting coloured persons from residing in the Territory. Not only the court and council are divided, but every village is at war with its neighbouring village, each striving to build itself up at the expense of its rival. This state of things exists every where to some extent, more especially in new countries; but the strife between the towns is greater in Oregon than I have seen it elsewhere. This is perhaps owing in some measure to the difficulty in building up villages, as nearly all wish to secure land, which can only be done by living on it. Many towns, and even cities, with large names, have very few inhabitants. New Albany, the rival of our Albany, half a mile distant, has but a solitary bachelor living in it.

You will readily believe there are many evils here which need correction. God rules even here, and will, I trust, have a seed to serve him in these ends of the earth. He can bless the means used to dispel the clouds of ignorance—can pour out the spirit of love to, and bless his ordinances, upon those who are now led captive by the God of this world.

You will have heard of the safe arrival of Mr. and Mrs. Irvine. They suffered more from sickness by the way than we did, but are fast recovering their usual health. Mr. I. has already commenced a school; he preaches several miles from his place of residence. We are much pleased with Mr. I. as a man and a minister, and with the cheerful, pleasant, manner in which Mrs. I. met difficulties and trials which were new to her.

At the time our Presbytery was organized here, we supposed it was the first organized in the Territory, but have since learned that the O. S. Presbytery, consisting of the Rev. Messrs. Thompson, Geary, and Robe, was organized nine days previously.

I gave you an account of the temperance of the weather on the first of July. The latter parts of July and August were said to be much warmer this season than since the place was settled by whites. Since we came to this country we have not noticed any difference between the weather here and in Ohio, at the same seasons, except that the nights were generally, not always, cooler, and it is not quite so cold now, in December, as there. We have had some pretty hard frosts, enough to make us shiver in our cold, open houses, but not enough to cover any of the streams of water with ice, or to discolor the green prairie. There were still roses and other flowers in bloom the first of this month; strawberries were all in bloom in October, and I saw a ripe strawberry in November!

There is but one general Assembly Presbyterian congregation in the Territory, that of which Mr. Thompson is pastor, in Clatsop plains. Messrs. Geary and Robe both preach and teach, but I believe have no organized congregations. Mr. Blair's, in this county, numbered but 16, or 15, six months ago, but has increased by emigration and otherwise to 46, with nearly 100 hearers. The congregation to which Mr. Kendall preaches, which had but eight members, has now double that number. Of the three Independent or Congregationalist Churches, which are organized, two—one at Portland and one at Oregon city—are very small, and have not either of them I should think over a dozen members. The one at Tualum is larger and has also a larger attendance. At O. City the attendance does not average 20 persons; these are all called Presbyterian, but are not so. The small congregation in Portland erected a handsome church for this county, for which they were somewhat in debt: about a month since, some of the ladies (a year ago there were no ladies there) made a "tea party," where they sold some trifles, by which means they raised \$400, enabling them to purchase lamps, besides paying the church debt.

I sometimes think that our sisters in some of the wealthier congregations could, and if they knew our situation exactly, I think they would, make some such exertion in our behalf. There is no church edifice here, nor church member, but one, a Methodist, in whose dining room Mr. M. preaches every Sabbath, when no other preacher, Methodist, Campbellite, or Baptist, occupies the room, which is about half the time. The room is very uncomfortable on a cold day, even here. If we had only a very humble house, in which we would have a right to worship every Sabbath, the prospect, under God, would be greatly better, than the exertions used to do good here could have their intended effect; or, rather, there would be a better opportunity for exertion.

January 1st, 1832.

We have now removed to our house, which, though all unfinished, is more comfortable than the small one we left. As the means of living are so very expensive here, we will be under the necessity of teaching, and expect to commence a school in this place in the course of a week or so.

Mr. Gager, Associate Reformed preacher, arrived here, by way of Cape Horn, last week. The majority of the inhabitants here being from the South, Christmas and New Year's day are observed with as much form, and in the same manner, that New Englanders observe Thanksgiving Day. Professors of religion attending to religious exercises, some devoutly I hope, praying out the old year, and praying in the new, not forgetting the body, in the mean time. I was invited to a Christmas dinner, but as it rained, a lady observed it was not like Christmas, and seemed to her no better than a wet Sunday.

Sincerely your friend,

A. MILLAR.

[Friend of History.]

[See the Evangelical Repository.]

HAVE FEMALES A RIGHT TO VOTE IN THE ELECTION OF CHURCH OFFICERS?

MR. EDITOR,—If the following observations are worthy a place in the Repository, they are at your service: perhaps they may call forth something better from you or some of your correspondents on the subject.

South Argyle, Mar. 12, 1832.

Yours respectfully,

J. S.

I have lately read in the Christian Instructor an article entitled "Ought females to vote in the Churches?" This article is quoted from chap. 3, sect. 1, of the directory for church government in the constitution of the A. R. Church:

according to which the voting for a pastor belongs only to the male members. As I belong to a church that, in her Book of Discipline, art. 3, sect. 1, "Of the election of church officers," states that the right of voting belongs to *all* in full communion, male and female; and as the congregation to which I belong, having been lately called to elect one to break the bread of life among us, has adhered to our rule in that respect, and as some in the congregation are not clear as to the right of females to vote, I have taken the liberty to send you the following thoughts, to elicit your own remarks or those of some of your correspondents on the subject.

Females have always joined in the most solemn duties that the church was bound to observe. They joined in the observance of the passover, being a part of the household. They joined in the solemn duty of covenanting in the time of Moses, Deut. xix. 10-13; in Asa's time, 2' Chron. xv. 12-16; in Nehemiah's time, ch. x. 28, 29; and have a right to both of the seals of the covenant.

In the book of the Acts, we have two elections particularly recorded. The former of these was that of an apostle, chap. i. 10-16, where, I think, their right is clear, and it is likely they used it. The eleven apostles were met in an upper room with the *women*, their names *together* being about a hundred and twenty. Peter stood up in the midst of the *disciples*; this name certainly includes females, (Tabitha is expressly called a disciple, Acts ix. 36;) he stated, that an apostle must be chosen in the room of Judas, from among those *men* that had companied with them all the time that the Lord Jesus went out and in among them. Here it appears men only are eligible to office, and those of them that had companied with them, &c. But the right of females to vote for these I think is clear, as they are disciples and believers, chap. v. 14, and other appellations are applied to them as church members in common with males, and they enjoy the same right to church ordinances. Here we see who voted or appointed. In ver. 28, it is *they*; in ver. 24, *they*—which must mean the disciples above described, both male and female.

Again, in the 6th chapter of the Acts, where we have the election of deacons described, it is said, "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables: wherefore, *brethren, look ye out among you seven men*," &c., and the saying pleased *the whole multitude, and they chose Stephen*, &c., ver. 6, whom *they set* before the apostles for ordination. So we have approved Scripture examples for the right of females to vote in the election of church officers from the pastor down to the deacon.

[For the Evangelical Repository.]

THE MAINE LAW.

DEAR SIR,—In the Repository for the month of March I find the Maine liquor law, with some commendatory remarks, introduced to its columns. On a cursory perusal of the law thus commended and submitted to your readers, the object it seeks to attain is obviously totally to suppress the manufacture and use, not only of ardent spirits, but also of wines, cider, and every fluid containing alcohol in any or the least proportion, except for medicinal and mechanical purposes. Adverting merely to its practical prohibition of wine in the communion service, (for it cuts off all legal means of obtaining it except by importation,) and taking but a passing notice of the wholesale destruction of capital invested in the manufacture and purchase of these articles, and so, invested in conformity with the usages and customs of society under the implied protection of laws which assumed to regulate, and consequently are bound to defend all this capital, the law in question proposes, without offering or contemplating the smallest compensation, or means of rescue, utterly to de-

stroy: Avoiding, also, all animadversions on the inquisitorial rigour of its provisions, I would merely beg to inquire (for, doubtless, you have carefully studied the subject) how the general or leading principle of the law can be reconciled either with the precepts of Scripture, or with the conduct and practice of the Divine Founder of Christianity himself.

Hitherto I have taken it as a fact, about which there was and could be no dispute, that He, while mingling amongst men, complied with all their usages and customs, not indecorous and sinful, even to the drinking of wine; for, had he been totally abstemious in this particular, he would not have contrasted himself as he did with the Baptist, nor would his wily traducers, regardless though they were of truth, and bitter as was their hate, have ventured to charge him with gluttony and drunkenness. I had also supposed that when Paul enjoined upon the Ephesians not to be drunk with wine, and in similar terms upon others to whom he wrote, that he meant to condemn the excess manifesting itself in drunkenness, and that alone. I imagined that if he had intended to forbid the use, as well as the abuse, a plain-spoken man such as he was, would have told them in terms sufficiently explicit and plain as not to be easily misunderstood; and, certainly, if intemperance, however widely spread, can, in any circumstances, justify the expunging of temperance from our creed, and the substituting of abstinence in its place, the propriety, and even the necessity of doing so, was not in his day, especially among his Gentile converts, less obvious than now. How, then, are we to account for the omission? Shall we impute to that great teacher, so zealous for the honour of his Master's house and name, a disgraceful want of discernment in not perceiving, or a still more reprehensible want of faithfulness in not pointing out and enjoining the simple remedy so recently discovered, so strenuously advocated, and whose vaunted efficacy, confessedly incomplete, it is now sought by legions of admirers to render effectual by forcible and indiscriminate application? Not only, however, may the character of Paul as an inspired teacher be thus impugned, but, stepping a little further back, we may, with equal propriety, call in question the conduct of a still greater teacher for misleading, by his own example, those who may be sincerely desirous to walk in his footsteps, and for doing that which the Maine law denounces as a crime worthy of fines, imprisonment, and civil degradation; nay, we may legitimately charge him with folly, consummate and unaccountable, in selecting and pointing out to us one of the abhorred and interdicted beverages as a fitting and appropriate emblem of his own most precious blood. Either I must have woefully mistaken the teachings of God's word, or a delusion on this subject, deep and widely spread, and fearful in its ultimate results, has seized upon the public mind. But, however this may be, you will confer a favour if you will take the trouble to show, as briefly and as speedily as possible, how the objections I have urged against the principle of the Maine law can be obviated or set aside on scriptural grounds.

I am respectfully yours,

G.

REMARKS ON THE ABOVE.

We have thought proper to transfer the above communication to our pages, although we are not sure that it was designed by the author for the public eye. We do this out of respect to the author, and that some of our correspondents may set him right on the subject—a task which we have not the time at present to undertake. We shall, however, make a few brief observations. And here, we hope, he will allow us to utter a hint that he is not in the most favourable situation for forming an impartial judgment in reference to the matter. This remark we make without intending to intimate that there is any deficiency either in his judgment or honesty.

Our friend thinks the use of wine as a beverage is recognised in the Scrip-

tures. We have no disposition to dispute the correctness of this position. We believe that if the circumstances in this country were the same as those under which wine was used by our Lord, and is still used in vine-growing countries, there would be no occasion for a prohibitory law. It is sufficient for us to know that the use of alcohol in this country has grown into an evil of such magnitude that nothing less than the Maine law, or one of a similar character, will meet the case. Our friend knows this. Every man who has any acquaintance with the present state of society, and who does not close his eyes to the facts that are every where presenting themselves to his view, cannot be ignorant of the awful evils resulting from its use. There are few families who have not been visited by the ravages of the fell monster. It is now destroying the hopes and lives of thousands of our fellow beings; and entailing upon every community in the country an amount of crime and pauperism which no true philanthropist can contemplate without horror. The word of God assures us that "wine is a mocker, and strong drink is raging," and sad and heart-rending are the proofs daily presented to our view of the truth of this. This mocker and raging monster has found a lodging-place in almost every corner of our streets. Hitherto we have been trying to persuade our fellow-men not to send forth this raging enemy upon the community. We have besought and entreated those with whom we hoped to have influence to "look not upon" it. We have warned them of the dangers to which they have been exposed, but it has all been in vain, as our friend very well knows. And now what is to be done? Why, we say, let it be driven from the country. The State of Maine has done this; and if any reliance is to be placed upon facts, the consequences have been most happy, and we wish to imitate her example. Something, it will surely be admitted, ought to be done. And we know of nothing else that promises success. Other means have been tried; and, as we all know, they have resulted in a failure. Shall we do nothing? Shall we place no restrictions upon those who, in all quarters, are holding out temptations and inducements to immortal beings to yield to the seductions of this *monster*? How far shall these restrictions extend? They certainly ought to extend to the prevention of the evil. To this extent, and no farther, we believe the Maine law goes. Who are those who are crying out against the passage of the law? Are they, *as a class*, those who by moral suasion have been exerting themselves to arrest the progress of intemperance? Let our friend think of this. To us it speaks volumes.—ED.

ASSOCIATE REFORMED SYNOD, SOUTH.

We take from the *Erskine Miscellany* the following summary of the proceedings of this synod, held in Burke county, Geo., 15th October last:

"The roll exhibits a list of sixty-one Ministers and Probationers, only thirty of whom were present.

The various funds of synod seem to be in a prosperous condition. The treasurer of domestic missions reports four hundred and thirty-four dollars on hand. In the several funds of Erskine College, about three thousand dollars. In the treasury of synod's theological and literary fund, thirty-six hundred and fifty dollars. Belonging to foreign missions, five hundred and fifty-seven dollars.

But one minister has died during the year. There have been four installations, one ordination, only two churches organized, though several charges have been divided to make room for an additional pastor. Three students have been licensed—one new student received.

On the marriage question the following resolutions were adopted:

Resolved, That the marriage of a deceased wife's sister be dismissed for the present, and that a committee of one from each presbytery be appointed to report to next synod the sense of his presbytery, and if any, what amendment should be made to the fourth section of the 24th chapter of the Confession of Faith.

Resolved, That in the mean time in the management of such cases, sessions shall apply the principles of the Associate Reformed Church, as laid down in the Confession of Faith, in the chapter treating of the Communion of Saints.

Resolved, That each presbytery at its next meeting, appoint one of its members to constitute the aforesaid committee.

Touching the duty of the church towards baptized youth, it was

Resolved, That the ministers of this synod shall hereafter exercise over the baptized youth of their respective congregations, a more strict ministerial watchfulness and care, impressing upon them, both from the pulpit and out of it, a sense of the obligation under which they are understood to be placed, to maintain a godly life and conversation in accordance with baptismal vows, and to confess Christ by a public profession of religion, as soon as they shall have arrived at proper years.

On the subject of the division of synod it was

Resolved, That the report and resolutions of a former year, respecting the division of this synod into several sub-synods, be now adopted, and overtured to the presbyteries to report at next meeting of synod.

Humphill and Grier were appointed a committee to prepare for publication a suitable memoir of the late Rev. W. Flenniken.—N. M. Gordon, with H. Thompson Sloan for his alternate, was appointed to preach a missionary sermon next year, on the subject of the African Mission.—J. Boyce, with D. G. Phillips for his alternate, was appointed to preach a sermon at the next synod, on the duty of the churches in reference to the moral and religious instruction of our coloured population.—Mr. Grier, with Mr. Patrick for his alternate, was appointed to preach a sermon next synod, on forbearance.

The Board of Foreign Missions in their report say, in presenting our annual report, we are gratified that we are able to state that our four students, under the instruction of Mr. Erskine in Liberia, are making encouraging progress. During the year, one student has been placed in the Alexandria High-school for instruction. The elder of our two boys, under the care of Rev. N. M. Gordon, is making good progress in his studies. The younger, being destitute of capacity to meet our expectations and wishes, has been returned to his master. This course has been adopted, after a full and satisfactory trial of his mental powers. There is now an encouraging prospect that some other suitable person will be obtained soon for instruction.

The committee of Domestic Missions submitted a report, appointing nine probationers to different fields of labour for the year.

The next meeting of synod will be held at Salem, Tipton county, Tenn."

THE MAYNORW GUANT, OR ROMISH MORALITY.—Englishmen have the credit of being a practical people. When a purchase has been made, they like to have the goods home, and examine whether they have made a fair bargain, and have money's worth for their money. Since, then, the wisdom of Parliament dooms us, at present, to pay £600 a week to manufacture Romish priests and Dens' morality for the benefit of Ireland, it may be well to look now and then at our weekly returns, that we may see with our own eyes what a capital investment our senators have made.

We may begin with a specimen of the regard of truth, where the interests of the Church are concerned, which naturally flows from the teaching of the Maynooth standards. One maxim there is, that "oaths contrary to ecclesiastical utility are not oaths, but perjuries." The following "Hint for the Crusaders," in a Popish paper, is a happy illustration:—

"We have just been apprized of a fact which, if facts can dissipate the mists of delusion and prejudices that hang over the dunes of the Bible-readers in Connaught, might open their eyes to the humbug practised upon them by the wily, oily gentry who dole out tracts and stirrabout among the famishing poor Catholics in the west.

"We lately alluded to the visitation and confirmation of a thousand converts by the bishop of Tuam. It was trumpeted forth in all the anti-Catholic journals, and even the Times joined in the jubilee of what is called the New Reformation.

"Scarcely had the rejoicing and feeding terminated, when the stability of the neophytes was tested, and the result is what we now publish. Last week two of the distinguished and learned converts to the Catholic faith, the Rev. Messrs. Marshall and Montgomery, proceeded to Oughterard, the focus of proselytism, and addressed the unfortunate victims of the Exeter Hall conspiracy. Such was the earnestness of the appeal, that the whole lot, with tears in their eyes, threw themselves before the eloquent preachers, and promised to abandon their hypocritical course, imploring re-admission to the church of their affections, and stating their resolve to meet death rather than fall again into the tempter's power.

The utmost excitement prevailed in the town and its vicinity. Our informant passed through Oughterard the morning after the result above stated, and was induced by curiosity to enter the school where one hundred and ten persons were taught the previous week, and he found only nine left. A similar proportion disappeared from the school at Ross. These facts should not be without fruit, and we trust that the zeal of these holy men will be followed up by practical results."

Wonderful, indeed, if true! a miracle worthy to rank with the blood of St. James; and even, if false, clearly of great "ecclesiastical utility." Unhappily, the reply, as given in the *Banner*, is as pointed as that of Pascal to the Jesuits of his day, *Mentiris impudentissime*. The statement is an unmixed falsehood. When the two perverts went to Oughterard, not a single convert was drawn away by their persuasions. No such scene occurred as that described, nor any thing of the kind. A larger number of converts than usual attended the church just then, because it was the first occasion on which Mr. O'Callaghan, the missionary, officiated as incumbent of the parish, to which he had been recently appointed by the bishop of Tuam. The attendance at the schools was better than usual. All this was distinctly stated by Mr. O'Callaghan, in Hapover-square Rooms, on December 4, and has been reported in all the papers. The story is an instance out of many of the Romish wholesale falsehood tactics.

Such is one result of our state payment of £600 a-week to inoculate Ireland with the doctrine of Duns and St. Leger, that "he who is interrogated concerning anything which it is expedient to conceal, may say, *non dico*, that is, I say the word *non*." "For," the saint continues, "these things being established, it is a certain and common opinion amongst all divines, that for a just cause it is lawful to use equivocation in the propounded modes, and to confirm it with an oath. Thus, S. Hier., c. 22, a. 2, who says that simulation is useful, and on an occasion to be used." And what can be a clearer occasion for a Popish journal or priest to apply this convenient doctrine, than the troublesome conversions in Connemara?

The next fruit of our patronage of Popery may be seen in a letter of the Rev. H. Townsend, rector of Ballyree, to the *Mayo Constitution*, about a fortnight ago. His writes as follows:—"What would be the most forcible exhibition of hatred and contempt towards men, was perpetrated here yesterday towards God. A man burned two copies of the New Testament. This is no hearsay. I saw the blasphemous deed perpetrated. The ruffian who did it thrust the burning Bible in my face, triumphing in his deed, and called it a *damnable* and *heretical* book. Let no man say the peasantry did this, who might be ignorant of Romish principles. Some of the people were there, but they looked on in mute horror. It was done by a monk. It was done immediately after a priest had violently harangued the people against the Bible and Bible reading."

Let us now take another specimen of Popish veracity from head-quarters. Dr. Hale, in a letter of October 27, published in the *Univers*, *Freeman*, and the *Tribune*, makes the following statement:—"Not longer ago than last week, I visited a remote portion of this diocese, the famous island of Achill.—The Protestant ministers would never give a spoonful of soup or a monthful of meat to the poor, during the ordinary days of the week; but I have met them on a Friday, going to offer the remnants of meat to starving creatures to induce them to violate the laws of the Catholic Church."

How does Mr. Nangle, writing on the spot of the alleged offence, meet this charge? In the same brief and effective way, as the Pere Valerian and Pascal to the Jesuits of their day. *Mentiris impudentissime*. "The above is an unmixed falsehood. We never gave soup or meat to the poor on any days of the week, either Friday or any other day, and we publish this in the place where we are asserted to have done so; and where the people can judge whether we or Dr. Hale speak the truth." But such a statement was tolerably safe in Paris, in the pages of the *Univers*, and who can doubt that, in the Archbishop's eyes, it was of clear "ecclesiastical utility!"—*London Record*.

DR. CANDISH AND SPECIAL SEVERITY.—Among the anniversary sermons during the month of May, 1831, the most worthy of notice was that preached in the great Queen street Wesleyan Chapel, before the Wesleyan Missionary Society. It was preached by Dr. Candlish, minister of St. George's Free Church, Edinburgh, and unquestionably, I suppose, the ablest man of the Free Church of Scotland

since the death of Dr. Chalmers. The very fact of his being asked, and consenting to preach this sermon is significant. I have seldom seen a more crowded or deeply devout congregation than the one assembled on that occasion, (a weekday morning,) and was somewhat surprised and a great deal delighted to see how almost entirely the Wesleyans conform to the liturgy, leaving out the prayer for the clergy and the litany, and altering for the better the prayer for parliament. Thus retaining almost all the forms of the Church, we cannot help thinking, if at any time right in seceding, they are now decidedly wrong in keeping separate from it. Even the clerk—to me, an objectionable feature in English churches—was retained, but who here performed also the duties of a precentor, raising the tunes, there being no organ, giving out two lines at a time.

At the expiration of the service, Dr. Candlish, in his gown, ascended the pulpit, and commenced his sermon, which was a general missionary sermon, without reference to this particular occasion. I may remark that this is the case with all the anniversary sermons to a great extent, the preacher confining himself strictly to his text, till towards the end, when he usually refers to the society for which he is preaching. Dr. Candlish is a short man with a rather Jewish and peculiar face, with curly whiskers and hair, and not so old in appearance, nor so imposing as I had pictured to myself. His manner is, as I anticipated from his appearance, very nervous, distressingly so indeed, pulling up his gown, rubbing his face, passing his hands through his hair, or suddenly extending his arm to its full length, and when his arms are not at work, always ~~see-sawing~~ backwards and forwards. His voice is not good, and he endeavours to make up for this defect by keeping it at its highest pitch. Add to this,—his accent is so broadly Scotch, and he pronounces his words, especially those with “r” in them, so rollingly that the whole of the introduction was spent by me in learning to comprehend him, and in wondering how he acquired such a reputation. But these feelings soon gave way to respect and delight as he unfolded the text, Hab. ii. 14: “The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.” After an introduction, showing that the delay of punishment was not forbearance, but an economy which established grace now and judgment hereafter, he gave four assertions as implied by the text: 1. That the promise shall be attained by the preaching of the word, because by it only can the true glory of God, as seen in Jesus Christ, be known; and this he asserted, 1st, Against the idea of its attainment by worldly knowledge. 2d, Against its attainment by great and wonderful events, which are produced by, but did not produce the gospel, though, as aiding it, were to be used as useful, and seized as very precious, and 3d, Against those who, weary of the simple preaching of the cross, think it attainable by preaching more in accordance with the spirit of the age. II. The text implies that the Holy Spirit will accompany this preaching, as it is not “the glory” but “the knowledge of the glory” which is promised, and therefore the Spirit, who alone can, must give it. This he asserted against, 1st, those who dream of conversion in baptism, and who give the name of Christian to whole semi-heathen tribes, and 2d, against those who dream of its attainment by the second advent, &c., as alone sufficient to produce the result. III. The words suggest the largest expectation, the promise being compared to the ocean. IV. They imply a blessed change in the aspect of the world, and, however wonderful and apparently almost impossible, which no believer can deny, feeling that the change, great as it must be, is not greater than has been already wrought in his own wicked heart. I have given this sketch of the divisions of this sermon, because I think we can, from the distribution of a sermon and the mode of treatment of a subject, obtain a regular insight into the character of a preacher’s mind. The sermon was delivered in a style worthy of it. Parts reminded me greatly of Dr. Chalmers’ peculiar way of reasoning, and parts were glowing and enthusiastic to a high degree, especially when he protested against the too frequent disparagement of the Holy Spirit and his power; spoke of Pentecost, glorious as it was, as but the first fruits, and earnestly asserted the promise of the Spirit not exhausted, but still to be enjoyed, and enjoyed in a measure as large as the most boundless of all things, the mighty ocean.

I do not intend to speak farther of these anniversary sermons, nor of the special services which the exhibition and its crowds caused to be held. Those at St. Martin’s, (the noble facade and firm spire of which every visitor of London will remember as one of the best ornaments of Trafalgar Square,) were held on Tuesday evenings, and were conducted by some of the most eminent of the clergy. This fine church, with its interior as imposing as its outside, standing at Chancery

Cross, the very heart of London, and centre of divergence for its crowds, three main thoroughfares meeting there, affords, by the way, a remarkable evidence of the increase of London. It still bears the name of *St. Martin's in the fields*, and was constituted a parish in the reign of Henry VIII., when the inhabitants "did resort to the parish church of St. Margaret's in Westminster, and were thereby found to bring their bodies by the courtyard of Whitehall, which the said Henry, then misliking," caused to be built. When first rated in Elizabeth's time there were less than one hundred persons liable, thinly scattered along the Strand by the water's side, and at the foot of what is now St. Martin's Lane. The church not long after, however, afforded room for so few of the people, that according to Baxter, "neighbours lived, like *Americans*, without hearing a sermon for many years."

To accommodate the crowds who come up to the exhibition, Exeter Hall was used twice on every Sunday as an extra place of worship by the dissenting ministers. I attended but on one evening, and heard Mr. Brock, a Baptist minister, preach from the fine text, "The common salvation," a mediocre discourse. The Hall, however, furnished a singular sight. I entered amid a dense crowd, and for half an hour the living tide poured in till the hall was completely packed. The hymns were circulated in printed pamphlets throughout the room, and probably one-half the congregation joined in singing them, reminding me more of the churches in the interior of Germany, than what we are accustomed to hear in England or America.—*Ep. Rec.*

ADVERTISEMENT OF AN HONEST RUMSELLER.

Friends and neighbours, having just opened a commodious shop of Liquid Fire, I embrace this opportunity of informing you that on Saturday I shall commence the business of making drunkards, paupers, and beggars, for the sober, industrious, and respectable to support.—I shall deal in "familiar spirits," which shall excite men to deeds of riot, and robbery, and blood; and by so doing, diminish the comforts, augment the expenses, and endanger the welfare of the community.—I will undertake, at short notice, for a small sum, and with great expedition, to prepare inmates for the *asylum*, the poor-house, the prison and the gallows.—I will furnish an article which shall increase the amount of fatal accidents, multiply the amount of distressing diseases, and render those harmless incurable.—I will furnish a drug which shall deprive some of life, many of reason, some of property, all of peace; which shall cause fathers to be fiends; wives, widows, children, orphans, and all mendicants.—I will cause the rising generation to grow up in ignorance, and prove a burden and a nuisance to the nation. I will cause mothers to forget their children, virgins to forget their priceless innocence.—I will corrupt the ministers, obstruct the progress of the gospel, defile the purity of the church, and cause temporal, spiritual and eternal death; and if any be so impertinent as to inquire why I have had the audacity to bring such accumulated misery upon a comparatively happy land, my honest reply is, money. The spirit of trade is the most lucrative, and professing Christians give it their cheerful countenance.—I have license from the Court, and if I do not bring these evils upon you, somebody else will. I live in a land of liberty. I have purchased the right to demolish the character, destroy the health, shorten the lives, and ruin the souls of those who choose to honour me with their custom.—CHAMBERS.

A WORD IN SEASON.

"A Sabbath well spent
Brings a week of content,
And health for the toils of to-morrow;
But a Sabbath profaned,
Whatever may be gained,
Is a certain forerunner of sorrow."

A short time back, a lady, when calling upon the old inmate of an almshouse, saw this verse, neatly written, framed and glazed, hanging up in a conspicuous part of the room. And while she stayed to read it, the old woman told her, with no small degree of satisfaction, that it had once proved "a word in season" to one who was habitually unmindful both of his duty and his privilege. A shoemaker in the neighbourhood where she lived was in the habit of supplying the poor with shoes, for which they paid by weekly deposits. This man made it his practice to collect these payments on the Sunday morning. Accordingly he came to her room one Sabbath

for the deposit of a lodger, whom he was then supplying with shoes. This "Sabbath verse" (for such was its title) caught the collector's eye. But, better still, it spoke to the collector's heart, and awakened his conscience. At the time, however, he made no comment, but merely asked permission to take a copy, and truly heart-felt did this good old woman's delight appear, as she went on to relate to her visitor the happy result which had attended the admonition of this little silent monitor. "He come, me'am," she said, "no more on Sunday, and the neighbours tell me that ever after, Monday was his collecting-day."

Reader, you too have now read these lines: they are very simple, and very unpretending, but they speak a very great truth. Will you pause and ask what is meant by a *well-spent Sabbath*, and whether you know any thing of the satisfaction and pleasure which a Sabbath so spent procures? A louder and more authoritative voice says to you, on each recurring week, "Remember the Sabbath-day to keep it holy." It is a day of rest—of sacred rest—rest for the body—rest for the soul. The man of pleasure and of business, the slothful man, the mere worldling, knows nothing of its holiness and of its consequent happiness,—for worldly pleasure, business, and self-indulgence are alike incompatible with the employments and enjoyments of its sacred hours. The sincere Christian alone understands this. The Sabbath is his "oasis" in the wilderness, and there he gets his strength renewed for the toils and the conflicts of his daily life. The seventh day's cessation from the duties and cares of his earthly calling does indeed recruit and invigorate his wearied body, but the sweet and holy delights of the Sabbath services and his heaven-drefting enjoyments "strengthen" also, and "refresh his soul." And thus, in the Divine appointment of the seventh portion of man's time to the more immediate concerns of eternity, he sees and acknowledges with gratitude both the wisdom and the mercy of his God.

"They go from strength to strength; every one of them in Zion appeareth before God."—*Ep. Rec.*

FARMER JONES AND THE PARSON.—Farmer Jones was one morning standing near the way-side on a small field connected with his farm, which, to the passer-by, had all the appearance of great barrenness, when Parson Anderson, coming up on horse-back, exchanged salutations with the farmer.

"Busy, I see, with your farming operations, this bright morning," said the parson.

"Not very busy at this moment," said Mr. Jones; "I am bothered to know what to do with this patch of ground, which has never brought me a dollar."

"Yes, I see," replied Mr. Anderson, "it does not look very promising, but the good seed that has been sown there must, I suppose, sooner or later, come up."

"Good seed sown there! why no seed has been sown that I know of for five years past, and as it did not come up at the usual time, when it was sown, it would be a strange thing to expect it to appear now. We farmers do not look far crops five years after date," said Mr. Jones, laughing.

"Ah, I see," said the parson, "I am rather ignorant about these matters; but I was told that you had a field in which you say good seed was planted ten years ago, and yet the neighbours say you are yet looking for the harvest, although as yet there is no appearance of blade, ear, or full corn in the ear."

"You were told, Mr. Anderson—and pray who told you I was such a fool as all that? When I plant, I expect growth the first season, and if it fails then, I plant again. Who ever heard of good seed growing after it had been lying ten years dead in the ground?"

"Well, I must confess," said Mr. Anderson, "what you say appears reasonable, but as good elder Thomas told me, I thought I would mention it. He might have had some other meaning. If so, perhaps you can find it out. Good morning, sir; I must go on my way."

Farmer Jones stood pondering for a good while, when a thought flashed across his mind which he found it very difficult to get rid of. The truth was, that ten years before, farmer Jones had professed to be converted and had joined the church. From that time until the time of the above interview, none had been able to see in him the growth of the good seed. He had, indeed, been pretty regular in attending church, although he confessed that sitting still in his pew always made him feel drowsy, so that he did not very well know what the minister was talking about. It was observed, too, that Mr. Jones seldom had any change about him when collections were made for religious purposes, and although very well to do in the world, his contribu-

tion for the minister's support was very small. He could never see the good of prayer-meetings and Sunday-schools, and such like things. He considered money spent in subscribing for a religious newspaper was so much thrown away. If he observed family worship, no one ever found it out; and if he prayed at all, he must have done it very secretly. No one had heard him instructing his sons and daughters, or urging upon them the importance of attending to the concerns of their souls. They were accordingly growing up without the fear of God. Indeed, his was a very irreligious family, not one particle better than if their father had never joined the church. He was, however, a very active man, and could go about any thing in which he was interested with a right good will and a strong hand. He believed the Scriptures, at least so far as this, that he knew "that the hand of the diligent maketh rich," and he was every year becoming richer because he worked for it. He never looked for a crop while he had not sown seed, and he was not the fool to wait ten years for a harvest! While now he stood on his barren patch, the words of parson Andersen worried him, and one thought followed another, so quickly and painfully, that he could not avoid the conclusion, that his own irreligious and unproductive life was the thing alluded to by the parson. He did not sleep easy that night. He began to view things in another light, and the result was, as we hear, that good seed was then sown in his heart, which was watered by the dews of heaven, and it sprouted at once, and farmer Jones became a new man, and his family a very different family.—*Ep. Rec.*

Children's Department.

A SABBATH CLASS IN IRELAND.

"And all countries came into Egypt to Joseph to buy corn; because that the famine was so sore in all lands."

This last verse of the forty-first chapter of Genesis had been read, and the Sabbath class (consisting of six boys and two girls, the eldest of whom had not attained his twelfth, and the youngest but just completed her sixth year,) were about to close their Bibles, when the teacher asked the meaning of the word "famine?" "Want of bread and potatoes, and all kinds of food," was the immediate reply.

"Do you know what is the Christian's duty, when God has given him abundance, and he sees or hears that his fellow creatures are in want?" "Oh yes! we know that we ought to share what the Lord has given us." "Is it right, dear children, to know what your duty is, and not practise it?" "No, indeed, that would be very wrong; but there is no famine in our land." "So you may think; but listen to me, and you shall judge. You have heard of Dingle, in this very county, where so many poor men, and women, and children, have incurred the censure of their priests, and the anger of their relations, for reading the word of God. You may have heard, too, how the Lord has set over them a faithful minister, who, like the good Shepherd, tenderly guides the sheep, and carries the lambs in his bosom; but you have not heard that, when these little ones return from school, their afflicted parents have no food to give them. Often has the minister's wife been affected to tears, when, to her question of, 'Why they did not go home to their dinner?' these poor children have replied, that they had no dinner to eat. Can we, then, say that the famine is not in our land, when many of the Lord's poor but faithful people have not even a dry potato to satisfy their children's hunger?"

The little class stood silent. Their teacher had touched a chord which vibrated to each young heart; and, satisfied that the desired impression had been made, she blessed them, and departed.

A few Sabbaths had intervened without any allusion to the poor little children of Dingle, when the Sabbath teacher found her class awaiting her with glowing cheeks and sparkling eyes. The mystery of their joyful excitement was soon explained, as first the elder, and last the younger of that dear class, produced the money which they had collected, and prayed that it might be sent, with their united love, to the poor converts' children.—*From "Little Ones of Innisfail."*

A LITTLE BOY TAKEN, AND FOUND GUILTY.—My mother was of a family of the old Puritans. Over us, her little children, she held the reins of government lovingly, yet most firmly. She as really punished us in love, as she kissed us in love. She went to her rod one day, and found it broken; and broken in such a way, that it must have been done with hands. Some of the children, she said, had done this. We all denied. Mother grew in earnest, and said the one that did it had better own it, for she should find it out. We all denied it, again, and mother came away.

By and by, one of the children went softly up to her, and told her that I did it, and she saw me. Mother came to me alone, and laid the charge to me. I denied it; but she produced her evidence. I began to be silent. As soon, she said, as I got the baby to sleep, I shall reckon with you. I noticed she felt deeply, and could not sing to the baby as usual; but would once in awhile cast her black and piercing eyes upon me. Soon she made all ready. The moment of trial arrived. She took me by the hand. She summoned her witnesses, and took the Bible in the other hand, and led me away to the bar. And when she had closed the barn-door, she sat down and placed me before her. She opened the Bible, and read very distinctly the words, "All liars shall have their part in the lake that burneth with fire and brimstone." Then she looked at me "with anger, being grieved." She asked me again if I was guilty. I pleaded not guilty. She called up the witness. Witness testified that I did it. Witness cried, and I cried. But the court was firm. The court sent for the very stick that had been broken. And when I looked at it, and my sister told the court *here* I did it, all in a moment I knew I did it. Solemn day, solemn moment! The judge was convinced. The criminal was convicted. I told her I forgot—I forgot; but she bade me not to add sin to sin.

Mother told us it was not the stick she cared for; it was the lie. I told her I was sorry, and would never do so again. O, she said, you are sorry now, because you are afraid I am going to punish you. She went on and explained the crime. She rehearsed the evidence and the aggravations attending the sin; and how God looked down on my wicked heart. She told us how one little sin would lead to a greater, and that to a greater. "And now, my son, you are come to this." I looked at her, and tears stood in her eyes. And every time I looked at her, I felt a crying as if my heart would break. She still kept her finger on the passage about *liars*, once in awhile reading it. That passage was the law, the verdict, and my death-warrant. And all the hope I had was, that mother said she was sorry for me, and hoped that God for Christ's sake would forgive me.

She asked me if I thought it was right that she should punish me; and I told her I thought it was. But she said she wanted time to talk to father about it; and she bound me over to receive my final trial before him; then she arose from her seat, and we all left the court-house. I knew mother pitied me, and so did all the children.

When father came in, she rehearsed the whole matter to him, and asked him what she had better do. He sat down and looked at me, and went on to tell me what a wicked thing it is to tell a lie, and how he had hoped better things of me. But he told mother that she must do with me what she thought best. If she thought it best to punish me, he should not object.

Then mother called me to her, and told me it was the first time she had ever found me in a lie. She hoped that I would ask God to forgive me, and give me grace never to do so again; and with many other such words did she persuade me to hope that there was mercy for me. I kept close to my mother. I rocked the cradle, and brought her water, and swept the room. I loved her more than ever. But never again did she have occasion to accuse me of that great sin. And never did she, or any of the family, allude to that trial, until I became a minister and she was on her death-bed. I asked her if she remembered it. She wept, and I wept again. I thanked her, and she said, "Thank God, I have never done more than my duty."

Notices of New Publications.

A Digest of the Acts of the Supreme Judicatory of the Presbyterian Church in the United States of America. Compiled from the records of the Original Synod of New York and Philadelphia, and of the General Assembly from its organization. Arranged to illustrate the Constitutional Rules of the Church. By order of the General Assembly. Philadelphia: Presbyterian Board of Publication, 265 Chestnut Street.

We are very glad to receive from our friends of the Board this Digest. As a minister of a Presbyterian church, we expect to find it highly useful for reference, and would be glad that a copy of it were in the hands of each of our brethren. We think a Digest of a similar character from the records of the Associate Synod is a desideratum which we would like very much to see supplied. The one before us is an excellent model for the execution of such a work.

A SERIES OF TRACTS on the Doctrines, Order and Polity of the Presbyterian Church in the United States of America, embracing several on practical subjects, vol. 7. Phila.: Presbyterian Board of Publication.

This volume is of a larger size than the one preceding it, and is in no way inferior to it in any respect. It consists of twenty-five tracts on very important subjects, and by some of the most gifted minds of this and other countries. We know of few books which we think are better adapted to promote the spiritual improvement of the reader, and which we would more confidently and cheerfully put into the hands of a friend.

EARLY RELIGIOUS HISTORY of John Barr, written by himself, and left as a legacy to his grand-children, to which is added a sketch of his character. Philada.: Presbyterian Board of Publication, 265 Chestnut St.

This little work of 80 pages formed a part of our last Sabbath evening's reading, and we considered the time spent by no means unprofitably applied. We felt our faith in the power and reality of Divine grace strengthened by the testimony of this good man. It is truly pleasing to know and read of one making such attainments in knowledge and rendering himself so useful in the community in which he resided, and to the church of which he was a member, with such limited opportunities as those with which he was favoured. "His youth," we are told, "was nurtured in a family, whose frugal portion of this world's goods and frequent change of residence left them a library of scarce more than the old-fashioned Bible, Rouse's version of the Psalms, Boston's Fourfold State, and the Pilgrim's Progress."

A CATECHISM OF SCRIPTURE DOCTRINE AND PRACTICE for Families and Sabbath Schools, designed also for the Oral Instruction of Coloured Persons. By C. C. Jones. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut St.

This catechism contains a vast amount of evangelical and Calvinistic truth, and is well calculated to be highly useful. We think it would have been quite in place, in setting forth the duties of masters to their servants, to have specified that of giving a compensation for service proportionate to the amount of service rendered, and of giving it to the individual by whom the service is rendered, and not to a third person, as is done by the man who buys or hires a slave. If such a practice is rendering to *servants* "that which is just and equal," then we have to learn the very first lesson in ethics. The author of this catechism has not neglected to remind servants that it is wrong for them to run away, and for others to harbour them; and to prove this, the conduct of Paul in relation to Onesimus is referred to. We imagine that it will require something more than this case to satisfy the poor slave, who is deprived of his *manhood*, that he is committing a sin by making use of his legs for the purpose of obtaining his God-given rights, should an opportunity present itself, and that it will require something more than this case to convince a Christian freeman that it is his duty to refuse a lodging place to such a one. We are disposed to believe that the 58th chapter of Isaiah, and a multitude of other portions of Scripture, will teach him very different lessons, — lessons, too, which we believe do not conflict in the least with the case of Paul and Onesimus, rightly understood. In making these remarks we are not to be understood that error is expressly taught, on this subject, in the catechism before us. It does not, as we can see, make use of the word slave, but the book is doubtless intended principally for that class of persons, and on *their* minds it is designed to make this impression. We believe therefore that it not only keeps back the truth, but teaches error.

on the subject, and we regret this the more as it is, in many respects, an excellent catechism.

LIFE AND DIARY of the late Rev. Thomas B. Hanna, A. M., by Thomas H. B., with Selections from his Sermons, and a portrait.

This work is now in press, and will be ready for sale at the next meeting of Synod. It will be a 12mo. of about 300 pages, and will contain ten or twelve sermons. The price will be seventy-five cents. We have had an opportunity of reading a portion of the manuscript, and from what we have read we feel satisfied that it will be a peculiarly interesting volume, especially to those who enjoyed an acquaintance with him whose death has given occasion to its publication. All who knew him, knew him only to love him, and we are very sure there is not one of these who will not greatly desire to have his Life, Diary and Sermons, that they may thereby hold communion with his spirit, while the body in which it once dwelt sleeps in the repose of death.

[For the Evangelical Repository.]

Obituaries.

At his residence, West Point, Columbiana county, Ohio, on the 20th of December, 1851, Rev. E. N. Squires, aged 65 years and 5 months.

He endured a protracted illness of four months with unexampled patience. Resigned to the will of his Heavenly Father, he "endured as seeing him that is invisible," knowing that "in heaven he had a better and a more enduring substance." He had no extraordinary raptures of feeling, but a calm and solid hope, through grace of endless glory. He died in the triumph of that faith which he had, during the many years of his faithful labours as a minister of the gospel, preached to others. He was steadfast and immovable, abounding in works of charity, and labours of love. As a minister he possessed unwavering resolution, declaring the whole counsel of God, unswayed by the fear, favour, or frowns of men. He firmly adhered to the covenanted cause of Reformation, as witnessed for by the Associate Church; and testified to the last his hearty approbation of the truth she professed. As a friend, he was cheerful, open, and obliging. Brought through the furnace of affliction by the loss of five members of his family, all cut down in the bloom and vigour of youth, he rejoiced in tribulation, and knew that tribulation worketh patience, and patience experience, and experience hope. But he has ceased from his labours, and long may his works follow him, to bear witness that he had obtained mercy to be faithful. He has entered into his rest. And though the church and the congregation and his family have all sustained a loss, we hope that death has proved his unspeakable and everlasting gain.

P.

Died, at Clinton, Allegheny County, Pa., February 5th, 1852, Rev. THOMAS B. HANNA, son of Rev. Dr. Hanna, of Washington, Pa.

Mr. Hanna was born at Cadiz, O., March 27th, 1828, and, had he lived till the ensuing March, would have been twenty-four years of age. In one sense he died young, but, in the most important sense, he lived longer than many who have reached their three-score and ten. He appears to have feared the Lord from his youth; and, long before the most of young men begin to think of choosing their business of life, he had fixed his mind upon the office of the ministry. Having graduated at Franklin College, O., with one of the honours of his class, he entered upon the study of Theology at the age of sixteen. Although so young, and of a cheerful disposition, his conduct, while a student, was far removed from unbecoming levity, and was distinguished by a seriousness too rare in persons further advanced in years. He applied himself diligently to his studies, and his performances were such as gave promise of much more than common acceptability and usefulness in the ministerial office; and the hopes entertained were not disappointed, but rather exceeded. He was licensed by the Presbytery of Muskingum, June, 1848. Though at this time but twenty years of age, strangers would never have suspected his youth either from his private manners or public performances. His prudence and sobriety, and the intelligent and practical character of his preaching, would rather appear

to indicate age and experience. He preached, while a probationer, in many parts of the church, and to congregations of very different characters, but was every where much esteemed. At the meeting of the Associate Synod, May, 1849, calls were presented to him from Cambridge, Clear Fork, and the Ridge, in the bounds of the Presbytery of Muskingum, and from Clinton, in Chartiers Presbytery. The latter call was accepted; but, in consequence of an appointment to labour in New York city as a missionary, for five months, he did not enter upon his pastoral duties till the ensuing winter. He was ordained December 13th, 1849. At this time he commenced a diary, in which he recorded his cares and labours, his discouragements, hopes, and various experiences in his Master's work. This diary he continued till he was seized with that illness which carried him to the grave. As it will probably be published, either in whole or in part, with a more extended sketch of his life, and, it may be also, with a selection of his sermons, it is sufficient for the present to say that it exhibits, in a most interesting light, the secret workings of this brother's heart, his earnest desire to promote the spiritual good of the people committed to his pastoral care, his concern for the welfare of the church at large, and his sense of accountability to God. Indeed, it seems remarkable, that one so young, and labouring under no bodily disease, should have had his mind so much occupied about his final account, and occupied about it as an event which might be near. This diary shows how deeply he felt his own sins and failures, or apparent failures in ministerial duties, and how much he rejoiced in spirit when the work of the Lord prospered, and grieved when it appeared to decline. It is to be feared that few take such an interest in their ministry as to make such records, and that fewer still could record such things in truth.

Mr. Hanna preached his last sermon January 18th, on 1 Tim. vi. 6. "Godliness with contentment is great gain." The last entry in his diary relates to this sermon, from which it appears that the design of it was to warn the youth against being carried away by the love of money. Many in the neighbourhood were, at this time, about to abandon friends and home, and to encounter all the perils and temptations attending a journey to the mines of California. On the succeeding Tuesday, he was seized with enteritis, which, at an early stage of the disease, was attended with alarming symptoms, but not such as to preclude all hope of recovery till a few hours before his departure. His physicians, friends, and sorrowing congregation did every thing in their power, but the Master had called him, and to Him he surrendered his spirit on the 5th of February, a little more than two weeks after the commencement of his illness. He bore his sufferings with exemplary patience, expressed himself as free from alarm in the prospect of death, should that be the issue of his disease; and, as he had given good evidence, by his conversation in the world, that he was an heir of the grace of life, so his exercise in the near prospect of death gives additional reason to hope that he has "departed to be with Christ, which is far better."

As a preacher, Mr. Hanna excelled in various qualities not often found so happily blended together. His sermons were generally the fruit of careful study, but they were not stiff and formal; they were sound, practical, and searching. His language was not florid, but chaste and correct. His manner was equally removed, on the one hand, from boisterousness and violence, and, on the other, from dullness and negligence. His modesty and kindness gained the good will of his hearers, and his deliberation and firmness secured their confidence and respect. Such was the estimation in which he was held, that his removal to a more important and extensive field of labour was spoken of, and his congregation were somewhat alarmed, more than once, by rumours of this kind. But it has pleased the Head of the church to remove him in another way. May the Lord prepare us all to follow him.

T. B.

DIED, December 31st, 1851, in the 80th year of his age, Mr. JOHN McARTHUR, of the Associate congregation of Cambridge, Washington county, New York.

The deceased was a native of Perthshire, Scotland. Being left fatherless when very young, he emigrated to this country in the thirteenth year of his age, with a widowed mother and younger brother. Under the godly instructions of a pious mother, and by the grace of Him who has promised to be a "Father to the fatherless," he became attached to the Bible and the religion of his fathers; and in his twenty-second year made a profession of religion in the congregation of Cambridge, then under the pastoral charge of the Rev. Thomas Beveridge, deceased, and continued an active and consistent member of said congregation until his death. The

deceased was humble and retiring in his manners, but deeply imbued with divine truth. He spent much of his leisure time in reading; and being favoured with a retentive memory, his general knowledge was extensive. But even from early years, the Bible was to him the principal book, and religion the frequent theme of conversation in his private associations. He was remarkably familiar with the scriptures, able to quote them correctly, or turn to the passage without the help of a concordance. He was ardently attached to Secession principles, especially to the doctrines of grace as exhibited in our witnessing for the cause of God and truth.

While charitable in his views of the Christian character in those who differed in profession, he was tenacious of Divine truth, unwilling to compromise principle, or suffer error to pass unrebuked. He was not forward to speak of his own religious experience, but when questioned in such a manner that he could speak in the third person, he was remarkably clear and explicit in defining Christian character as set forth in the word of God. His mind remained active till the last, and his attachment to his profession undiminished. And though his death was at last sudden, and without a struggle, yet for months previous, and especially during the last few days, he frequently spoke of his departure as at hand, manifesting entire submission to the will of God, and a readiness to depart and be with Christ. He had the satisfaction of seeing all his children, at an early age, make a profession of religion, in the same church and congregation with himself, and two sons engaged in the work of the gospel ministry. He has left a surviving companion in feeble health near the same age, and an extensive circle of relatives and friends to mourn his loss. But they mourn not as those who have no hope, believing that having fought the good fight, having finished his course, and kept the faith, he has received the crown of righteousness, laid up for all that love the appearing of our Lord Jesus Christ.

Communicated.

1852.	<i>W. S. Young in account with Oregon Mission Fund.</i>	DR.
Feb. 16,	Balance in Treasurer's hands, see Repos. vol. 10, p. 560,	- \$146 29
Feb. 23,	Cash from Cherokee Congregation, Ohio, by J. Cassil,	- 5 29
Feb. 25,	Cash from Albany congregation, by Rev. S. F. Morrow,	- 40 00
March 8,	Cash from Bovina Congregation, per Mr. Wm. Murray,	- 46 00
March 25,	Cash from Cambridge cong., N. Y., per Miss Stevenson,	- 76 63
"	Cash from Ladies Mite Society of Cambridge, per Miss Stevenson,	- 7 00
		<hr/> \$391 21

CR.

Feb. 26,	By draft of Drexell & Co., \$142 29, and Certificate of deposit in Albany Bank, \$44 00, forwarded to Mr. Isaac M'Gay, New York, per order,	- \$186 29
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Balance in Treasurer's hands, 134 92

1852.	<i>W. S. Young in account with Home Mission Fund.</i>	DR.
Feb. 5,	Balance in Treasurer's hands, see Repository, vol. 10, p. 560,	- \$58 10
Feb. 23,	Cash from Cherokee cong., O., by J. Cassil,	- 6 71
March 5,	Cash from Barnett Cong., per Rev. J. M'Arthur,	- 21 00
5,	Cash from Ryegate cong., per Rev. J. M'Arthur,	- 13 00
6,	Cash from Baltimore cong., by Mr. T. D. Anderson, per Rev. J. Nesbit,	- 60 00
8,	Cash from Bovina cong., per Mr. Murray,	- 46 00
8,	Cash from Florida cong., by Rev. G. M. Hall, and Rev. A. Irons,	10 00
8,	Cash from Big Spring and Pistol Creek cong., by Rev. J. Law,*	15 50
27,	Cash from Massies' Creek cong., per D. Jackson, treasurer,	- 30 00
		<hr/> \$260 31

* N. B.—The above payment was made some time since, but it was only lately we learned for what purpose it was designed.

1852.	<i>W. S. Young in account with Trinidad Mission.</i>	DR.
Dec.	Balance in Treasurer's hands, see Repository, vol. 10, p. 448,	- \$72 23
Feb. 19,	Money returned by Messrs. Morris Wain & Co., being amount sent to Rev. W. H. Andrew on 8th of Sept. last, by bill of exchange,	- 400 00

Balance in Treasurer's hands, \$472 93

THE

EVANGELICAL REPOSITORY.

Vol. X.

May, 1852.

No. 12.

A DEFENCE OF THAT USAGE OF THE ASSOCIATE CHURCH AND OTHER PRESBYTERIAN CHURCHES KNOWN BY THE NAME OF *Public Rebuke*.

REV. JOS. T. COOPER, D. D.—There is a defect in the printed minutes of last synod, page 81. Mr. David Thompson and myself, the minutes state, were appointed to attend to some business, but what that business was you were unable to ascertain.

We were appointed (I say so from recollection) to vindicate the common usage of the Associate Church, and other Presbyterian Churches, in rebuking church members who have been guilty of a flagrant offence, and then restoring them to church fellowship. The occasion of this appointment was a memorial from the session of Fairfield, Indiana Co., Penna., representing that said usage was unwarranted by the Scriptures, and in contrariety to them. This memorial being referred to the second committee of bills and overtures, that committee was pleased to recommend that a special committee should be appointed to vindicate, through the pages of the Repository, the practice of the church. Their report was adopted, and Mr. Thompson and myself were appointed in pursuance of it. The following article is therefore transmitted.

WM. M. McELWEE.

Some things belong to this part of presbyterial discipline which there is no occasion to vindicate, as the exemption awarded to the children of the world, when they profess their faith in Christ, and their desire to be received into his church, and the rebuking of Church members only, and rebuking them not for every impropriety of which they may be found guilty, but only for flagrant offences, and not in a private chamber, but in the public assembly. The propriety of these things is admitted by the memorialists, and that of which they complain is, that the rebuke is so ordered in respect of time, being administered, not as soon as the sin is finished, but after some considerable time, not to the impenitent offender for helping him to repent, but to one who has repented and is seeking the consolations of the gospel. The rebuking of the guilty at this juncture is thought by the memorialists to be utterly inconsistent with the design of rebuke, as that design is set forth in the holy scriptures, and with that tenderness which is due to the broken in heart. No doubt the matter appears so to them, and so it may appear to others, but if the subject be carefully examined, it is confidently believed that these impressions must vanish. In attempting such an examination, let it be observed:

1. That several kinds of rebuke are spoken of in the holy scriptures. Private rebuke is mentioned in several places, as in Lev. xix. 17, "*Thou shalt not hate thy brother in thine heart, thou shalt in any wise rebuke*

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thy neighbour, and not suffer sin upon him," and Luke xvii. 3, "*If thy brother trespass against thee, rebuke him.*" The duty prescribed in these terms devolves on all, but is peculiarly incumbent on ministers and elders, and those private members of the church, whose reputation, age, and experience, are such as to promise that the labour will not be in vain. Public ministerial rebuke is also mentioned in several places, as in 2 Tim. iv. 2: "*Reprove, rebuke, exhort with all long-suffering and doctrine,*" and Tit. i. 13: "*Rebuke them sharply, that they may be sound in the faith.*" There is also a rebuking of evil doers by the church, in her collective capacity, through her subordinate standards or public terms of communion; the canons of the church answering to the laws of the land, which condemn crimes and announce the penalty which the guilty will incur. In regard to this way of rebuking others, the vital members of the church are represented as sighing and crying for all the abominations done in the land, (Ezekiel ix. 4,) and, under the name of prophets, or witnesses, they are said to torment them that dwell on the earth, Rev. xi. 10. In addition to these forms or kinds of rebuke, a 4th, viz. judicial rebuke, is recognised in our subordinate standards as a part of the discipline which Christ has appointed to be exercised in his house, and upon his people, when the case of any of them may call for it. This appointment is made by Christ himself, Matt. xviii. 17: "*If he neglect to hear the church, let him be unto thee as a heathen man and a publican,*" which evidently teaches that a brother who has trespassed ought to hear the reproof or rebuke of the church humbly and penitently, and that he should be cut off if he refuse to hear in this manner. This rule of order is rehearsed, Titus i. 13, and more distinctly, 1 Tim. v. 20: "*Them that sin, rebuke before all, that others also may fear.*" No attempt is made to prove that judicial rebuke is intended in these places, as this is allowed by all Presbyterians, and not denied by the memorialists. Let it then be observed in the

2d place, that these kinds or forms of rebuke agree in striking at sin, yet differ from each other in several respects. The ground of a private rebuke is a private offence, perhaps a personal offence, and the correcting rebuke should be administered in privacy, Matt. xviii. 15, and Luke xvii. 3. Ministerial and church rebukes are called for by public sins and private sins, sins of heart and life, of omission and commission; they are levelled against classes, as liars, sabbath-breakers, profane swearers, &c., with an appeal to every man's conscience as to his concern in the matter charged. In judicial rebuke, the general doctrine of the ministry and of the church is pointed against an individual person by name, charging that he has been accused and found guilty of an aggravated offence, and expressing a detestation of his conduct in that instance. These things are well known. But the several kinds of rebuke differ chiefly in respect of their ends or objects. The object of a private rebuke is the correction and improvement of the individual to whom it is tendered. Ministerial and church rebukes are intended to prevent sins, and to lead those who have sinned to consider their ways and repent. Judicial rebuke, (so far as the immediate subject of it is concerned) aims at the same ends. It is a means of leading him to repentance, if he has not repented indeed, and if he have, to further him in this good exercise, to humble him deeply, and to awaken him, by a very impressive exhortation, to the utmost watchfulness against future stumbles and falls. But there are other ends of a general nature which are the principal ends of a public judicial rebuke. One of these is to vindicate the sanctity and purity of that blessed Name by which

we are called. Christ is wounded in the house of his friends when any of his people forget their obligations, and run into sin, and especially if the sin be scandalous, as fornication, or adultery, or theft, or lying. A stain in every instance of such folly is cast upon the Name which is above every name, and the offending church member must be rebuked openly and publicly, that the stain may be wiped off, and the wrong in some measure redressed. If this discipline should be laid aside by the churches generally, no doubt the world would soon learn to look upon our Saviour as the patron of publicans and sinners, their friend, in the most offensive sense of the words. But let evil doers in the church be rebuked as they deserve, and the blame will be laid where it should lie.

Another great end of judicial rebuke is, the vindication of the character of the church, in the way of showing that though one of her members has done wickedly, and though that member be a precious member, well beloved, yet she does not approve such conduct, and will not sustain and encourage it by her suffrages, nor even by connivance, but ever hold it in detestation. Who sees not the necessity of such a demonstration, when flagrant offences occur in the church? Without it, the name of the church must fall very low; she will surely be reproached as the asylum and refuge of vile, abandoned men, yea, the hot-bed for rearing such men, and poisoning the moral atmosphere.

A further end, and a very important one, is the suppression of vice in the community, and the inciting of all, whether within or without the church, to the diligent pursuit and practice of virtue. The memorialists seem to suppose that judicial rebuke contemplates nothing more than the repentance and reformation of him or her who is the subject of it. If they really think so, they have unhappily fallen into a great mistake, and by this mistake have been led to assault one of the great defences of Zion and of society. "*Them that sin,*" says the Apostle, "*rebuke before all, that others also may fear,*" 1 Tim. v. 20. *That others also may fear*,—what does this mean? That the person rebuked may fear to do the like again, and all his friends, neighbours and acquaintances, all that witness his humiliation or hear of it, may also fear to do the like, lest they fall into the same or a greater condemnation. In adopting this language, it is probable that the apostle had in view the language of Moses, Deuteronomy xvii. 13, where the design of capital punishment is said to be this, "That all the people may hear, and fear, and do no more presumptuously." A public judicial rebuke is then a punishment or chastisement, the principal design of which is to preserve the honour of Christ as King of saints, to maintain the credit of his church in the world, and restrain the wicked by an example of righteous severity. These great ends cannot be gained by other means, for this is the right, suitable means, the means appointed by Him who knows our frame, and knows the power of sin. Having appointed this means, he will bless it, but he will not bless other means that may be used instead of it. In the dark ages of popery, judicial reproof or rebuke, by the whole church, through her rulers, was laid aside, and all sins, scandals not excepted, were managed by a single priest in the confessional. The priest exacted of a fallen brother or sister a confession of guilt, and imposed a penance, such as eating no flesh for a given time, and walking round the church or up a hill on the bare knees. These measures promised well. But what was the result? Iniquities flooded the church, corruption prevailed in every rank, and the most of church members were as bad or worse than the heathen. Is there not great reason to fear that the laying aside

of that wholesome discipline, appointed by Christ and revived and re-established in very many churches, (if not all) at the time of the Reformation, would be followed by the same terrible state of things? The plan of managing scandals which the memorialists favour, viz., confession with tears before the minister and elders, and not a word of rebuke, but a joyful reception and hearty reconciliation, would be less terrific to offenders than the confessional, and how it could be more efficacious in maintaining sound morals is hard to see. "*Them that sin, rebuke before all, that others also may fear.*" This is Christ's law, and the proviso, except they repent, and give satisfactory evidence of repentance, is not appended, as the memorialists would desire, either there or in any other place. This is the law of the house, and the Church must live up to it, if she would prosper and be a praise in the earth. Let it be noticed,

3. That the time, which, according to the usage of the Presbyterian churches, is devoted to the administering of a judicial rebuke, is the only time that can be occupied with that solemn ordinance. One church member may rebuke another any day, or any hour of the day. The church in her collective capacity may set up a standing rebuke. A minister may rebuke any Sabbath, either in the forenoon or afternoon. But before a church court can proceed to administer a judicial rebuke to a particular offender for a particular offence, they must learn that a grave offence has been committed by that person; they must collect witnesses to prove it, and have the offender and the witnesses confronted; for "*doth our law judge any man before it hear him and know what he doeth?*" These necessary steps being taken by the court, there are three courses which accused persons may take. They may confess their guilt with every appearance of contrition; they may refrain from any distinct utterance about their guilt, till the witnesses are heard and the verdict of the court announced, and then confess with all the symptoms of shame and sorrow; or on hearing that the court finds them guilty of the offence charged, they may asseverate their innocence, and exclaim against the court for their ignorance and mismanagement, or prejudice and injustice. Those who take the last course are about a third, or perhaps a fourth, of the whole number of the accused who are convicted; and not hearing the church humbly and penitently, the disposition to be made of them is plainly pointed out, Matt. xviii. 17, "*If he neglect to hear the church, let him be unto thee as a heathen man and a publican,*" that is, let him be suspended, or excommunicated. These refractory members are then exempted from a judicial rebuke, except as such a rebuke may be conveyed by the deed of the court suspending or excommunicating them. But what is to be done with the other two classes? They have committed great and grievous sins, they have dishonoured the ever blessed One, and made his church to stink in the land. What shall be done to them for rectifying these great wrongs? Rebuke them? No, say the memorialists, for they have confessed their sins, and given all the evidence of their repentance which the nature of the case admits. But what says the word of God? "*Them that sin rebuke before all, that others also may fear;*" and it must be done now, because it could not be done sooner, and this is the right time, the suitable time. The wax being soft, it is ready to receive the seal.

As to the rebels, or refugees, whom the church is directed to cut off, the time may come when, overpowered by their own convictions, they will come back, and confess their sins, and beg to be restored to the fellowship of the church. What then? They could not be rebuked when full

of fury, for it is written, "Cast not your pearls before swine; lest they turn again and rend you;" and now that they are restored to a sound mind, shall their soundness be a shield of defence? The injury done to the name of Christ, and to the character of his church, merits a rebuke, and the original offence has been greatly aggravated by a year or more of lying and contumacy, and must the order of Christ, that "such be rebuked before all," be regarded as a nullity, because they have tears in their eyes and on their cheeks? The church cannot but reprobate their conduct; they acknowledge that this judgment is right, and should not the judgment be publicly announced, and as publicly justified,—the guilty standing up to hear it, and to express their satisfaction with it? Is not this public concordance between the parties necessary as a foundation for cordial fellowship? How can two walk together except they are agreed? It appears, then, that flagrant offenders in the church must be subjected to a public judicial rebuke, though they give evidence of their repentance, or that kind of rebuke cannot be administered at all. The guilty must be convicted before they are punished. But as soon as they are convicted, they confess and weep, or rage and bid defiance to the court. Our Lord directs that the latter be suspended or excommunicated, Matt. xviii. 17, and if the former may not be rebuked, the solemnity of rebuking judicially and publicly must cease for ever. Let it be observed,

4. That the public rebuking of flagrant offenders obtained in the primitive and Reformation churches, and has been signally blessed by the Head of the church as a means of maintaining the purity of her members. We have not been able to ascertain, from any histories in our possession, what was the form of words employed in the early Christian churches in rebuking an individual for a flagrant offence. But it appears that there was great strictness, and what many in these times would call great severity. The lapsed, as they were called, (that is, such as had fallen from the Christian profession under the terrors of persecution,) if they sought restoration to the bosom of the church, as many of them did, were required to stand for several successive days at the outside of the door of the sanctuary, habited in a peculiar manner, and so were rebuked repeatedly and all the day long. What was the consequence? Hearts were not broken, and the sanctity of the church and her members commanded the reverence of the heathen. This strict discipline was laid aside under the papacy, and iniquity came in as a flood. It was revived at the Reformation, not in all the severity that has been noticed, but in the real substance of it, and the revival has been salutary. What a difference between protestants and papists—between a presbyterian community, in which every church member who can be convicted of fornication, or adultery, or theft, or any such flagitious crime, is rebuked by name before the whole congregation, and another community, in which such discipline is unknown, church members being allowed to do, with impunity, whatsoever is agreeable to themselves!

From these considerations it appears that public judicial rebuke is a chastisement prescribed by the Head of the church, and that the infliction of it, as occasions may require, is not only useful but highly necessary for maintaining the honour of Christ and the credit of his cause and people. But much is said by the memorialists against this ordinance as dispensed among us, and some things are said, it must be confessed, with such plausibility as is well calculated to mislead the inconsiderate.

It is alleged that repentance is the end of rebuke, according to Luke xvii. 3, and that the end being gained, the rebuke is too late to do any

good, and is therefore a preposterous absurdity,—like giving medicine to a man that was sick, but has regained his health. This argument sounds very well. It has the appearance of solidity and of force, but if the inquirer after sacred truth will look narrowly and carefully, he will find that the mountain of brass is only a mountain of smoke or of fog. The rebuke spoken of in Luke xvii. 3, is private, and the end of it is the correction and improvement of the subject, the person rebuked. But the rebuke assailed by the argument is public rebuke by a church court, the chief ends of which are, vindicating the name of Christ, maintaining the character of the church, and suppressing vice in the church and in the world. The two kinds of rebuke are confounded, or treated as one and the same, and in addition to this, the argument is based on suppositions that cannot be maintained. It supposes that a fallen brother, who gives satisfying evidence of repentance, has repented indeed, and that one who has repented indeed has repented enough, and should not be incited to repent any more. But the fact is, there may be great symptoms or signs of repentance where there is no true repentance, as in the case of Ahab, 1 Kings xxi. 27, and the people of Nineveh, Jonah iii. 5-7; and those who have repented truly should continue to repent, and be incited and encouraged to do so. “The sacrifices of God are a broken spirit. A broken and a contrite heart, O God, thou wilt not despise.” An old divine defines repentance in the following manner: *the breaking of the heart for sin and from sin*. The heart cannot be too much broken off from sin, and it can hardly be too much broken for it. True penitents are not well, but only beginning to get well.

It is alleged further, that there is no example in the whole compass of the Bible of such rebuking as is practised in the presbyterian churches; no example at all of rebuking a church-member for a flagrant offence, after that church-member has repented. And what if it were so? Is nothing to be done in the church but that for which an authoritative precedent can be pleaded? Is no law of the Bible to be obeyed unless we can find in the Bible an indubitable example of obedience to it? Must we cease to baptize infants in the way of sprinkling, and baptize by immersion,—and to admit females to the Lord’s supper, to hold church courts for the trial of church members who have offended or are charged with offences? All this and much more would follow from the allegation and the use made of it by the memorialists. But what they allege is not true. Was not Miriam rebuked in a terrible manner for magnifying herself against Moses, and though she was led to repentance by that terrible rebuke, was she not shut out of the camp by a Divine order for seven days, and rebuked continually during all that time? See Numb. xii. 10-15. Was not Moses himself rebuked, and Aaron, the saint of the Lord, for their trespass at Meribah Kadesh, Deut. xxxii. 48-52. Whatever was their iniquity, these men, so eminent for grace, doubtless repented of it, and thoroughly and deeply, under the rebuke of words which fell upon them, but notwithstanding, they were rebuked by the hand of the Holy One long after. They suffered death in the wilderness as a chastisement for their offence. Achan after detection was advised by Joshua to give glory to God by a full confession of what he had done, and he did so—whether with a truly penitent heart or not, the committee cannot say. But no doubt the Fairfield session, had they been there to observe his haggard countenance and swollen eyes, trembling lips and quivering voice, and how his testimony against himself was confirmed by the production

of the stolen articles, would have agreed that the evidence of his repentance was altogether sufficient. Nevertheless Achan was sorely rebuked by the whole congregation, and the God of Israel approved the deed, Joshua vii. 19-26. David's penitency for his horrible misconduct in the matter of Uriah and Bathsheba, was true and genuine, and as thorough as in any known case whatever, and He, in whom compassions flow, forgave him as to the eternal punishment merited. But for clearing his own honour and the credit of his church, did he not continue to rebuke David occasionally as long as David lived? 2 Sam. xii. 1-14. Peter sinned a great sin; Christ rebuked him by a *look*, and Peter repented, for we are told that he went out, and wept bitterly. But yet after the resurrection, Christ rebuked Peter again, and before several witnesses, and as Peter had sinned thrice, Christ rebuked him three times, John xxi. 16, 17. The three questions about Peter's love refer back to his three protestations of love and three denials of acquaintance, and the whole transaction was a rebuke thrice repeated. Peter himself took notice of it as such, for it is said that he *was grieved*. Thus we find some Bible precedents, yea, seven of them, and there may be more. But these are enough to direct in the application of a rule which is not very intricate.

The memorialists plead further that rebuking a church-member who gives sufficient evidence of repentance, is contrary to the parable of the prodigal son, who, when he came home to his father, was not rebuked, but kissed and feasted. If the prodigal son intends a sinner of the Gentiles, a convert from the wicked world, the practice of the Associate and other Presbyterian churches does not conflict with the tenor of the parable, for penitents of this kind are always received with manifest satisfaction, and when there is strong ground to believe that the convert is a true convert, minister, and elders, and all the people readily admit him to the feast, the Lord's supper, and rejoice with him. Where then is the contrariety? If there be contrariety, it must be because there is no difference between a church-member and a man of the world, and no difference between sins of knowledge and sins of ignorance, sins committed in despite of vows and solemn engagements, and sins of thoughtless security. But there is a difference between the two cases, as the apostle declares, 1 Cor. v. 10-13, and how can the church be faulted for recognising the difference? But if we suppose, as the memorialists would have us to do, that the prodigal intends any penitent whatever, what are we taught by the parable? Simply this, that God is very gracious to penitent sinners, ready to admit them to his loving favour, and will in due time mete out to them a perfect blessedness. But we are not to infer that he has no rebukes for penitents, for he has rebuked such, as has been shown, and he has promised that he will do so, Ps. lxxxix. 30-32, xcix. 8. Now we should be followers of God as dear children, and as his grace towards penitents does not hinder him from rebuking them for their good and the good of the church, neither should brotherly love in the hearts of the rulers of the church hinder them from rebuking their brethren, when their misconduct may call for such treatment. "Rebuke a wise man, and he will love thee," Prov. ix. 8. "Open rebuke is better than secret love," Prov. xxvii. 5, 6.

The memorialists further plead that the *usage* for which we contend is inconsistent with that tenderness which is due to them that are of a broken heart and sorrowful spirit. But as we should not affect to be wise above what is written, so we should not carry tenderness beyond the li-

mits set by the Word. He who is love itself, and more tender than any mother, has given us this rule, *Them that sin, rebuke before all, that others also may fear*, and if we are that tender, we are tender enough. If a church court be restrained by compassion from observing this rule, their sympathy is nothing but a mawkish sensibility, like the tenderness of a father who spares the rod and hates his son, or the tenderness of the jury who spare the murderer, and in so doing occasion the murder of many innocent persons. The administrator of a judicial rebuke ought not indeed to hector and abuse. He should feel compassion, and show that he is actuated by compassion, weeping with them that weep, as a tender father in applying the rod to his beloved son. A rebuke so administered has never been detrimental to the subject. It is cooling and quieting, not inflammatory; and gracious persons, who fall into scandal, when afterwards they consider how exceedingly they have dishonoured Christ, and his church and themselves, will not think it beneath them to submit to the correction which they see and feel to be their due. Though nature may shrink back, grace will impel them to go forward, and to say, as David, *Let the righteous smite me: it shall be a kindness; and let him reprove me: it shall be an excellent oil which shall not break my head*, Ps. cxli. 5. Sharp discipline, when merited, is the proof of true tenderness, Prov. xxiii. 13, 14. Should there be no tenderness for the glory of Christ and the honour of his church?

The memorialists desire it to be noticed that they plead not for the immunity of all evil doers, but of those only who give sufficient evidence of their repentance. The committee have kept this request in view, and in return we ask the memorialists to notice,

1. That their *sufficient evidence of repentance* must lie in signs of repentance, such as confession of sin, with a dejected countenance, and sighs and tears.

2. That these signs of repentance are not sure indications of godly sorrow, 1 Kings xxi. 27, and cannot be relied upon with confidence.

3. That the most reliable sign of repentance which a church-member can afford, without being separated from the church for a term of years, is actual submission to the reproof or rebuke of the church. The proof of repentance is *fruits meet for repentance*. Humbleness of mind is one of these fruits, and to say to the representatives of Christ, *Here am I; do with me as seemeth good in your sight; you cannot debate me so much as I have debased myself*;—and, therefore, to stand up, and accept the humbling discipline of a public rebuke, is good evidence of an humbled mind and heart. It is such as affords some solid ground of satisfaction; but according to the memorialists more doubtful testimony is sufficient. But what is it sufficient for? To satisfy. But who will be satisfied by such proof? The court; and what kind of court must that be that satisfies itself with dubious proof, when stronger could be had on the spot, simply by using that firmness or sternness which the Master prescribes? 1 Tim. v. 20.

4. That if so great a price, as the memorialists propose, should be set upon the more dubious signs of repentance, namely, confession, sighs and tears, these commodities are likely to be furnished in abundance, as occasions may require. Nature produces them spontaneously in some instances, as when a female is dealt with for undeniable lewdness, art will fabricate them for the sake of the price. Who would not sigh, and shed tears too, rather than be rebuked by the Lord's ministers and people?

5. That sincere penitents are not prolific of ostentatious signs, signs that men may take notice of. Professors of this sort, who, according to the memorialists, should not be rebuked because they have repented already, will be rebuked in the operation of the new plan; and the worldly-wise, the artful, and the hypocritical, will enjoy the immunity for which the memorialists plead. What then will the new plan amount to? A jubilee in the Associate church, not very different from the Popish jubilee, except that it will continue an indefinite time.

6. That repentance, though clearly ascertained to exist, and to be true and genuine, is not a sacrifice of atonement, and is not possessed of such virtue as to confer on him or her who has it the privilege of immunity from either the rebukes of God's lips or his hand. Repentance did not shield Miriam, nor Moses, nor Aaron; nor the congregation in the wilderness, Numb. xiv. 39-45; nor Achan, nor Eli, nor David, nor even Peter, the chief of the apostles. That famous law, 1 Tim. v. 20, does not recognise repentance as a shield against its own operation. No Scripture teaches that repentance is a shield against its own operation. No Scripture teaches that repentance is a shield and defence against temporal afflictions, and why then insist, as the memorialists do, that repentance (about the genuineness of which we never can be certain) surrounds the penitent person with an impenetrable shield.

We beg leave in conclusion to suggest to the memorialists, and others who may view the subject as they do, the propriety of self-jealousy and distrust. The fathers and founders of the Presbyterian church were men of great learning and diligence in the study of the sacred Scriptures. They were also favoured with an uncommon measure of the good influences of the Holy Spirit, and that clear light which we see, and they did not see, is much more likely to be an *ignis fatuus* than the true light shining in a dark place. We should not follow the fathers of the Presbyterian church implicitly, and yet we should not venture to differ from them, and condemn them without a painful and prayerful examination of the whole subject. *Stand in the way, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your soul.*

WM. M. M'ELWEE, } Committee.
DAVID THOMPSON.

N. B. The memorial has not been printed; for a view of its reasonings the reader is referred to an article in the 8th volume of the Repository, p. 463, entitled "Review of the Report of the Committee of Bills and Overtures on the administration of a rebuke to a true penitent."

REVIEW.—APOLOGY FOR THE MORE FREQUENT ADMINISTRATION OF THE LORD'S SUPPER, WITH ANSWERS TO THE OBJECTIONS URGED AGAINST IT, BY THE LATE JOHN BROWN OF HADDINGTON. EVANGELICAL REPOSITORY, VOL. VII. PP. 224, 263, 312.—REFLECTIONS IN FAVOUR OF THE MORE FREQUENT CELEBRATION OF THE LORD'S SUPPER, BY LUTHER. EV. REP. VOL. IX. PP. 279, 280.

The author of a book, or of an article for a periodical, ought always to give his book a title, or his article a caption, expressive of the main object of the book or article, and this will be a notice to the reader what to expect. By doing so, he acts like a combatant who, spurning all stratagem, being conscious of his prowess, and confident of victory, advances into the open plain to encounter his adversary. Had the authors of the above articles complied with this rule, they would have given to them a

caption such as the following—"Arguments in favour of the *weekly* administration of the Lord's supper." The words, "more frequent," employed in the caption of their articles, implies a comparison between different degrees of frequency: but if it be asked, more frequent than what? the caption furnishes no answer. In the body of the articles, fault is found with the practice of some, who administered the Lord's supper only once a year. But suppose this to be too seldom, as will now be generally granted, still it will not follow that it should be dispensed *every Sabbath*. To reason against the *annual* dispensation of the supper, in order to draw the conclusion immediately, that it ought to be dispensed *weekly*, is certainly to approach us with a masked battery. The conclusion referred to, is what some of the old divines would call a *non sequitur*.

With regard to the authorship of the Apology, some doubts may be justly entertained, as it does not profess to have been published before the author's death, but it is said to have been found among his papers, but by whom it was found, does not appear; nor does it appear to have been signed by his name as the author, but his name was evidently affixed to it after his decease, as he certainly would not, by anticipation of his own death, style himself the *late* John Brown. Neither in his Body of Divinity, nor in his Dictionary of the Bible, does he advocate the frequent communion pleaded for in the Apology. In a preface or introduction to the Apology, written by some person whose name is not given, it is stated that John Brown "was long a respectable member of the Associate Church, and filled the chair of Professor of Divinity with universal approbation." A reader of the Repository, who did not know Mr. Brown's ecclesiastical relations from any other source, would naturally think that Mr. B. belonged to the Synod in Scotland which gave birth to our own Synod. To such, it may be proper to say, that Mr. B. belonged to the Burgher Synod, which, soon after his death, became lax on the subjects of Psalmody and church communion. It was from the Anti-Burgher, or General Associate Synod in Scotland, that our church in this country originated. If five spurious editions of Brown's Dictionary of the Bible were published in different places in Scotland, as is stated in the history of his life, prefixed to Harper's edition of that work, 1835, in one of which the opinions of Sandeman are fathered on the venerable Brown, may we not suspect that the Apology in question is apocryphal? But suppose it to be not a pious fraud, like many writings attributed to the early fathers, or like the spurious editions of his well known Dictionary, but that it is the legitimate offspring of the author's genius, whose name it bears; we are to remember the admonition which we have received against calling any man master, or following him, any farther than he follows Christ Jesus. Great men are not always wise—though Paul, or an angel from heaven should preach any other doctrine than what we have in the Law and the Testimony, it is to be rejected.

With regard to the author of the Reflections on the more frequent celebration of the Lord's supper, the reviewer has no means of ascertaining who he is, nor is it material that he should know the author—it is with principles, rather than men, we are concerned. But on assuming the name of the illustrious German Reformer of the sixteenth century, he doubtless thought that he was about to render a signal service to the church, by abolishing some hoary heresy, or superstition of gigantic dimensions, an eloquent description of which, in a future age, might be sufficient to establish the character of some D'Aubigné. On assuming the name of any of the illustrious reformers of the sixteenth century, we

naturally expect the writer to maintain the sentiment of him, whose name he assumes, on the subject in controversy; otherwise, it is like a desecration of the Reformer's name. If the Wittenburg reformer advocated or practised weekly administration of the supper, we are not informed of the fact, either by quotations from his writings, or the testimony of his contemporaries. On the contrary, it appears by a reference to the sentiments of the Reformer, given in the Apology under review, that he advocated the dispensation only *three* or *four* times a year, instead of once a week. When a writer thinks proper to assail the usages of the church, over the signature of some distinguished Reformer, we would commend to him the caution of Horace against the introduction of a god on the stage, unless something should occur worthy of such a personage.

"Neo Deus interit, nisi dignus vindice nodus
Inciderit."

Another suggestion which we respectfully make to Luther is, that when he undertakes to write for the Repository, he would first examine whether the subject has not been sufficiently discussed already, if not exhausted, in some late number or volume of that work. If a writer for a periodical, or a speaker at a public meeting, thinks that he has arguments or illustrations, which others have not given before him, it is his duty to submit them: but if he has been anticipated by others, he should not tax the time and patience of people in reading or hearing what has been as well said, or perhaps better than he can say it. At public meetings, I have admired the candour and humility of some speakers, who have arisen and briefly stated that they were anticipated by certain gentlemen, who exactly expressed their sentiments. By so doing, they showed that they were attentive and respectful listeners, who would give credit to the abilities of those who had preceded them. Had Luther observed this suggestion, he certainly would have spared himself the labour of writing the Reflections under review, since the Apology had more than exhausted the side of the question espoused by it: but the arguments on that side, being in his estimation of great weight, and this not being duly felt in our church, he stirs up our "pure minds by way of remembrance"—he gives us "line upon line, precept upon precept." The Reflections have the claim of some merit over the Apology—they are neither prolix nor obscure.

The suggestion above offered to Luther the reviewer would take to himself, if the readers of the Repository had before them the contents of a pamphlet in his possession with the following title: "A Disquisition on the Observance of the Lord's supper, with a view to the Defence of the Presbyterian Plan of Administering that Ordinance: p. 184. Edinburgh, printed by Thomas Turnbull, Canongate, 1805." But as the copy in his possession is the only one which he has ever seen, it may not be improper to present in the Repository some things in opposition to the weekly administration of the Lord's supper. All the arguments contained in the Apology, though expanded into ten in number, and all those contained in the Reflections, may be generalized under three heads: first, the scripture argument, secondly, the alleged great spiritual benefit of weekly communion at the Lord's table, and thirdly, the sentiments and practice of great and good men in favour of weekly sacramental communion. The scripture argument about the frequency of this communion, Luther, in the beginning of his article, surrenders in the following terms. "The scriptures do not decide this question very positively. They seem to have left it, in some measure, to man's discretion. It was doubtless

foreseen, that the church would be placed under very different circumstances in her journey through the different parts and ages of the world; and that, consequently, a positive rule would be inconvenient and unwise." But in the progress of his article, he seems to have forgotten or retracted this concession; for he quotes Acts xx. 7, to prove that it was the custom of the apostolic churches to celebrate the supper every Sabbath; and in the last sentence of his article he says, "Let the church come back to the practice of the apostles and primitive churches, and then may we hope to have more of their zeal and holiness." If he can reconcile these "Reflections" with one another, he can do what at least one of his readers cannot do.

The scripture argument may be divided into two branches—the words of institution, and the practice of the churches in the time, and under the direction of the apostles. In the words of institution, two terms are viewed as favouring, if not authorizing, the weekly dispensation of the supper. The name "supper" Luther numbers as his second argument in favour of it. This argument does not seem to have occurred to the author of the Apology, or if it did occur to him, he did not think it worthy to be submitted to the public eye; and probably if Luther, after having written it, had laid it away for some months, or even weeks, and then re-examined it, he would have come to the same conclusion respecting its merits. If an argument is to be derived from the name "supper," in favour of frequency, it would prove that it should be dispensed daily. The custom of society is not to enjoy a repast one evening out of every seven, and the other six to retire supperless. The believer who makes a right use of God's word, has meat, which, perhaps, some advocates of the weekly celebration of the sacramental supper, know not of. Another term in the institution, on which much stress is laid in the Apology, in favour of the weekly dispensation of the supper, is *οσας*, rendered, "as often as." To a person, who is not strongly prepossessed in behalf of a favourite theory, this word must appear to render but a very slender support in favour of weekly communion. The idea of a periodical return is not by any means conveyed through this term; but it conveys the idea of co-incidence, co-existence, or concomitance, so that when one thing takes place, another thing takes place with it. When we reflect on the accurate knowledge of the Greek New Testament which it is said he had acquired while a barefooted shepherd boy, we naturally expect "the late John Brown of Haddington," if he is the author of the "Apology for the more frequent administration of the Lord's supper," to display a better acquaintance with the Greek language than is displayed in referring to 1 Cor. xi. 26, to prove that the Lord's supper is to be administered every Sabbath to the same people. The Greek word rendered, "as often as," signifies there, whensoever, (*quotiescunque*,) "whensoever ye eat this bread and drink this cup, ye do show the Lord's death till he come"—when ye do the one, ye do the other. The English phrase, "as often as," corresponding to the Greek word *οσας*, may properly be applied to things that occur hourly, daily, weekly, monthly, annually, or every century. We properly say that as often as the moon comes in a straight line between the earth and the sun, the latter luminary is eclipsed; and as often as the sun crosses the Equator, the days and nights are equal on every part of the earth's surface, though the latter event occurs only twice a year. We also say that as often as Congress meets, a message is received from the chief executive, though this takes place only once a

year. We also say that as often as the Lord's supper is dispensed in Seceder congregations, a fast day is kept before it.

The other branch of the Scripture argument, for the weekly dispensation of the supper, rests on the alleged practice of the Apostolic churches. Two places are relied on to establish this practice. The first is Acts ii. 42, where we are told of the converts that were added to the church on the day of Pentecost, that they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. This passage says nothing about the frequency with which the supper was dispensed, but merely informs us how steadfast these converts were in maintaining their Christian profession, and how consistently with it they acted; notwithstanding the dangers to which their so doing exposed them from persecutors. They clave to the Lord with purpose of heart, like the band, whose heart the Lord had touched, and followed Saul after he was publicly anointed king. Being endued with influence from on high, they had another spirit with them than those had who, on another occasion, went back from Christ, and walked no more with him. If the book of the Acts had been written only a few weeks after these converts joined the church, then, indeed, it would appear highly probable that they weekly celebrated the Lord's Supper; but we are to remember that years elapsed before Luke wrote his history, and so there was sufficient time to notice the repeated celebration of the supper in different places and times by those early Christians. The passage no more informs us how often they received the sacrament of the supper than it informs us how often they prayed. The other example of celebrating the supper we have in Acts xx. 7, where it is said that "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," &c. This passage merely informs us that the New Testament sacramental feast was celebrated on the first day of the week, or Lord's day, and not on any of the working days, but it says nothing about this transaction taking place every Lord's day. A different translation of the passage, which is certainly more literal than the authorized one, would be less favourable to the weekly dispensation of the supper. "On the first day of the week, the disciples being met, assembled or collected together, to break bread, Paul preached unto them," &c. As if the sacred historian should say, "It being the sacrament Sabbath that we were there, Paul gave an evening discourse, and continued his speech until midnight." Now we are informed in verse 6th that Paul and his companions had been seven days at Troas, or Troy, before the dispensation of the Lord's supper; consequently, they were there a Sabbath before it; but there is no mention of the dispensation of the supper taking place on the first Sabbath: it is probable that the appointment for it was made after his arrival; so the first Sabbath of his sojourn there might have been a preparation Sabbath.*

* The following passage from Dick's Theology is commended to the consideration of Luther and any others who may think with him upon the subject in controversy. "How often the Lord's supper should be celebrated, is a question which has undergone much discussion. Some contend that it should be administered every Sabbath; but in my opinion, the proof from scripture completely fails. Nothing can be inferred from the words of Luke, concerning the primitive Christians, that 'they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers,' Acts ii. 42, unless it should be said that they ate the Lord's supper as often as they prayed, which no man in his senses ever affirmed. The case of the disciples at Troas is as little to the purpose; for when we read that 'o-

2. The second argument (according to my classification,) for weekly communion in the supper, is derived from the great spiritual benefit to be received from it. This is the ninth argument in the Apology, and the third in the Reflections. This argument affords much matter for declamation to the advocates of what they call the more frequent celebration of the supper. To extol some divine ordinances, and disparage others, is the part of enthusiasm, but not of wisdom, or enlightened piety. "God has made every thing beautiful in its time—whatsoever he doeth, it shall be for ever; nothing can be put to it, nor any thing taken from it," by way of improvement. It is to be remembered that "the sacraments become effectual means of salvation, *not from any virtue in them*, nor in him that doth administer them, but only by the blessing of Christ and the working of his Spirit in them that, by faith, receive them." Now, could the blessing of Christ be expected in the sacred supper, if it should be observed out of its place, or more frequently than he has appointed it to be observed? Baptism is an eminent means of promoting grace in the soul, and, yet, it is to be received once only, according to Divine appointment, by the same person; and should the person repeat it, contrary to that appointment, he might expect to bring a curse on himself, instead of a blessing. It may be confidently affirmed that there is *no* means of grace but may be abused by being too much used: different duties, whether in relation to body or soul, are to be attended to at different times; and certainly it will be found best for our spiritual advantage to attend to "every day's work as the duty of every day requires," 1 Chron. xvi. 37; 2 Chron. viii. 14. And in following out these Divine arrangements, it will be found that the foolishness of God is wiser than men; and the weakness of God is stronger than men. It cannot be denied that the Lord's supper has been appointed in the room of the passover, and that the same graces of the Spirit were promoted in believers by the latter, that were by the former; and yet we know that the passover was to be observed only once a

the first day of the week, when they came together to break bread, Paul preached unto them, chap. xx. 7, it would be a strange fancy to suppose that to break bread was the uniform design of their meetings on the Sabbath. We should thus suppose, *contrary to scripture*, and to the history of the primitive church, that this was the main object of all their religious assemblies, that for which their meetings were held, and to which the preaching of the gospel was secondary and subservient; whereas the narrative plainly imports that it was an occasional design, suggested by the incidental presence of the apostle. From the words of Paul to the Corinthians, 'ye come together not for the better, but for the worse,' compared with what he afterwards says, 'when ye come together, this is not to eat the Lord's supper,' 1 Cor. xi. 17, 20, it has been concluded that always when they came together, they observed this ordinance; because otherwise, there would be no force in the argument they came together for the worse, which refers to the disorders of which they were guilty in communicating. This is truly wonderful logic, which the initiated may understand, but to every other person it is unintelligible. All that the apostle affirms is that when the Corinthians celebrated the Lord's supper in a riotous manner, they came together for the worse. He says not one word about the frequency or the rareness of their meetings. The stupidity of this criticism is almost equalled by that, which is founded on the words, 'As often as ye eat this bread and drink this cup,' and represents our Lord as enjoining a frequent celebration of the supper; whereas every person knows that we use the phrase 'as often as,' in reference to an action which we perform only once a year, as well as to an action which we perform once a day. *As often as I take a meal, I ask the Divine blessing on it.* This happens three or four times a day. *As often as I go to Edinburgh, I go by a particular road.* This happens once or twice a year. Both expressions are equally proper, and imply only, that where the one thing takes place, there the other always accompanies it."

year: and many plausible Apologies, and many seeming pious Reflections might have been made "in favour of the more frequent celebration of the" passover. But in vain would the enthusiastic Israelite tread the Divine courts with his paschal lamb, when not required at his hand. But perhaps to these remarks it may be objected that the two cases are not parallel—the passover consisted mainly in offering sacrifice, which could not be done but in the place in which God would choose to place his name, and it was therefore impossible to observe it weekly. To this it may be rejoined, that when first instituted, it was observed privately, and this manner of observing it might have continued, had it been the Divine will, in view of the benefits to be derived from it. Now, of all the ordinances of the Old Testament dispensation, the passover was the best adapted to promote grace, and, yet, it was to be observed only once a year: and may not the same Sovereign Dispenser of grace lay some restriction on the frequency with which the supper, which bears his name, is to be observed by his people, notwithstanding its pre-eminent adaptation to promote their graces? This argument, about the spiritual advantage of the ordinance, if carried out to its legitimate results, would sanction not merely the weekly, but also the daily, yea, the hourly observance of it; and as matter of fact, it has been daily observed by enthusiasts. In some places of the church of Rome, at certain times of the year, and for certain objects, mass is celebrated several times a day; and that is the popish way of celebrating the supper; and I believe the Campbellites, and some people in our country, called New Lights, celebrate the supper every Sabbath; and I believe the great argument with all these is the alleged benefit to be derived from the frequency. If, however, "by their fruits we may know them," we may, without any breach of charity, assert that they are no better than their neighbours in Christian character.

3. The last argument in favour of weekly communion is founded on the opinions and practice of the early Christian fathers, and the opinions of the Reformers on this subject. This argument seems to have great weight in the mind of the author of the Apology. But though he mentions several of these as sustaining his views, he does not mention in what parts of their works their sentiments on this subject can be found; we are therefore under a disadvantage in not being able to verify the accuracy of his references to them. Though the reviewer entertains a high esteem for "the late John Brown of Haddington's" writings, yet he believes that good man read and wrote too much to do either well. If his references to the fathers and Reformers have been made as hastily, if not carelessly, as he has in his first argument referred to Luke xxiv. 30, 31, to prove the Divine sanction of the weekly celebration of the supper—a passage that has no relation to the subject—his references will not have much weight with those who wish to see with their own eyes. It is often objected to Brown's Body of Divinity that it contains many references to passages of scripture, the bearing of which to the subject does not appear to the reader. To prove that the early Christians observed the sacrament of the supper weekly, he refers to Pliny; viz., I suppose to Pliny's celebrated letter to Trajan. In this letter it is said that the Christians of Pliny's proconsulate "were accustomed before daylight, on a stated day, to assemble, and bind themselves by a solemn oath, not to commit wickedness, and that they would not commit theft, robbery, or adultery."* The

* "Affirmabant hanc fuisse summam vel culpæ suæ, vel onoris, quod essent soliti

word *sacramento* used here is not used in its modern sense, but in its ancient Latin signification, referring to the oath which soldiers took to be true to their generals and their country: and thus, these Christians, it appears, bound themselves to be true to the Captain of their salvation; it is therefore a proof of early covenanting rather than of the dispensation of the supper. According to the Apology, Luther recommended the celebration of the supper only three or four times a-year; and the first Book of Discipline of the Church of Scotland did the same. As to the sentiment of Calvin, expressed in his Institutes of the Christian Religion, in favour of weekly communion, I cannot find it reiterated in his Commentaries on any of the books of the New Testament. His Institutes were written while he was very young, only 24 years of age I think, and they were designed, at that early period of his life, as a sort of Apology for the Protestants, and were dedicated to Francis I. of France, in order to avert the wrath of that monarch from his Protestant subjects. When his youthfulness is considered, and the various subjects embraced in that work, and the fewness of the helps which he had for aid in its composition, and the distractions of mind from persecution, we may be astonished at the comprehensiveness, perspicuity, and general agreement with Scripture, which that wonderful book exhibits. On another important point we find our illustrious reformer mistaken about the good and perfect and acceptable will of God, viz., respecting the morality of the Christian Sabbath. But in some of his later writings, he appears to have changed his views in relation to the Sabbath; and probably he did the same in reference to the frequency with which, in early life, he thought the supper should be celebrated. The papists had, I believe, dedicated every day in the year to the worship of some saint, real or imaginary, and as the observance of these days was an intolerable yoke, he seems rashly to have discarded the observance of all days. So they appear to have observed the Eucharist or supper, only at Easter, by the common people; he then seems to have hastily concluded that it should be observed weekly. The opinions of great and good men often differ in matters of faith and worship; we must then judge what they say—prove all things—inquire “what saith the Scriptures?” We know of how little account our Divine Master made “the traditions of the elders”—what was “said by them of old time.” When he says the contrary, we must “let God be true, and every man a liar” who opposes; yea, though it should be Paul or an angel from heaven. “To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.”

Having shown, it is believed, that the arguments adduced in favour of the weekly celebration of the supper, are not sufficient to sustain that practice, it is intended next, if spared, to give arguments in opposition to such celebration of it. With kind feelings toward Luther, whoever he may be, the reviewer takes leave of the subject for the present.

D. T.

stato die ante lucem convenire—seque sacramento non in scelus aliquod obstringere, sed ne furti, ne latrocinia, ne adulteria committerent,” &c.—Phin. Epist. ad Trajanum. Lib. 10, ch. 97, as quoted in the Disquisition formerly referred to.

[For the Evangelical Repository.]

THE MANNER OF OBSERVING THE LORD'S SUPPER.

MR. EDITOR,—I shall attempt, by some illustration of this subject, to show that the propositions advanced over the signatures of Luther and Knox, in the last volume of the Repository, are not tenable. These writers will be disappointed, if they are seeking to distinguish themselves as the great reformers of the nineteenth century. To the eyes of the virtuous, reform is lovely. This is one reason why they cherish so sacredly in their memories the names of that noble band, who rolled their glory through the night of Papal superstition, which had shrouded in its darkness the doctrines of Divine Revelation. Among these, the names of Luther and Knox are not the least conspicuous. Over the names of such noble men, I expected to find some further progress in the path in which they made such rapid advancement. But alas! I find nothing that looks like reformation here. I had an impression that vital godliness was on the decline; and that there was the appearance of a disposition to square the principles and usages of the Church with the habitudes of a carnal world; but I scarcely expected, at this time to see, in our branch of the church, such a bold step in declension as this. What a delightful repast will their principles afford to the carnal in the church? They will light upon them like vultures upon a putrid carcass. This would be no matter of lamentation; but the contagion will spread, until the whole church lies shivering in the chills of spiritual apathy.

Such principles, then, should not be permitted to go unrebuked. I have no inclination for controversy. This is the first attempt of the kind I have ever made. I must acknowledge that I tremble as I enter the field. I have often heard its roar, and looked upon the heaps of its mangled slain. But as the battles of the Lord must be fought here as well as elsewhere, I consider it my duty to advance. I have striven in vain to resist the impulse which carries me forward. The peculiar solemnity of the Lord's supper was among the first impressions of my youth; it has sunk down deep into my soul; it can never be eradicated: I will maintain and defend it while I am able to wield a pen or utter a word. I cannot charge these writers with designed misrepresentation; and it is hard for me to think that they are guilty of the presumption of writing without thorough investigation. But surely they have not examined into the nature of the ordinance of the supper as they should have done; or they never would have joined it with the common dispensations of grace, and represented it as no way transcending them in regard to solemnity, or entitled to the discrimination of previous peculiar attentions. I little imagined that there was one member in our church in such awful darkness on this most solemn subject. And these writers do not seem to be under any apprehension that they might be wrong in their views of this matter. All they have to do is to begin the work; and numerous stronger hands will join in, to clear away the rubbish and widen the road, so that the whole church may walk in it full breast.

Knox no doubt feels himself secure, because he has taken refuge behind the strong bulwark of our standards, which class the supper with the ordinary means of grace. But I think his jump at the conclusion, that because it is classed with the ordinary means of grace, therefore it is a stated means of grace, is rather perilous. Knox ought to prove that it was the intention of the venerable compilers of our standards, to express, by this term, the conjunction of these ordinances in stated dispensation. I certainly understand, that by the term *ordinary*, they designed to designate what forms the permanent ritual of Divine service, apart from extraordinary calls. But let the Westminster Assembly interpret for themselves. "The outward and ordinary means, whereby Christ communicates to his church the benefits of his mediation, are all his ordinances." When therefore they say, "that the reading and hearing of the word, the singing of Psalms, and the receiving of the sacraments, are all parts

of the ordinary religious worship of God; besides religious oaths, vows, solemn fastings and thanksgivings upon special occasions," they do not mean that the latter duties are not parts of the ordinary worship of God, but are only distinguished from the former by their occasional nature. Because fasting and covenanting may be resorted to in extraordinary emergencies, may they not therefore be observed in an ordinary case? and because the supper does not depend on providential dispensations, may it not therefore be resorted to, in them, as a mean of confirmation and consolation? The Westminster Assembly do not make such a distinction between the duties they designate by the terms *ordinary* and *extraordinary*; nor is there any foundation for such a distinction in the word of God.

The supper, therefore, though an ordinary mean of grace, may only be occasional as to its observance. Nor can it be shown, from the word of God, or the nature and ends of the ordinance itself, that it is designed for stated dispensation. Luther has no doubt but he has the practice of the Apostolic age in his favour. I allow that the supper in that age was frequently dispensed. Its eminency as an establishing ordinance would suggest the propriety of its frequent administration, for the confirmation of the multitudes of converts that were continually coming in, from among both Jews and heathens. But notwithstanding this circumstance calling for frequency of administration, it cannot be proved that it was statedly observed. The circumstance of the disciples, at Antioch, meeting together on the first day of the week, to break bread, certainly proves that it was their general custom to meet on that day for religious worship; and that it was a proper time to celebrate the supper; but the circumstance of their celebrating it on that occasion is certainly no proof that it was their custom to celebrate it every Lord's day. By some attention, we will discover something extraordinary with regard to this meeting. The presence of an Apostle would suggest to them the propriety of embracing the opportunity of having the supper dispensed. Every one knows how natural this would be; and such a one as Paul being present with them, they could not neglect the opportunity. We believe it was embraced on this account. Also, the particular specification of the object of this meeting intimates its specialty. If it was usual for them to break bread every time they met for religious worship, it would have been necessary only to notice the meeting on the first day of the week; the observance of the supper would have been understood as a matter of course.

But we think we have some further intimation that it was not customary in the Apostolic age to celebrate the supper every Lord's day. "When ye come together, therefore, into one place, this is not to eat the Lord's supper." This language certainly describes meetings of a general character. It would not be sensible, after telling us that a congregation met at their usual place of worship, to inform us that they came together in one place, for there is no other place where they do come together. It is evident also, that the special object of these meetings was to celebrate the Lord's supper. True, the Corinthians had fallen into an abuse in regard to their manner of observing the supper. The Apostle tells them that it had been intimated to him, and that the report was based upon too strong grounds to be altogether rejected as incredible, that disorderly conduct was observable among them; "first of all," in their ordinary meetings for religious worship. "For when ye come together in the church, I hear that there be divisions among you; and I partly believe it." And these divisions were not confined to their ordinary meetings merely, but made their appearance also in their more general and solemn convocations, for the purpose of celebrating the Lord's supper. "When ye come together therefore into one place, this is not to eat the Lord's supper." By conduct so contrary to the nature and design of this ordinance, you do not present the appearance of persons who are engaged in its observance; and you had better not come together for this purpose at all, than to come together in such a disorderly way. The conclusion then is that the Corinthians did

not meet in one place for stated worship, but were composed of several congregations which met every first day of the week for this purpose. If, therefore, they had general meetings for the purpose of observing the Lord's supper, it could not have been a weekly observance in their respective congregations. Nothing can be gathered from the passage with respect to the frequency of these meetings. It is likely that the advantage of the whole church was consulted, and that the meetings were appointed on such times, and at such places, as would afford all an opportunity of joining successively in the celebration of the supper. This manner of observance would be well calculated to secure that permanent exhibition of the unity of the visible church, and promote that circulation of communion throughout the body, which is one great design of this ordinance. And this, by the way, we will find to be no trivial circumstance in our argument.

But it may be more proper for us here to take a view of the outward constitution of the ordinance. It is evidently intended to impress the mind in a peculiar manner with the awe of the Divine presence. I wish not to detract from the importance of any ordinance. They are all enjoined by the same authority—the Object of worship is the same in all, and, in all, is to be approached with reverence. But who will say that it does not consist with the character of God to constitute one ordinance more solemn than another, and show that, in it particularly, he will be sanctified by all those who draw nigh to him? We are notified of the peculiar solemnity of the supper, in its outward constitution. God has usually adapted his institutions to our state, as immured in sensual things, and perceiving with difficulty the spiritual truths he has revealed. As we are creatures of sense, and liable to be impressed with what affects the senses, ideas are more clearly perceived by us, and make a deeper impression upon our souls when they are conveyed to us under sensible images. Adapting himself therefore to that susceptibility of sensible impressions which belongs to our nature, God has accompanied his institutions with sensible images, with objects visible and tangible, that, by thus uniting the influence of sense with that of intellect and faith, he might conduct our carnal minds, by gentle gradations, and in the easiest manner, to the sublimity of a spiritual and celestial state. The supper then, being symbolical, is designed to make a peculiarly impressive effect; and this intimates its being designed only for occasional observance. We know that the most impressive signs, by too great familiarity, lose their effect. A majestic scene is opened to our view and then withdrawn; our minds are deeply impressed, and they retain the impression for a long time: the same scene is again opened to our view; the impression upon our minds is as lively as ever; but if it had not been withdrawn, it would have ceased to impress our minds in such a lively manner. Let us beware, therefore, of running counter to the design of God, who “knoweth our frame,” and has diversified his system of ordinances in accommodation to our state. Call me not irreligious. We are not yet glorified. I speak from what may be expected of us as imperfect beings; and there is no profanity in saying that, by running to the extreme of freedom with holy things, in their most impressive exhibitions, we are in danger of frustrating the design of such exhibitions. I hesitate not to say, that the stated observance of the supper, from the very operations of the infirmities it is designed, by its outward constitution, to counteract, would frustrate the end proposed, and not only render it familiar as other institutions, but absolutely contemptible, both in the view of the world and in the view of those who observed it.

We may now proceed to draw an argument in favour of the occasional observance of the supper, from its design. And here it might occur to the mind of the reader, that we had missed something in the argument, should we pass on without noticing the familiar circumstance of the succession of the supper to the passover feast. The time and manner of its institution strongly

suggest its substitution in the room of the former. Our Lord had observed the passover with his disciples in the usual manner, and then proceeded immediately to institute the supper. This must not be passed by as a mere incidental circumstance, but as designed to disclose, and most forcibly impress upon our minds, the substitution of the one ordinance for the other. This is plainly indicated in the words of institution, "this do." Here the correlate character of these ordinances are clearly brought to light. They both relate to the one thing, namely, redemption by the blood of Christ. But the one was prefigurative of redemption, to be made in the fulness of time; the other commemorative of redemption, already made. As our Lord was about to accomplish this great work, the passover, as a prefigurative ordinance, would be fulfilled. He, therefore, instituted the supper, saying, "this do:" that is, instead of what was done in the passover, let this henceforth be done. If the supper then is correlative to the passover, it must be intended to answer the same purposes as that sacrament; and demands that mode of observance that would be best calculated to promote that design. Now, as the passover did not belong to the stated ordinary worship of the Old Testament church, and as our Lord has given no intimation of a difference in this respect, in regard to the supper, if we can show that its ends are best obtained by occasional observance, it does seem to me that the point is gained.

The most general and simple view of the supper is, that it is designed to be a commemoration of the death of Christ. His death, being one of the most solemn, comprehensive and impressive events in the history of his work, he has wisely perpetuated it in memorial for the purpose of keeping in the minds of his people a lively and habitual remembrance of himself, and of those wonderful things, which, by his death, he accomplished. "This do," he says, appealing to our gratitude, "in remembrance of me." By its symbols it represents what has been done—exhibits the broken body and shed blood of Jesus, and so is admirably adapted in its nature to make upon the mind the most lively impressions of what he is, and of what he has accomplished. Christians are most spiritual when they cherish this event in their minds most habitually. But for this purpose it is not necessary for them to have the memorial in constant use. A nation's victory is not celebrated every day. A departing friend leaves me a memento, to aid me in cherishing him in my memory when he is gone. Do I pore over it continually? Do I not rather contemplate it on appropriate occasions? Would not my mind grasp it with vigour, and would I not have a higher experience of its refreshment, than if I had it continually before me?

The supper also is an exhibition of the death of Christ. In the observance of the passover, the grand event of Christ's death, to be accomplished, was exhibited to the view of the whole church of Israel; and for this end it was observed in the most public manner. In the supper, the amount of the observance on the part of the communicants, as declared by the Apostle, is showing the Lord's death. It is a public announcement of the death of Christ to the world. This among the works of God stands pre-eminent as an exhibition of his perfections. The celebration of this event in the supper is the most solemn, comprehensive and practical action which the Christian can perform on this earth. Indeed, it is comprehensive of all religious action. In it, is concentrated, and visibly exhibited, the whole of the Christian's improvement of Jesus, to the glory of God. From the amount of the exercise it includes, and as it was instituted for the conviction of the world, as well as for the peculiar entertainment of the people of God, the grand design of it must be defeated, if it is not observed in that manner that would be calculated to excite particular attention to it, and exhibited in the most impressive way. For this purpose it demands publicity; and this it cannot obtain, unless it is distinguished by the time and mode of its observance from the stated exercises in religious worship.

We now proceed to consider what was before hinted at—That the supper is designed to be a visible manifestation of the unity of the church. And in this, also, it corresponds with the passover, in which, by the assembling of all Israel at one place, to join together in its observance, God made provision for a manifestation of their unity. The supper, by its very nature, is adapted for this purpose. Hear Paul's language to the Corinthians. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" The Apostle is reprehending the Corinthians for joining at feast with their heathen friends, and eating meats devoted to idols. This could not be considered in any other light than a professed act of communion, and participation with the idol, and its worshippers. And the Apostle appeals to the Corinthians, as men of understanding, to consider whether it was consistent with the profession of faith in Christ crucified, which was implied in their partaking of the Lord's supper. The outward elements were signs of spiritual blessings, and pledges of communion in the body and blood of Christ. Those who partook in faith, were actually partakers of the Saviour's body and blood. This would not comport with fellowship in the unfruitful works of darkness. They should consider also, that all who in the exercise of faith united together in the celebration of this ordinance, were not only one with Christ, but also one with each other. They should beware, therefore, of trespassing against this conjunct fellowship. They were not independent of their brethren in other parts of the church. "For," says the Apostle, "we being many are one body and one bread; for we are all partakers of that one bread." The reference doubtless is to their all joining together in the Lord's supper. Though they belonged to different congregations, they were members of one body, and stood related to their brethren in all the congregations of which that body was composed; and the token and pledge of this was their all partaking together of that one bread.

Now this shows that the supper was observed in such a manner as to afford an opportunity for the members of the different congregations to unite together in visible communion. The Apostle could not have appealed to it in this light, if it had been observed in the several congregations as a part of stated worship. Nor would this manner of observance comport with the Apostle's description of the use of the ordinance, as a medium of discernible intercourse, and pledge of unity in faith, profession and practice. The unity of the body of Christ cannot be visibly demonstrated, unless there is a circulation of communion throughout the body. As such a demonstration could not be obtained in the stated exercises of Divine worship, as these must necessarily be confined to separate congregations, provision was made for it in the ordinance of the supper. But, reduce it to a part of stated worship, and this design of it is defeated. It would only be a pledge of union among the members of the congregations where it was observed. That enlarged attestation of fellowship, by which different congregations demonstrate their unity, by partaking of that *one bread*, would be completely checked. Opportunity would be cut off for such conjunction in fellowship among brethren—carelessness in regard to it would be induced, and soon every vestige of it would vanish—independency of communion be established, and the ordinance left languishing under obscure and defective dispensation.

The ordinance of the supper is intended also to be a bond of love among Christians. In conformity to the passover, it is a feast, the holding of which is a token of love. This is the great principle which binds Christians together, and inspires them with a desire to promote each other's welfare. The edification of the church depends much upon the strength and circulation of this principle. As the dew of Hermon, are those sweet and delightful influences of Divine love, which distil upon the mountain of Zion, to beautify, refresh, and render it fruitful. Stated communion would check the circu-

tion of those influences, by limiting the intercourse of believers with each other, in the observance of this ordinance. What! are we never to be cheered and strengthened, by the gathering in of our brethren, to unite with us in showing forth the death of our Lord? Is there nothing endearing in such association? Why then does the mind of the Christian, in reverting to the scenes of the past, so fondly linger on those times, when many people said, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob?" Ah! these were times when they received new impulses, by the refreshing, elevating intercourse of brotherly love. Believers, by uniting together in this ordinance, become Ebenezers to one another. The fire of their love receives fresh kindling, and they are led into holy council—the sorrowful are comforted—the weak are strengthened, and the doubting confirmed.

The *pre-eminency of the supper as a means of spiritual nutrition* can, I think, be turned to some good account in this argument. Why does Luther admit this obvious truth with so much reluctance? He knows it would be fatal to his argument. As a means of grace, he says, *it is equal, if not superior*, to any other ordinance. Beyond all doubt it is superior to any other ordinance in this respect. It is, indeed, a realization of all the provisions of grace, in visible exhibition, which are designated a "feast of fat things." And the supper is called, by way of eminency, *the feast*, and feasts are for special occasions. It is evidently, like the passover, an extraordinary observance, designed for the special refreshment of the people of God. While the cross is exhibited in the preaching of the word by piecemeal, the supper is the cross in epitome, exhibited after an uncommon manner. But though it is an exhibition of all the provisions of grace, the whole dispensation of grace is not limited to it. If this were the case, and there were no opportunity of receiving these provisions, but in the supper, then there would be some ground to plead for having it in constant observance. But as God has made provision for the stated spiritual entertainment of his people, in the preaching of the word, and as for certain reasons connected with our state he has appointed the supper to be a solemn exhibition of the whole dispensation of grace, it must have been designed for occasional observance. And if the tendency of stated observance, as we have endeavoured to show, would be to blot out those characters of solemnity which God in condescension to our state, has stamped upon this ordinance, and upon which much of its impressive effect depends; if we would consider spiritual advantage, we must comply with its demand for occasional dispensation.

I shall only notice further the service performed in the observance of the supper. If it implies that solemn profession which we have stated above, and if vowing is included in our profession of faith in Christ, then it is an ordinance of vowing. There must be in the action of the communicants an engagement to be the Lord's—a new devotement of themselves to him—a new avowal of his cause. Indeed, if the believer may realize his profession, by a renewed dedication of himself to the Lord, there is no place more suitable for him to engage in this solemn exercise than when he is seated at the Lord's table; unless he is in a dull frame he cannot avoid it. Here he sees with one view his redemption—sees the price that was paid for him—sees the glorious liberty into which he is brought, and his infinite debt to the grace of his Deliverer: the language of the Psalmist flows spontaneously from his lips, "O Lord, truly I am thy servant, and the son of thy handmaid: thou hast loosed my bands. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord, now in the presence of all his people." It would be strange if those who have a clear perception of the inseparability of this exercise from the sacramental action, would plead for the stated observance of the ordinance, since it must be acknowledged that vowing is only an occasional duty.

Now, I have pleaded for the occasional observance of the supper, in opposition to the stated observance; not merely upon the principle of expediency, but upon the principle of right, because there is no authority for stated observance, and because it is hostile to the nature and ends of the ordinance. And I would exhort all to ponder the subject before they pronounce in favour of stated observance. Many of the friends of occasional observance may suppose that there is little reason to apprehend that the stated mode of observance will meet with much countenance. I am not of this mind. The stated mode of observance has an advantage over many evil positions, as there is something in it to allure both the serious-minded and the worldly minded. Whilst the serious-minded are in danger of being carried away by the consideration of the high spiritual advantages which stated observance may be supposed to yield, the carnal-minded are elated with the consideration of having restored to them those days usually devoted to religious exercises, as these, upon the plan of stated observance, must necessarily be dispensed with. We may suppose that some portion of time might still be retained. But it would be useless for us to talk thus, unless, indeed, it might be of some service to silence the advocates of stated observance, as we apprehend that many of them would soon cease to plead for it, if this were the understanding.

Now, in conclusion, am I asked, Should the more frequent observance of the supper be urged? The question is ambiguous. But if it refer to the Christian's duty, I unhesitatingly answer, yes! Let none suppose, that because I have pleaded against the stated observance of the supper, that, therefore, I am opposed to its more frequent observance. Yet we must not confound duty with the proper order of ecclesiastical procedure. The supper may be observed frequently, even though it should not be dispensed every Sabbath day in the same place. In each of the congregations with which I am connected, the supper is observed twice a year; but most of the members could, without much inconvenience, observe it four or six times in a year. A majority of our congregations are similarly situated; and many of them more happily situated. Had the design of Luther's article been to urge the more frequent observance of the supper in this view, we would have received it with the utmost cordiality. But he confounds the frequent observance of the supper with frequent dispensations of the ordinance in the same place; and his caption served to gain him some attention, while he brandished his dagger of death.

FRANKLIN.

[For the Evangelical Repository.]

REMARKS ON HABAKKUK II. 4.

"The just shall live by his faith."

(Continued from p. 587.)

We have already considered faith in connexion with our justification before God, and now proceed, as was proposed, to consider its influence in the whole of the Christian life. God is the author of our spiritual life; it is he that worketh in us both to will and to do of his own good pleasure, and faith is the grand means of it. If we are spiritually made alive, then the hope which we have in the flesh is a hope of faith in the Son of God, who loved us and gave himself for us. This will appear in general from the sources of our spiritual life. These are invisible to sense, and never could have been discovered by unassisted reason. They are purely matters of testimony.—A three-one God is invisible and incomprehensible, and in this, his new covenant character, is only known, and can only be known, by supernatural revelation. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." Christ, in his offices, works, and benefits, can only be known through the same medium. "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." The observation applies to the Father and the

Spirit. Had it not been for the scriptures, we never would have known whether there was a Holy Ghost to sanctify us, or a merciful Father to receive us into his family. Our prospects and enjoyments which are limited by time, or those which reach to eternity, are infinitely removed from the eye of sense, and are only brought to light by supernatural revelation. Now faith is that principle which realizes the objects of testimony. It credits their existence upon the authority of God in his word. "He that receiveth his testimony hath set to his seal that God is true." It applies and appropriates them to the soul for its nourishment and spiritual comfort. As natural light comes by the eye, and as nourishment is conveyed to the animal system by eating and digesting, so spiritual light, nourishment and comfort come to the soul by faith, as its eye that sees, and its mouth that tastes and receives God in Christ, as exhibited in the gospel testimony. It is by faith that the soul keeps up a constant intercourse with the invisible world; that we look at things not seen, that we realize their excellence, and feel present enjoyment arising from our interest in them. "Faith is the substance of things hoped for, the evidence of things not seen." Having made these general remarks, we proceed more particularly to consider the influence faith has upon the whole of the Christian life.

That faith by which the just shall live is not only a principle of spiritual life itself, but is fundamental to the exercise of every other gracious principle. Love is one leading principle in spiritual life, for we find where supreme love to God and sincere love to the brethren are wanting, no external attainment in religion can profit its possessor any thing. He is still as sounding brass or a tinkling cymbal. 1 Cor. xiii. 1—4. Besides this, true love to God and to our neighbour springs from faith in its exercise, for "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith that worketh by love." Love supposes a knowledge of, and an acquaintance with, the excellence and suitableness of its object, as well as our access to that object. But these can only be known by faith in the gospel testimony, for God in Christ is only the object of esteem and delight to those who believe. None but believers consider Christ precious, or the chief among ten thousand, and altogether lovely. A lively, well grounded hope of eternal life supposes faith in exercise, for as it is the province of faith to credit the truth of the promise, so it is that of hope about its accomplishment. We will never expect the good promised, until we credit the truth of the promise in which that good is exhibited. The same may be also said of spiritual joy. "Whom having not seen, ye love, and whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." In one word, we would say here that true faith is the radical principle of this divine life; so where it is not, no other grace is found; where it is feeble, every other grace is feeble; but where it is vigorous, the other graces will be corresponding. Love in devoting the heart and all unto God; humility in laying the soul at his feet; joy in God as our present and everlasting portion. Thus we may see that faith is an animating and enlivening principle, and that for this reason it is said, "The just shall live by his faith."

The just lives by his faith, as it is that grace which keeps up a constant intercourse with Christ, the only foundation of life and happiness. The believer's supplies are all treasured up in Christ. "It hath pleased the Father that in him all fulness should dwell." But it is by faith that a constant communication is kept up between the soul and this fulness by means of the doctrines, the promises, and the ordinances of the word. "Out of his fulness have all we received, and grace for grace." Is Christ the chief corner stone in the building of mercy? Then faith builds upon and unites them to him. Is Christ the living head, and believers the members? Then faith binds them unto him. Is he the vine, and are they the branches? It is by faith they are grafted to and abide in him. "Abide in me and I in

you: as the branch cannot bring forth fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." The Christian's life is not so much his own, properly speaking, as the life of Christ in him, and he dwells in the heart by faith. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life I now live in the flesh is by the faith of the Son of God, who loved me, and who gave himself for me."

The just lives by his faith, as it is necessary to every act of acceptable worship. Their persons, and then their services, are accepted through Christ. Eph. i. 6. God had respect first to Abel's person, and then to his offering. But in order to this, in every act of acceptable worship, we must, in the exercise of faith, have an unshaken confidence in the atoning sacrifice of Christ Jesus our Lord, as the only ground of our acceptance with God. "No man cometh unto the Father but by me." All acceptable worship must be addressed to God in his new covenant character, and as he, in this character, is entirely an object of divine revelation, so it is only by faith we can apprehend him as such. "O come, let us worship, let us bow down before the Lord our maker. For he is our God, and we are the sheep of his pasture," &c. This will also appear evident, that faith is necessary to all acceptable worship, as God requires us to worship him with a pure conscience, with supreme love, and with all our heart, because purity of conscience, true love, and singleness of heart in his service, flow from faith in the atonement of Christ, and are the fruits and effects of faith in God, as our God and Redeemer. "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

The just lives by his faith, because it is necessary to the right performance of every relative duty. Though these duties respect our fellow men in their several stations and relations, yet the law which requires us to perform them is still the law of our God. In the discharge of these duties we must, therefore, at all times have a respect to him as our covenant God, through Christ. We must love man for God's sake, so that we cannot discharge the duties we owe to our neighbour aright, more than those we owe to our God, except it be under this divine, indispensable principle of faith, by which, if we are justified, we must live. Faith in God produces this supreme love to him and to the brethren. We love him because he first loved us. We love him first, and we should love his image, on whomsoever it appears, because of the relations those sustain to him who bear it. He that loveth him who begat loveth them also who are begotten of him. This distinguishes Christian morality from mere heathen morality, and from that of nominal Christians. In acts of justice or mercy the latter are influenced merely by selfish motives, such as natural feelings, self-interest, or a regard to the approbation of men; but the former are, or always should be, actuated by a supreme love to God, as their God, and a true respect to his authority.

The just man lives by his faith, as it supports him under all the afflictions of life. "Man that is born of a woman is of few days and full of trouble." A large share of those afflictions which are incident to our sinful nature falls to the lot of God's own called and justified children. "Many are the afflictions of the righteous, but the Lord shall deliver them out of them all." But under all these, whatever be their nature or their number, the believer in Christ is animated and supported by his faith. Faith in God as his covenant God, softens the rod to him and sweetens every bitter ingredient in his cup of affliction. He sees the kind, merciful, and just hand of his Father in every dispensation, who chastens not for his pleasure but for our profit. Faith leads the believer to contemplate the gracious designs of the rod, namely, his moral and religious improvement, and a sight of the evil nature of sin. This constrains him to a cheerful resignation to all things which his heavenly

Father is pleased to inflict upon him. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." He relies with confidence in the wisdom of God, as to the nature, extent, and termination of all his troubles and tribulations; in his power, for all promised support, and in his covenant faithfulness, for the accomplishment of those promises which he has given him for complete deliverance at last from them all. Faith, when of the right kind, and when in right exercise, raises the soul above all adversity, and fixes it upon unseen and eternal things. It enables to lay present afflictions in the one scale, and future bliss in the other, and then to draw the following conclusions. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

The just lives by his faith, as it bears him up under all his privations and disappointments. While he is here in the earthly house of his pilgrimage, he is exposed to many privations, but he has learned in the school of the covenant, in whatever situation his heavenly Father places him, to be content. Now, this arises from faith in God as his covenant God, of whom he has the persuasion that he loves him, and that all his dispensations must have a gracious design. Are his father and mother taken from him by death, and he left without a home, without a friend, without a shelter from the gathering storm? He knows who can soften the wind to the shorn lamb, and raise up friends in the room of those whom he has lost; therefore he says and sings, "When my father and my mother forsake me, the Lord will take me up." Is he bereaved of the wife of his youth and his children, who were like to olive plants around his table, offering fair to have been his stay and comfort in his declining years? He lives by his faith, and says, "It is well. Shall I receive good at the hand of the Lord, and shall I not receive evil? The Lord gave, and the Lord hath taken away; blessed be his name." He that lives by his faith is never at a loss for comfort or consolation in whatever part of the world he may be, or whatever danger he may have to encounter, for he knows in whom he has believed, and that he can cry, and not cry in vain, for help to Him, from the utmost corner of the land or the sea, when his heart is overwhelmed and in perplexity. He can say, "Though waters swell up to the brim, and threaten to overwhelm my soul, thou wilt encompass me with songs of deliverance." He knows that he on whose word all his hope and confidence depend, is infinitely powerful, and therefore can raise up means and instruments for his relief when all human prospects fail. He knows that he is infinitely faithful, and consequently will provide for him all necessary things either for soul or body while he is pleased to retain him here. In this way the Christian is not led to a sullen, silent submission, but to holy exultation, amidst all the outward privations of life. He has his conversation without covetousness, and is content with such things as he hath, for he knows who has said to him, "I will never leave thee, nor forsake thee;" so that he can boldly say, "The Lord is my helper, I will not fear what man shall do unto me." Yea, though the worst supposable case should happen to him, and every stream of created good should be dried up, faith does not leave the soul without sources of suitable and inexhaustible comforts and consolation. "Although the fig tree shall not blossom, neither shall fruit be on the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation."

The just lives by his faith in the season of persecution. It is the common lot of all who will live godly that they must suffer persecution, and that if they shall enter into the kingdom of heaven, it must be through much tribula-

tion. Is he subjected to reproach, and all manner of evil said against him for his love to Christ and his cause? Faith affords him relief in the testimony of a good conscience towards God, which is a powerful antidote against fainting under the reproach of man. "If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified." Is he persecuted in his property by fines and imprisonments for conscience sake? Faith raises his views to heaven, where he has an inheritance incorruptible, undefiled, and which fadeth not away, in reserve for him beyond the reach of all his enemies. "For ye had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring inheritance." Is he called to resist unto blood striving against sin? The faith of a blessed immortality prevents the soul from sinking. Hence we are told that the faithful who suffered for conscience sake under the former dispensation were tortured, not accepting deliverance, that they might obtain a better resurrection. And also of God's faithful witnesses under pagan and Anti-Christian Rome, whose souls were under the altar, that they overcame by the blood of the Lamb and by the word of their testimony, and that they loved not their lives unto the death. Those who were the called and chosen and faithful, lived by their faith in the midst of many dangers, died by faith in the midst of the flames, and then received the martyrs' crown.

They lived unknown

Till persecution dragged them into fame,

And chased them up to heaven. Their ashes flew—

No marble tells us whither.

The just lives by his faith, as it prevents him from sinking into despondency in the day of desertion. The believer's life is a spiritual life, and can only be maintained with holy intercourse with God, who is the author and sustainer of it. This intercourse, while here, is kept up through the medium of the word and sacraments, and the agency of the Holy Spirit; and our impressions of divine things are weak or strong, according as the divine Spirit is pleased to shine on his own word, and by means of it into our hearts. The divine objects exhibited in the word and sacraments are realized in our minds either as matter of truth or as matter of feeling. In the first view they are realized by faith; and in the last, in addition to faith in them as truths, we find them brought home upon our hearts by the sweet, gentle gale of divine influence, which fills us with sensible consolation. The Spirit then witnesses with our spirit, that we are the children of God. The love of God is shed abroad in our hearts by the Holy Ghost. When this is enjoyed we have sensible consolation; when withdrawn we sit in darkness, we walk in darkness, and have no light. But still we may have faith in the absolute promises of the word, which are able to support our spiritual life. Here we walk by faith and not by sight. Our faith prevents us from sinking in the hour of desertion. Hence it has been found that we never find our faith more strong, than when we have least sensible comfort. "Though he slay me (said Job,) yet will I trust in him." "I will bear the indignation of the Lord, (said the church) because I have sinned against him, until he plead my cause and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness. When I sit in darkness the Lord shall be a light to me." It is this living principle within us that keeps us from fainting in the day of adversity, or from losing our way to our Father's house when clouds and thick darkness are round about us. It leads us to trust in the Lord, and to stay ourselves upon our God.

It may be said that the just lives by his faith, as it is by it that he obtains all his victories. Every condemned sinner who is made an accepted

and an acquitted saint, is enlisted in his service for whose sake this change of state and practice takes place; and whatever may be the dangers he may be exposed unto, or the losses he has to sustain, if he be a good soldier, he is not sent a warfaring upon his own charges. Faith in his atonement and in his intercession sustains him amidst all the attacks and schemes of his temporal and spiritual enemies, whether from within or from without, and will bring him off the field victorious. Are there enemies within his heart? It is faith in the purifying influences of the blood of Christ which purges his conscience from the guilt and pollution of sin. "And put no difference between us and them, purifying their hearts by faith." Has he not only to wrestle with flesh and blood, but also with principalities and powers, and spiritual wickednesses in high places? It is living by faith in His merits who loved him and gave himself for him, that can defend him against all the fiery darts of the wicked one. Is he exposed to danger from the smiles and frowns of this present evil and deceiving world? His faith relies upon his blessed word who has said, "Be of good cheer. I have overcome the world." It is this which causes him to live above the smiles and the frowns of the world, and evidence that the love of the Father is in him, choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season. Has he to encounter the last enemy, who is the king of terrors and the terror of kings? His hope and confidence still depend on him who says, "I will ransom them from the power of the grave: I will redeem them from death; O death, I will be thy plague! O grave, I will be thy destruction!" And now since he has been as good as his word by overcoming death and him that had the power of death, and thus taking away the sting of death, which was sin, and the strength of sin, which was the law, he exclaims, "Thanks be to God who giveth us the victory, through our Lord Jesus Christ." In all these things we are more than conquerors through him that loved us.

"By faith I walk, I run, I fly,
By faith I suffer thrall;
By faith I'm fit to live or die,
By faith I can do all."

DELAWARE.

[For the Evangelical Repository.]

NEW VERSION OF THE PSALMS.

Kensington, March 13, 1852.

REV. JOSEPH T. COOPER, D. D.,—

DEAR SIR,—In compliance with your request, I send for publication in your *Evangelical Repository* a few specimens of a new metrical version of the *Psalms*, now in progress, and which may (*Deo volente*,) be completed in a few months. Of the merits of this version I must leave others to judge. It has been my aim, however, to preserve the spirit and expression of the original as faithfully as it is possible to be done in versification. While employed in this work, I have often felt my soul kindle into new life at the altar of inspiration, and the *Urim* and *Thummim* of the scriptures have seemed to glow with an extraordinary lustre and beauty.

To those who love an inspired psalmody, and have long felt the want of a metrical version better adapted to the use of the churches in this country, I need make no apology for having undertaken this work. To them, I trust, it will be an acceptable tribute from one whose spirit has thirsted for more of the healthful waters of life than is ordinarily to be met with in this department of public worship.

The selections I have here furnished have been made from one hundred and thirty-six, now completed, more for the sake of presenting a variety of metres than from any other reason, except their brevity, as I wished to make this article as short as the subject would admit. There are in all about thirty

different measures, out of which thirteen only are here given. Should it be desirable, I can hereafter send you more.

Very respectfully, yours,

JOHN G. WILSON.

PSALM I. L. M.

- 1 Blest is the man who never tries
The plans ungodly men advise;
From sinful ways withdraws his feet,
And never takes the scorner's seat.
- 2 But in the law of God delights;
And spends his days, and cheers his nights,
By silent musings in the word,
And fervent sighing for the Lord.
- 3 He shall be like a tree that grows
Where a refreshing river flows;
Whose fruit is in its season seen,
Whose leaf is ever fresh and green.
- 4 His pious labours shall succeed,
And he shall prosper in his deed;
The wicked no such blessings find,
Driven like chaff before the wind.
- 5 Th' ungodly therefore shall not stand
In judgment with the righteous band;
Nor sinners rise again from dust
In the assembly of the just.
- 6 JEHOVAH doth with favour know
The way in which the righteous go;
But ways by the ungodly trod
Shall perish in the day of God.

NOTES.

V. 2. *נָחַם* signifies not only to meditate, but to mourn as a dove; see Jer. xxxviii. 14, to sigh as one whose heart is deeply and earnestly affected on account of the absence of some beloved object. I have endeavoured to give expression to this meaning in the line,

"And fervent sighing for the Lord."

V. 5. *יָקַם* signifies to rise up, to stand; and to stand rather as a result of rising up. Being in the future it refers to the resurrection of the saints and their inheriting the kingdom of God, from which all wicked and ungodly persons will be excluded.

PSALM XXIII. C. P. M.

- 1 The Lord's my shepherd, by his love
My wants shall be supplied;
In pastures green I rest, or rove
Where living waters gently move;
My shepherd is my guide.
- 2 He leads me in a righteous path,
My soul he doth renew;
And should I tread the vale of death,
Its gloomy shade no terror hath,
For Thou wilt bring me through.
- 3 Thy rod and staff forbid my dread;
My table from thy store,
In presence of my foes, is spread;
Thy holy oil anoints my head,
With bliss my cup runs o'er.
- 4 Goodness and mercy shall attend
And keep me all my days,
And crown me at my journey's end,
A blest eternity to spend
In thy most holy place.

PSALM XXIX. 11s & 8s. P.

- 1 Give unto the Lord, O ye mighty, acclaim;
Give glory and strength to the Lord!
O give him the glory that's due to his name;
In the beauty of holiness bow at the same,
And worship with sweetest accord.
- 2 The voice of the Lord on the waters is heard,
The strong God of glory doth roar:
The depths of the ocean beneath him are stirr'd
And heaved by the voice of his powerful word,
In majesty roll to the shore.
- 3 The cedars of Lebanon break as a staff,
As the voice of the Lord passes by;
Libanus and Sirion skip as a calf,
Or like a young unicorn bound, as the laugh
Of his tempest is heard in the sky.
- 4 The voice of the Lord from the quiver of cloud
Disperses his arrows of flame;
The wilderness shakes as he thunders aloud,
The forests of Kadesh before him are bowed,
And open their shades to his gleam.
- 5 In the travail of fear is the hind made to calve
At the voice of the Lord in the storm;
He maketh his seat on the boisterous wave,
Enthroned on the tempest he's mighty to save,
And nothing his people can harm.
- 6 His saints in his temple shall show forth his
praise,
And each of his glory shall sing;
He'll strengthen the feeble who trust in his
grace,
His people he'll bless with the treasures of
peace,
JEHOVAH for ever is king.

NOTE.

The occasion of this psalm was evidently a thunder storm, which the sweet singer of Israel, from the battlements of Zion, observes rising in the West, and lashing the Mediterranean sea into wild commotion. It then parts, and one wing of the raging elements passes north-eastward over Lebanon and Sirion, breaking the proud and lofty cedars in its course, and tossing their forests in such a manner as made the very mountains seem instinct with life. The other wing passes to the south-east, and descends on the wilderness of Kadesh, whose deepest shades are illuminated by the incessant flashes of vivid lightning; and the beasts of the forest are startled and appalled by the roar and crash of repeated thunder. The force of the storm is thus turned aside from Jerusalem, and the land of Israel is watered with a genial and refreshing shower.

In all this the eye of the inspired Psalmist sees the Lord and hears his voice. His step rocks the sea into commotion; His chariot breaks the cedars, and the mountains leap at his approach. The roar of the thunder is His voice, and the lightnings are the coruscations of His glory. He rides upon the storm, and rules the boisterous winds. Confiding in Him, his people feel secure, and calmly and thankfully wait the issue, assured

that all things work together for good to them that love him.

From the natural there is an easy transition to the political world; and the believer sees the **LORD's** hand, and hears the **LORD's** voice, in the commotions and revolutions of empires and states; and is confident that the final result will be the eternal security and happiness of the people of **Gon**.

We think every sentiment of this sublime psalm will be found in the version here presented, although in the last two verses some of the ideas have been transposed to suit the measure, a liberty which has been allowed in all versifications.

PSALM XLVIII. S. M.

- 1 Great is the **LORD**, the King,
His name with praises bless;
And make the heavenly city ring,
The mount of holiness.
- 2 How beautiful the site
Upon the northern side,
Mount Zion is the chief delight
Of all the world beside.
- 3 The **LORD** hath fixed his throne
Within this ancient place;
And in her palaces is known
A refuge in distress.
- 4 Kings with their armies came,
But saw the **LORD** was there;
And marvelled at his glorious name,
And fled away with fear.
- 5 When Tarshish sent her fleet
To vex our peaceful coast,
His winds arose and on them beat,
And all were wrecked and lost.
- 6 As we have seen and heard,
The city of our **God**,
Becomes, established by his word,
Forever his abode.
- 7 Within thy temple, **LORD**,
We've thought upon thy love;
All lands thy name and praise have heard,
And all thy mercies prove.
- 8 Let Zion's sons rejoice,
And Judah's daughters sing,
And publish with a cheerful voice
The judgments of their king.
- 9 Walk about Zion's mount,
And mark her bulwarks well,
Her towers of strong munition count
And to your children tell.
- 10 This is the **LORD**, most high,
The **God** whom we adore,
He'll be our guide until we die,
Our portion evermore.

PSALM LII. 7a.

- 1 Mighty man, why dost thou boast
In the mischief thou hast done!
To the souls that in him trust
God will make his goodness known.
- 2 Whetted is thy tongue with guile,
Like a razor used for ill;
Plotting mischief all the while,
To betray the just and kill.

- 3 Thou hast lying more than right,
Evil more than good preferred,
Thou false tongue, that hast delight
In every devouring word.
- 4 God shall and thy wickedness;
Take thee evermore away;
Pluck thee from thy dwelling place,
Root thee from the land for aye.
- 5 Saints shall see it and be glad,
Saying, Lo; the man whose trust
Was not in the **LORD**; but made
Wealth and wickedness his boast.
- 6 But I ever trust in **God**,
And through mercy shall I be
In the place of his abode
Like a verdant olive tree.
- 7 Ever will I praise the **LORD**,
Thou wilt change my low estate;
I will wait thy faithful word,
Saints have found it good to wait.

PSALM LIII. 10a & 11a.

- 1 The fool in his heart hath said, "there's no **God**,"
His lip and his life proclaim it abroad,
Corrupt are his thoughts and his practice is vile,
And loathsome transgressions his spirit defile.
- 2 **God** looked upon men from his high abode,
To see if they knew or sought after **God**:
But all were polluted and backwards had gone,
He saw there were none that did good, no,
not one.
- 3 Do sinners not know **God's** anger, nor dread
His wrath, while they eat up his people as
bread?
They called not on **God**; but they were in
great fear
When they thought that the day of his ven-
geance was near.
- 4 **God** scattered their strength when marshalled
they came,
Their power he despised, and put them to
shame;
O that the salvation of Israel were come;
When **God** with rejoicing shall bring Jacob
home.

PSALM LXXXIII. 7a & 6a.

- 1 Upon her holy mountains,
His firm foundations rest,
And still the gates of Zion
JEHOVAH loveth best.
More than the tents of Jacob
He loves her blest abode,
And glorious things are spoken
Of thee,—city of **God**.
- 2 I have to my acquaintance
Made mention of the name
Of Babylon and Egypt
Producing men of fame;
Philistia and Tyrus
And Ethiopia see,
Are spoken of as places
Of their nativity.
- 3 But citizens of Zion
JEHOVAH shall prefer;
And it shall oft be mentioned,
That such were born in her;

The Highest shall establish
And make her walls secure,
And she and all her children
Shall evermore endure.

- 4 And when he writes the people
In Heaven's register,
The LORD shall count with favour
That such were born in her;
And they shall sing with gladness
As leading up a choir,
For all my springs and fountains
Of happiness are there.

PSALM XC. C. M.

- 1 LORD, thou hast been our dwelling place
And our perpetual home,
The same through generations past,
And ages yet to come.
- 2 Ere thou didst give the mountains birth,
Or to the earth her frame;
From everlasting thou art God,
For evermore the same.
- 3 By thy decree thy creature man
Is turned to dust again;
For thou hast said to all, "Return,
Children of sinful men."
- 4 A thousand ages pass away
As transient in thy sight,
As yesterday when it is gone,
Or as a watch at night.
- 5 They're swept away as with a flood,
Or like a sleep they are;
Or like the grass which in the morn
Is flourishing and fair.
- 6 It flourisheth and groweth up
When morning brings the light,
But is cut down and withereth
As eve leads on the night.
- 7 For by thine anger we're consumed,
And at thy wrath dismayed;
Thou hast our sins and secret faults
Before thy sight arrayed.
- 8 In thy displeasure all our days
Are hastening to an end;
And as a tale that's quickly told,
Our wasting years we spend.
- 9 Our days are three-score years and ten;
But if we reach four-score,
Yet is our strength but toil and pain,
Soon spent; and we're no more.
- 10 Who knows thine anger's utmost power
Great as thy fear it is,
O teach us to compute our days
That so we may be wise.
- 11 Return, O LORD; how long delay!
O let it thee repent,
And from thy servants turn away
This dreadful punishment.
- 12 O satisfy us early, LORD,
With mercy from above,
That we may all our days rejoice,
And triumph in thy love.
- 13 O make us glad for all the days
Wherein we've been distressed;
And in proportion to the years
With evil sore oppressed.

- 14 Thy wondrous works so long deferred
Unto thy servants show;
And to our children, LORD, reveal
Thy glory here below.
- 15 O let the beauty of the LORD
Upon us rest in power;
Confirm the labour of our hands,
Confirm it evermore.

PSALM C. H. M.

- 1 O make a joyful noise,
All lands, unto the LORD;
Serve him with gladsome voice,
And come with one accord,
With singing bow before his throne;
Know that the LORD is God alone.
- 2 He made us and doth keep
Our souls without our aid;
His people we,—the sheep
That on his pastures feed:
O, enter then his gates with joy,
And there in thanks your tongues employ.
- 3 Within his courts proclaim
Your thanks, and praise your God,
And bless his holy name,
Because the LORD is good;
His mercy ever shall endure,
His truth is to all ages sure.

PSALM CXXVI. 12a.

- 1 When Zion's returning JEHOVAH sought
after,
We seemed to be dreaming—our mouth full
of laughter,
In our tongue was a song, and the beathen
while viewing,
Said, Lo great things the Lord for his people is
doing.
- 2 Yea, JEHOVAH hath done wondrous things
for our nation
And we will be glad in his glorious salvation;
O LORD, turn again and our captives deliver,
And make them flow back as a full southern
river.
- 3 He that soweth in tears shall at last reap in
gladness,
He that precious seed bearing shall go forth in
sadness,
Shall return again doubtless with gladness and
singing,
And shall be rewarded, his sheaves with him
bringing.

PSALM CXIX.

ALEPH. 8a.

- 1 O blest are the pure in the way,
Who walk in the light of his word;
Blest, who his commandments obey,
And with the whole heart seek the LORD.
- 2 For they do not sin against thee,
They walk in thy ways as thy sheep;
For thou hast commanded that we
Thy precepts with diligence keep,
- 3 My ways, O that thou wouldst direct,
Thy statutes to keep without blame,
And I, when thy laws I respect,
Shall lift up my head without shame.

- 4 I'll praise thee in spirit aright,
When I thy just judgments have known,
Thy statutes I'll keep with delight,
O leave not my spirit alone.

—
ZAIN. 11s & 8s.

- 1 Remember the word to thy servant, O LORD,
On which thou hast caused me to hope,
This in my affliction doth comfort afford,
Thy word cheers and raises me up.
- 2 Though me in derision proud sinners do hold,
I have not declined from thy law;
O LORD, I remember thy judgments of old,
And thence all my comfort I draw.
- 3 Because thy commandments the wicked forsake,
My spirit is seized with dismay;
But I in the house of my pilgrimage make
Thy statutes my comfort and stay.
- 4 For I have remembered thy name in the night,
And kept thy commandments, O LORD;
This comfort I had, for I kept with delight
The precepts contained in thy word.

NOTE.

The selections from this Psalm are given as samples of different kinds of measure.

—
PSALM CXXXVI. 10s.

- 1 Give thanks unto the LORD, for he is good;
Because his mercies evermore endure;
Give to the GOD of gods your gratitude, †
Because his mercies are forever sure.
- 2 Give thanks unto the LORD of lords, alone,
Because his mercies evermore endure;
To HIM who only hath great wonders done,
Because his mercies are forever sure.
- 3 To HIM who by his wisdom made the skies,
Because his mercies evermore endure;
To HIM who stretched the earth upon the seas,
Because his mercies are forever sure.

- 4 To HIM who made great lights of lucid ray,
Because his mercies evermore endure;
The sun to be the ruler of the day,
Because his mercies are forever sure.
- 5 Who made the moon and stars to rule the night,
Because his mercies evermore endure;
And slaughtered the first born of Egypt's might,
Because his mercies are forever sure.
- 6 And brought out Israel from their fated land,
Because his mercies evermore endure;
With stretched out arm and with a mighty hand,
Because his mercies are forever sure.
- 7 To HIM, who parted the Red Sea in two,
Because his mercies evermore endure;
And made a way for Israel to pass through,
Because his mercies are forever sure.
- 8 But drowned the host of Pharaoh in th' abyss,
Because his mercies evermore endure,
And led his people through the wilderness,
Because his mercies are forever sure.
- 9 To HIM, who great Kings smote and overthrew,
Because his mercies evermore endure;
To HIM, who famous kings in battle slew,
Because his mercies are forever sure.
- 10 Sihon, who o'er the Amorites did reign,
Because his mercies evermore endure;
And Og, who ruled in Bashan's fertile plain,
Because his mercies are forever sure.
- 11 And for a heritage their land he gave,
Because his mercies evermore endure;
Yea, for his servant Israel to have,
Because his mercies are forever sure.
- 12 Who in our low estate upon us thought,
Because his mercies evermore endure;
And from our foes a great deliverance wrought,
Because his mercies are forever sure.
- 13 From whom all flesh their daily food receive,
Because his mercies evermore endure.
Your thanks unto the GOD of heaven give,
Because his mercies are forever sure.

—
[From Tate and Brady's Version.]

PSALM XVIII. 1—12.

- 1, 2 No change of times shall ever shock
My firm affection, Lord, to thee;
For thou hast always been a rock,
A fortress and defence to me.
Thou art my deliverer art, my God;
My trust is in thy mighty pow'r:
Thou art my shield from foes abroad,
At home my safeguard and my tow'r.
- 3 To thee I will address my pray'r,
(To whom all praise we justly owe;)
So shall I, by thy watchful care,
Be guarded from my treach'rous foe.
- 4, 5 By floods of wicked men distress'd,
With seas of sorrow compass'd round,
With dire infernal pangs oppress'd,
In death's unwieldy fetters bound:
- 6 To Heav'n I made my mournful pray'r,
To God address'd my humble moan;
Who graciously inclin'd his ear,
And heard me from his holy throne.

- 7 When God arose my part to take,
The conscious earth was struck with fear;
The hills did at his presence shake,
Nor could his dreadful fury bear.
- 8 Thick clouds of smoke dispers'd abroad,
Ensigns of wrath before him came;
Devouring fire around him glow'd,
That coals were kindled at its flame.
- 9 He left the beauteous realms of light,
Whilst Heav'n bow'd down its awful head;
Beneath his feet substantial night
Was like a sable carpet spread.
- 10 The chariot of the King of kings,
Which active troops of angels drew,
On a strong tempest's rapid wings,
With most amazing swiftness flew.
- 11, 12 Black wat'ry mists and clouds conspir'd
With thickest shades his face to veil;
But at his brightness soon retir'd,
And fell in showers of fire and hail.

[For the Evangelical Repository.]

SCRIPTURE DIFFICULTIES, NO. 4.

MELCHISEDEC.

"Without father, without mother, without descent, having neither beginning of days nor end of life." Heb. vii. 3.

There is not, perhaps, within the whole range of sacred biography, a character which has so much puzzled the English reader as that of Melchisedec.

The literal translation of this mysterious verse is—"No father, no mother, no genealogy." The meaning of which is, that Melchisedec had no descent from any sacerdotal family, as the Levitical priests had. This interpretation is clearly established by the 6th verse—"But he, (Melchisedec,) whose genealogy is not counted from them, (the sons of Levi) received tithes of Abraham and blessed him." The statement that his descent or register was not counted after the manner of the sons of Levi, proves that the reference is not to his natural genealogy, or natural father and mother; for his deficiency in this kind of priestly genealogy, or descent from a sacerdotal family is mentioned as one instance of his resemblance to Christ, whose genealogy is particularly traced, both by Matthew and Luke, as not being descended from a sacerdotal family, but as having sprung from the tribe of Judah, of which tribe "no man gave attendance at the altar."

The Syriac version of the New Testament, which is one of the most ancient, having been in use when Peter was at Antioch, reads thus—"Whose father and mother were not written in their genealogies,"—that is, in the genealogies of the priests, for all the families of the priests were written in their genealogies, which were kept in the temple. It is only in these genealogies then, that Melchisedec was without father, without mother, without descent, having neither beginning of days nor end of life. In other words, his father and mother, and descent, his birth and death, are not mentioned in those records.

Christ was not a priest after the order of Aaron, who was a priest descended from the tribe of Levi, to which tribe the priestly office was confined, but he was a priest after the order of Melchisedec, in whose person the kingly or magisterial and priestly offices were united—a king over men, and a priest to the true God, brought in, in this unusual manner, without any mention of his parents, birth or descent, in order that he might be an illustrious type of Christ.—A. E. M.

Enniskillen, March 24, 1852.

THE COMMITTEES ON PSALMODY.

MR. EDITOR,—I was pleased with the remarks of Dr. Beveridge on the subject of verbally amending our Psalm book. If all the members of the three committees do not find it convenient to attend a meeting for conference on the subject, they will no doubt approve the object, and help by their prayers in accomplishing the end in view. Let a meeting of the committees take place in Pittsburgh some time in May, for prayer and conference, with the view of preparing reports of a similar character, to be presented to their respective synods. And let your brother editors, Banks and Kerr, of Pittsburgh, be requested and authorized to appoint the locality and time of the meeting, and invite the several members of the committees to attend. In making this suggestion, I consider myself as seconding the suggestion of Dr. Beveridge.

I earnestly desire that the meeting may take place, though it may not be practicable for me to enjoy the pleasure of attending. A work begun with so much solemnity and unanimity, and so generally viewed with approbation by all the Scripture psalm-singing churches, ought to be prosecuted diligently, perseveringly, and in the same spirit in which it was commenced.

A MEMBER OF ONE OF THE COMMITTEES.

A BLOW AT CASTE.—From Madras comes a fact worthy of notice. The native students of the Madras University, emulating, though unconsciously, certain folk on the western continent, rebelled against the admission of a few scholars belonging to the down-trodden Pariah (coloured) caste. These proscribed ones were received at the express desire of the government.

"They were candidates for reception into the subordinate ranks of the medical service, but not being sufficiently acquainted with English to profit by the lectures of the professors of the medical school, were ordered to undergo a preparatory training at the university. Their reception roused all the bigotry and intolerance of the orthodox Hindus, who remonstrated and threatened on the danger of pollution from the presence of the unfortunate Pariahs; but in vain. A few withdrew; others, by their refractory behaviour, brought upon themselves expulsion; but the firmness with which all their demands for the exclusion of the unoffending outcasts were resisted, finally won the victory. And thus has another, and by no means the weakest, of the absurd prejudices which half compose the Hindu character, received its death wound. The Brahmin, to whom the very sight of the Pariah was profanation, now receives instruction with the object of his former disgust, hatred and tyranny, on the same bench even in that institution where the feelings and opinions of the Hindus are treated with the greatest tenderness. Only they who know what the virulent bigotry of the caste feeling really is, can properly estimate the value of the victory that has been won. A Bombay journal remarks, 'At one period of our rule, an innovation so daring as this would have excited a universal commotion throughout the land. And even now it is regarded with peculiar dissatisfaction and distrust by the particular caste to whom we refer. But they may say with old Eli's daughter-in-law, "Ishabod." Their glory has departed; and the base and obscene degradation to which these no less base and no less obscene worshippers of idols would fain condemn their fellows, the Pariahs, to continue to suffer, as they have suffered for centuries, is in a fair way of being swept away from the face of the earth, and the equality of man asserted in the case of the Pariahs.'" *Penna. Freeman.*

FEMALE PHYSICIANS.

We have received an appeal issued by an association newly formed in Philadelphia, for the purpose of promoting the education of females for the practice of medicine among their own sex. The Society has a two-fold object—one the general education of females for the above purpose, and the other for the education of female missionaries, of the various denominations, who are sending forth labourers to the heathen. It is thought that females can alone gain access to sick and suffering females of heathen lands, and that medical skill will be, as it has been in the case of the other sex, the best kind of an introduction for religious labours among them. The Society has received the suffrages—although it has been but recently formed—of several distinguished clergymen in Philadelphia—Rev. Dr. Malcom, Dr. Darbin, Bishop Potter, Rev. Mr. Wadsworth, Dr. Brainerd, Dr. Howe, Dr. Coleman, and others, who speak with approbation of the movement—some of them expressing a strong hope that, sooner or later a large class of medical practice may be intrusted to the hands of the sex. We have no doubt of the utility and even desirableness of qualifying some of the female missionaries that may be sent to foreign fields for the medical treatment of their own sex. The moral influence which is secured by this kind of knowledge has been proved to be immense; and there is no reason why it cannot be gained by females over their sex, as it has been by Dr. Parker and others over the males. The education of females for the general practice of medicine is a broader question, on which there will probably be a greater diversity of views. It is a subject involving so many considerations of morality and public good, that we may be inclined to recur to it another time for a candid statement of what seems to us to be desirable.

[*N. Y. Evangelist.*

A GOOD EXAMPLE.—The Prince President of France recently invited Lord Cowley, the new English Ambassador at Paris, to dine with him on the Sabbath. For Louis Napoleon, and for the French nation, this was perfectly in keeping. But Lord Cowley did not forget his allegiance to the Lord of the Sabbath. He promptly declined the proffered honour, on the ground that he did not attend public dinners on the first day of the week. The case is the more marked from the fact, that this dinner was intended to be a first and formal reception of the representative of England. The President subsequently changed the day.

RELIGION IN HUNGARY.—A correspondent of an American paper, travelling in Hungary a few months ago, wrote thus:—

"One morning I rose quite early, and went out in the village. The streets were full of the women with their bright handkerchiefs over their heads, and the tall *bauer* in their sheepskins. It was a market-day, apparently. In walking round, I came near the church, and, hearing singing, went in. What was my surprise to find the whole church full of people at this early hour, all peasants, and really a most impressive-looking audience. There were few young men there, but great numbers of tall, dignified peasants, with long gray hair almost reaching to their shoulders. It seemed like an assembly of the patriarchs of the nation. The women occupied another part of the Church. Much cannot be said in favour of the harmony of their singing, but there was an earnestness and heart in it which exceedingly affected me. The early hour, the reverent, absorbed manner of the people, the absence of all the ceremonial and form which might attract a merely sensual worship, made the whole service very impressive indeed. I heard afterwards, from the clergyman, that this is always their custom on market-days, and sometimes on every day of the week. There is no command of the Church for it; the minister is not present, and it is entirely voluntary.

"The religious character of the Hungarian race is exceedingly beautiful and striking. I hardly know how to describe it. The nation—though remarkably quick-witted and intelligent—is not at all a metaphysical people. French infidelity or German rationalism has never found any foothold there. One must allow that, as a general thing in the world, the people who never doubt are those who are most bigoted. But this does not appear to be the fact among the Hungarians. The members of the different sects have lived with each other in wonderful amity. Lutheran and Calvinist, Catholic and Protestant, Jew and Christian, have shown one another greater charity and kindness than has perhaps ever been known in the relations of sects in any land. Yet is the religious sentiment of the Hungarian singularly deep and real. He believes in the one God with the directness and reverence which the early Jewish shepherds must have felt. It would almost seem as if this *nomad-life*, under the clear starry skies, and over the vast plains, had inspired the race with a peculiar reverence for Deity. They say that the worship of these *Cziczoses*—the wild cattle-drivers—when they come into the towns, after several months of their half-savage life, is the most awe-struck that can be imagined. There is scarcely a cottage among its Protestants in the land without its Bible, well-read too; all religious exercises and meetings are very carefully observed by the population. But especially is this tendency seen in the popular poetry and language. The 'God of the Hungarians' is appealed to, as the Israelites might have prayed to Jehovah—'their God'—the Protector of the nation, the Father of each individual."—*Free Church Magazine*.

"REFORMATION OF ITALY.—The Priests' Protective Society in Dublin, Ireland, are at present making an effort to assist Father Gavazzi in the prosecution of this gigantic scheme, which he proposes to effect by the spread of the gospel throughout the length and breadth of the Italian peninsula—from the Alpine heights of Mount Cenis in the north, to the far sea-girt extremity of Cape Leuca in the south. Father Gavazzi, we are told, in the appeal of the Society to the Protestants of Ireland, is preparing his armour in England for that holy enterprise. He finds the principal obstacle in the want of an Italian translation of the Scriptures, adapted to the general comprehension of the varied populations in the peninsula. He is now engaged in surmounting this difficulty, and in educating Italian priests, to be partners with him in the campaign. He hopes at a convenient season to return to his beloved Italy, and to take with him a chosen band of fellow exiles—of Italian priests restored to the primitive Roman faith, instructed in the Word and doctrine, and with these, through the medium of their own tongue, "to sow the seeds of regeneration and salvation among his people—the inhabitants of that land, once the seat of universal empire." His design is to enter Italy through the great plain of Piedmont, in the Sardinian kingdom, and plant the standard of the cross in the gospel of Christ, through the principal towns of that sovereignty, the population of which amounts to 4,650,368. He desires to distribute the Epistle to the primitive Roman church in an easy translation, with a simple comment, to every one of that population who can read; and the Priests' Reformation Society are anxious to fit out his assistant missionaries with a maintenance, and a million copies of Paul's Epistle to the Romans."

AN EVANGELIZING TROUBADOUR IN SWEDEN.—We learn from *Evangelical Christendom* that there are signs of new life in Sweden. Efforts have been made unsuccessfully to organize an "Inner Mission;" but many are going to and fro, and the knowledge and love of the truth as it is in Jesus have been already increased to an extent previously unknown in the history of the country. The following singular story of an Evangelistic Troubadour cannot fail to interest our readers:—"He is a young man who has received a liberal education, has naturally a superior talent for music, and with a magnificent voice, extensive knowledge of the science, and great proficiency in guitar accompaniment, he sallies forth with his instrument, soon gathers around him a crowd of the music-loving Swedes, and after singing a few spiritual songs, in a manner which subdues and melts his audience, he lays aside his guitar, takes out his Bible, and proclaims salvation through faith in the Crucified. Great numbers have been awakened to concern for their eternal interests by his means; and though many adversaries have arisen, and numerous official complaints have been made to the authorities of the disturbance occasioned by this Evangelizing Troubadour, he is as yet in freedom; and had he sufficient means to enable him to devote his whole time to this work, great and good results would follow, all over the country.—*Ep. Rec.*

YOUTHFUL ASSOCIATIONS AND PLANS.—Associations are formed in youth, and plans adopted, as at no after period of life.

We shall be richly repaid for stopping to mark the time at which many of the men, distinguished in their generation, began their allotted work. The names of Joseph, and David, and Daniel, and Nehemiah, will at once recur to us as examples in sacred story of providential shapings and indications, with a view to the lofty eminence which they eventually reached. Luther was only twenty-nine when he struck his first heavy blow at the Papal hierarchy; Calvin but twenty-five, when he wrote the immortal Institutes. Bonaparte had but just arrived at a quarter of a century, when he accomplished his glorious campaign in Italy; and the dew of youth was still on the brow of the beloved Washington, when he acted so nobly on the sad day of Braddock's defeat. These men had a high career, and the plan of it, and the preparation for it, were made, with more or less distinctness, in early life.—*Mother's Magazine.*

SIAM.—The king has allowed not only full toleration to all religions, but has permitted free access by the missionary to every part of the empire, whose labours are unrestricted. On this subject the official proclamation says:—"The English and Americans who reside in the kingdom of Siam are allowed to enjoy greater privileges than formerly. They are allowed to travel to and fro in the kingdom, wherever they please. They are permitted to follow the dictates of their own consciences in religious observances; to erect chapels and cemeteries, according to their wishes; and in all respects they are allowed unreserved freedom, so long as they do not infringe upon the customs and laws of the country."

A WILLING GIVER.—At a collection made at a church in Dundee, which amounted to £300, the following lines were written on the back of a bank note:

What! called again to give still more,
Although I gave so much before!
This surely must oppression be,
To give so much continually.

Nay—doth not God in mercy give
Each gift and blessing that I have?
He lent me this, and I shall then
Most freely give it back again.

SECESSIONS FROM THE CHURCH OF ROME.—It is reported that Lord Beaumont and his sister, the Hon. Miss Stapleton, have at length seceded from the Church of Rome, and become members of the Church of England. The event of Lord Beaumont's secession has been for some time deemed probable. Lady Beaumont is, as she always has been, a member of the church of England. Her Ladyship is daughter to Lord Kilmaine. The Hon. Mr. Stapleton, brother to the noble, seceded from the church of Rome about fifteen months since.—*Bell's Messenger.*

The Maine Liquor Law, which was defeated in the House, in Rhode Island, has since passed the Senate, with an amendment, submitting the question to the ballot-box.

ADVICE TO THOSE WHO WRITE FOR THE PRESS.

Although considerable has been said in the way of "Hints to correspondents," &c., through your paper as well as other mediums, permit a "typo" to state a few facts concerning the duties of all who write for the Press, be it a small advertisement, a letter of correspondence, an editorial, or a book.

In the first place, all names—of county, town, place, or thing, and especially of individuals—should be written distinctly, with dots over the i's, crosses only across the t's, and a plain distinction between the u's and n's, as a compositor has no connecting sense of grammar to guide him in deciphering a name when it is obscurely written.

Secondly—when the capital letter I or J occurs in a name, (as Henry I. Jones,) make it with the pen to represent it in print, and then no mistake can occur; and where a list of names or more than one is written, a comma should be made after each—as Thomas Smith Walker Johnston might be made to signify one, two, or four names. Any one who writes names may easily know how to punctuate them; and if he does not understand the punctuation of any other part of his manuscript, he need not fear that the printer will neglect it.

Writers for the Press should understand that compositors, as a general thing, are paid by the piece for their work, and that, if their manuscript is badly written, it is downright robbery of their labour, as they are compelled to waste hour upon hour to put in an intelligible shape what the author has hurriedly or carelessly neglected to do. Bad grammar is little or no bother to a compositor, if the manuscript is plain; but bad grammar and bad writing combined are intolerable.

Writers who have any regard for that class of men who toil at all hours of the night to accommodate the public, and earn a meagre competence, should remember the above facts, and by following the instructions given, lessen the draught of bitterness consequent upon the life of a Typo. *N. Y. Tribune.*

PUT AWAY THAT NOVEL.—Dr. Goldsmith, who had himself written a novel, in writing to his brother respecting the education of his son, uses this strong language:—"Above all things, never let your son touch a novel or romance. How delusive, how destructive are those features of consummate bliss! They teach the youthful to sigh after beauty and happiness that never existed; to despise the little good that fortune has *mixed* in our cup; by expecting more than she ever gave; and in general—take the word of a man who has seen the world, and studied it more by experience than by precept—take my word for it, I say, that such books teach us very little of the world."

What unfits the mind for the realities of life also unfits it for religion; for it is a practical matter of fact subject. The injurious effect of novel-reading is never fully known. It hinders doing and getting good; and it also trains up and grows an amount of evil products which eternity alone can exhibit. It hinders the mind from receiving good instruction which might be blessed. It quenches the influence which truth, accompanied by the Spirit of God, was likely to produce in blessed results. "It is only a novel, and only for pastime;" so says the frequenter of the theatre or the bar-room. It is pastime. But, alas! does a culprit, who is under sentence of death, and only waiting for the day of execution, want something to amuse him, to pass his time? Does a sinner who is already condemned, and who knows not but this very night the order will come for his immediate summons to the judgment bar of his offended God, and there hear the sentence of "*depart*;" or, "cast ye the unprofitable servant into outer darkness," can such a soul need any thing to pass his time? Throw away that novel; give your thoughts to the realities of your life, and the solemnities of your death. You have no time to spare—use it—use it well, and use it at once. If you would save your soul, have nothing to do with a novel.—W. D. S. (*Presb.*)

LIVING AT PEACE.—The true secret of living at peace with all the world is to have an humble opinion of ourselves. True goodness is invariably accompanied by gentleness and humble mindedness. Humility is the first lesson which our Divine Legislator has given to man; it is with that he opens the code of salvation—"Blessed are the poor in spirit." Such is the base proposed by Jesus Christ for the palace of the sublime philosophy he was about to introduce upon earth; he gives humility for its foundation, well knowing that when once that virtue is thoroughly seated in the heart, all the others will come and range themselves around her.—*Ex. Paper.*

A PURITAN PREACHER.

Rev. Chandler Robbins, a Unitarian minister of Boston, in a history of the church of which he is the pastor, gives the following notice of Increase Mather, one of its earliest ministers, and one of the first emigrants to New England. It is a tribute worth reading, from a modern liberal to one of the old orthodox Puritans.—[*Pr. Ad.*

His appearance in the pulpit is described as having been peculiarly apostolical. His voice was strong and commanding, and he sometimes used it with great effect, delivering sentences, which he wished to make peculiarly impressive, "with such a tonitruous cogency," says his son, "that the hearers were struck with awe, like that produced by the fall of thunderbolts." He was universally regarded as one of the leading preachers of his day, and by many as at the head of his profession. He spoke generally with grave and wise deliberation. It was his endeavour to be always understood; and though he made pulpit oratory a study, he yet sought to conceal every other rhetorical art, that he might practise that one—of being intelligible. With Luther, he counted him the best preacher, "who taught with the highest simplicity." And he often used the saying that "a simple diet is the most wholesome diet." It was his custom to back every thing he said with strong and agreeable [appropriate] sentences from the Scripture, judging that as the word of God is the food of souls, the more of it that is produced, the better fed is the flock; and moreover, that there is in the word of God that voice of the Lord that is powerful and full of majesty, and that the language of the sacred Scriptures is of unequalled beauty."

Though every sermon was written with great care, as if it were to be printed, it was his invariable custom to preach without reference to his notes, in order that his manner might be more free and earnest. In committing his sermons to memory, however, he would write off on a detached sheet the texts he wished to quote, and place it in the beginning of his Bible, to be referred to in case he should be at a loss. He never had occasion, however, to refer to this paper save once, in his old age; and then he was so impressed by the strange circumstance, that he immediately wrote a remark concerning it, as a symptom of decay, which told him that his departure was at hand.

His discourses were eminently practical and direct, abounding in historical illustrations, sometimes quaint, and sometimes highly eloquent.—They show much learning and thought; but more than all, a sincere and ardent piety. One might be tempted occasionally to smile at marks of credulity and instances of what, to our modern taste, seems grotesque in a sermon. But a feeling deeper than that smile expresses would be the total effect of a careful and candid perusal of any of his discourses—a feeling of respect for the profound sincerity which pervades it, and the godly fear under which it was evidently written. A recent perusal of several of his sermons, together with those of other eminent men of his era, has deeply impressed me with respect for the learning and intellectual ability, as well as the piety, of the early preachers of New England. I am persuaded that, in these respects, justice is not done to them in our day. We are apt to suppose that modern preaching has greatly improved, especially so far as it regards talent, thought, and learning. But it is not so. There is more refinement, perhaps, but not more originality. There is more polish, but not more power of thought. There is a better display of materials, but not so much solid stuff. The periods may be better rounded, but they are not full. There is a vast deal of work in the best of these old sermons. The thoughts in them have long roots, and the pictures have a deep historical background. The ornaments are often the richest antiques. The best lore of ages has been made tributary to their pithy sentences. We have few divines, even in this age of intelligence, who study and labour their sermons as they did, or who have such a serious idea of the duty of their preparation.

MUNIFICENT DONATION.—The Rev. Dr. Warneford, who has repeatedly given large sums of money towards the erection of churches and schools in the diocese of Gloucester and Bristol, has sent a check for the amount of £30,000, to the Lord Bishop of the diocese, to be applied to certain charitable purposes, in proportions mentioned in his letter.

OREGON MISSION.—The Pittsburgh Preacher announces that Rev. J. M. Dick, Associate Reformed minister, is on his way to Oregon, and states also that large reinforcements to that mission are expected to go out from the States in the ensuing spring.

MEN AND MEANS.—What is required to extend the kingdom of Christ? Nothing on his part which he has not done or promised to do. What then remains? There are needed men, to go in his name and lead the onset, funds to sustain them, prayer to keep up that communication with the King in Zion, without which nothing can be done effectually. Men, money, prayer,—why should there be any deficiency of either?

Are there not men to go? What do Christians live for, if not to glorify their Saviour? You are not qualified to go? Very likely; have you tried to become qualified? You are not fit for any earthly calling without a toilsome preparation. It is not likely you can more easily be prepared for usefulness in the church.

Is there not money to support those who offer themselves? There are many thousands who have said that nothing they possess is their own. They are merely stewards holding property in trust for their Lord. What becomes of it all? Do they not charge Him a very great commission for taking care of it?

But if you really cannot go abroad to persuade your fellow-men to become reconciled to God—abroad, I say, because, as you love souls, you are of course doing something for those around you—and if you are intrusted with a little of this world's goods—of your disposal of which you will judge, remembering that you must also be judged—there is no hinderance to *prayer*. An uneasy consciousness that one is neglecting known duty is indeed a great obstacle to prayer with reference to that subject. A man who suspects that he ought to be *at work* for the heathen, but holds himself back; or one who knows that he is spending in self-indulgence what ought to sustain missionaries,—is not very likely to *pray* for the heathen. But others, not so hampered, they surely “pray without ceasing.” Why not? It is good to draw nigh unto God. It is well pleasing in his sight to approach him for an object so near to his heart. How many are there who have not thoroughly tried it? O, if daily prayer went up like incense from all the Christian homes, closets and fire-sides, in the whole world, the strong, prevailing prayer of faith, we should see wonders now unthought of.

THE MAINE LAW.—The editor of the *Gospel Banner*, Augusta, Me., has been in one hundred and three towns in Maine this past winter, and has sat at the fire-sides of friends in seventy-five of these towns, and may be supposed to know something of the workings of the “Maine Law.” He says in his last paper:

“Thus far, at the spring elections, Rum or no Rum has been made the issue in the choice of selectmen, &c. With devout thanks to God we say that in more than three-quarters of the cases the Maine Liquor Law has been sustained by the people. In a few towns the Rummies have prevailed. Among them, we are sorry to see Bridgeton reported in the Temperance Watchman. Never did a law work so well as the Maine Law—it is a self-moving machine—it does its own work almost without the aid of sheriffs or constables. Let not our Massachusetts brethren be discouraged, as if it could not be enforced there. If enacted it *will certainly*, and with ease, be executed. It is the most *popular* law ever enacted in Maine; you could no more get our people to repeal it, than you could to repeal the laws against counterfeiting or murder. We are about ready to say, now, **THERE IS NOT A Grog-shop IN THE STATE OF MAINE!** Think of that—all the world—in this great State of Maine, as large as all the rest of New England, you may travel from one end of it to the other, and cross-wise every where, and not find an open grog-shop or rum tavern! What a change! Did our blessed earth ever see the like? God be praised for the Maine Law.”

THE LATE MRS. ELIZA KOHNE.—The Charleston Gospel Messenger says:—By the last will of this pious and exemplary lady, the poor have been greatly benefited, inasmuch as by the devise of large sums to the use of the church and charitable societies, both in her native city, Charleston, and Philadelphia, she has put it in their power to extend the influence of the Christian religion. We have copied from the will the following bequests, besides which there are many others, to private objects, which her enlarged means enabled her to bestow.

To the “Advancement Society” in South Carolina, the houses and adjoining premises, which she occupied in the upper part of Broad street, Charleston, valued at \$25,000; to St. Michael's Church, \$10,000; to the Bishop's Permanent Fund, \$9,000; to Grace Church, Sullivan's Island, \$500; to Calvary Church, Charleston, \$500; to the Ladies' Benevolent Society, \$2,000; to the Hopkins' Fund, \$300; to the South Carolina Society, \$200; to the Charleston College, \$500; to the Roper Hospital, \$7000; to Foreign and Domestic Missionary Society of New York, \$10,000; to Bishop Chase, for the purpose of completing Jubilee College, \$3,000; to sundry charities in Philadelphia, \$28,000; besides other bequests to relations, servants and friends, amounting to more than \$70,000.—*Ep. Rec.*

DUTY OF VISITING THE AGED.—"I solemnly charge you," said a venerable teacher of theology to his class, "*to remember the aged members of the church.*" The duty of visiting the aged and infirm members of the church of Christ is not peculiar to ministers. The members of Christ's body sympathize one with another, and it is peculiarly fitting and imperative, that the young and active should contribute to the happiness of the aged and infirm.

The aged love to receive attention at the hands of the young. They rejoice to know that they are not forgotten. They rejoice to know there are those who are active in that cause which they love so well—to which their best energies have been given, and for which their prayers still ascend. Unless we are especially watchful, we shall neglect this duty. Its objects do not meet us in the course of business. They are not even in the streets. Perhaps they are seen in the house of God. In their retirement they are easily forgotten. We must make an effort to bear them in mind. - We must remember that they are our elder brethren and sisters in the Lord. The friends of their youth have gone, and left them "lone pilgrims in this vale of tears." They are cut off from the sources of enjoyment which are open to us. Sickness, solitude, decaying vigour of mind, as well as of body, commend them to our sympathy. Let us remember the aged. Let us cheer their lonely hours by friendly visits. Let us tell them what is doing for Christ in his church. Let us talk with them about that better world which they are soon to enter. We shall find the performance of this duty profitable to ourselves. The most impressive comments upon divine truth I have ever heard, have been those uttered by aged saints upon passages of Scripture repeated for their especial comfort. We also secure the prayers of those saints, and who can tell how great will be the effect upon our usefulness?

The performance of this duty is most acceptable to the Saviour. He regards all the kindness shown to his children as shown to himself. We know how he felt towards his aged, suffering followers. What can be more pleasing to him, than that we should entertain similar feelings towards them, and express those feelings by appropriate actions? What actions will receive a surer reward?—
PASTOR.

(Presb.)

Children's Department.

JUVENILE SMOKERS.

"It may seem nothing to say that the first cigar a young man takes within his lips often proves his first step in the career of vice. I grieve and tremble over every youth whom I see contracting this habit; it often leads to other and worse things."—Rev. J. A. JAMES.

Nor yet has the worst been told concerning the effects of smoking, or the use of tobacco in any form. Would those boys continue that perpetual puff, puff, puffing, if they knew that it was demoralizing? It is in itself a vice:—and why? Because it is a useless, expensive, offensive, injurious practice, injurious both to mind and body.

The vices are an unholy brotherhood, and whoever adopts one of the family, though it may be the smallest and most inconsiderable of the odious class, is liable to find, ere he is aware, the whole fraternity quartered upon him. A writer of high standing says that nine out of ten of those who are in the habit of using tobacco become victims to the intoxicating cup. First, the poison creates a morbid thirst, and this appetite for drink is not apt to be satisfied with water. Something stronger and more stimulating is demanded. Next the use of tobacco impairs the appetite for food, and hence again the demand for stimulants. The second step then is intemperate drinking; this being taken, ruin comes on apace. Both lead to bad company. Both tend to draw their victim into the vortex of sin and folly.

There is another point to be noticed. Are those juvenile smokers ever tempted to obtain the requisite means fraudulently? Do some of them ever yield to the temptation? We would hope not, for it would be a sad thing indeed for a boy to stain his fingers with a crime which would sear his conscience and destroy his character, (for boys have a character to maintain) to gratify a sickly taste, and to unite with his comrades in a hurtful practice. And with the man of wealth and standing, (we are sorry there are such who smoke) permit us to remind him that the amount thus annually expended in the purchase of the noxious weed, would lighten the burden of some toil-worn widow, and make her habitation the seat of comparative joy and comfort. The use of tobacco is slavery. A gentleman, talented, educated, a teacher of a high school, once said to a friend—"I have become so wedded to the stimulating influence of to-

bacco, that when I am free from it I cannot add together a column of figures two inches long." "Then," said the friend whom he was addressing, "it is time that a sensible man should free himself from such bondage." Others have made nearly the same confession. Many more might do so, were they equally ingenuous. Alexis, those young smokers are looking up as though they felt quite independent, but do they know that chains are being forged unperceived which will ere long bind them to a power whose only effect will be to injure and destroy, physically, mentally, and morally? The fiend-like monster who is about to pounce upon them and fasten his fangs in their bosom, will rob them of their money, make them offensive to their friends, hinder the development of manly strength and manly intellect, will only repay them with vain regrets and unavailing wishes. O persuade them to break loose from the spell of the sorceress and all her mighty progeny, now, while they have the power to escape. While they are puffing, thoughtlessly and inconsiderately, their minds are enveloped in their own smoke, or bent on mischief; good people are looking on with solicitude and grief; the bad who would lure them to the haunts of vice, enjoy a malicious pleasure while they witness these buds of promise—promise of a full ripe harvest of sin. If the future rulers of our land are to grow up enwreathed in fogs of tobacco smoke, alas! for our nation! What are its hopes, its prospects? But I see a brighter star of promise—not in the dim distance—I see it here in full, clear and perfect vision. There is an associated band,—a noble band, with clear heads and honest hearts, who touch not the unclean thing. There are also individual boys who have the moral strength to resist. From among these will probably rise our future men of distinction. We do not despair of those who have been drawn unwittingly into baneful habits. Let reason and conscience speak—let them listen to the advice of friends, and all may be yet well.—X. Y. CLINTON WATER CURE.

THE BOYS AND THE BEARS.—As Elisha the prophet was going up to Bethel, "there came forth little children out of the city, and mocked him, and said to him, Go up, thou bald head! go up, thou bald head! And he turned back and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them."

Now, some say the word which is here translated, "little children," means rather boys or young men; but however this may be, it is certain—and this is the point to which I want to bring you—that the persons thus heavily punished were not grown up to manhood; they had all the excuse that youth could give them. And the offence, too, was probably one which we should call rather carelessness and idle mischief, than deliberate wickedness. They insulted Elisha, just as I am afraid that persons with any thing in their appearance at all strange or remarkable, are sometimes insulted now. It was Elisha's baldness which they laughed at, in the very spirit of idle boys at all times and in all countries. The point for you to observe is, that God is as angry with the faults of young persons as with those of grown-up men, and he punishes them as heavily.

I take this story then as teaching us what I think we very much need to be taught, namely, that the faults of our youth are not considered by God as trifling, but are punished by him after the same measure as the sins of men. We are too apt to measure the guilt of faults by the harm they do in the world, and not by the harm they do in unfitting us for the kingdom of God, by making us unlike God and Christ. But God judges differently: that is to him important, and that he wills his creatures to regard as important, which is an offence committed against his laws, a departure from his likeness.

And of this, even of sin, he has willed the consequences to be infinite; not confined to the misery or happiness of a few years, but of all eternity. So, then, if you displease God, which you know you do by every fault, the evil of your conduct is infinite, and its consequences are infinite; not doing injury here only, but doing injury far greater—injury to your immortal souls—ruin to your immortal happiness. "He that is unjust in the least, is unjust also in much." Here is the reason given why the faults of your boyhood are so serious, because they show a temper that does not love God, and a heart unrenewed by the Holy Spirit.—*Dr. Arnold.*

GENTLENESS.—Deal gently with those who stray. Draw them back by love and persuasion. A kiss is worth a thousand kicks. A kind word is more valuable to the lost than a mine of gold. Think of this, and be on your guard, ye who would chase to the grave an erring brother.

Poetry.

RULES FOR MY MEALS.

In silence I must take my seat,
And give God thanks before I eat;
Must for my food in patience wait,
Till I am asked to hand my plate;
I must not scold, nor whine, nor pout,
Nor move my chair or plate about;
With knife or fork, or napkin ring,
I must not play;—nor must I sing;
I must not speak a useless word,
For children must be seen—not heard;
I must not talk about my food,
Nor fret if I don't think it good;
I must not say, "The bread is old,"
"The tea is hot," "The coffee's cold;"

I must not cry for this or that,
Nor murmur if my meat is fat;
My mouth with food I must not crowd,
Nor, while I'm eating, speak aloud;
Must turn my head to cough or sneeze,
And, when I ask, say, "if you please;"
The table-cloth I must not spoil,
Nor with my food my fingers soil;
Must keep my seat when I have done,
Nor round the table sport or run;
When told to rise, then I must put
My chair away, with noiseless foot;
And lift my heart to God above,
In praise for all his wondrous love.

THE WAY TO BE BRAVE.

Speak *kindly* to that poor old man,
Pick up his fallen cane,
And place it gently in his hand,
That he may walk again.
His bundle, too, replace with care
Beneath his trembling arm;
Brave all the taunts that you may hear,
To give his life a charm.
A braver deed than scornors boast
Will be your triumph then,
A braver deed than angels tell
Of some distinguished men.
Yes, leave that thoughtless sneering crowd,
Dare to be *Good* and *Kind*,
Then let them laugh, as laugh they may,
Pass on; but never mind.

Pass on; but think once more of him
The wreck that you have seen,
How once a happy boy like you
He sported on the green:
A cloudless sky above his head,
The future bright and fair,
And friends all watching o'er his couch,
To breathe affection's prayer,
But oh, the change! he wanders now
Forsaken, lone and sad—
Thrice blessed is the task of those
Who strive to make him glad.
Speak kindly to that poor old man,
Pick up his fallen cane;
For that will ease his burdened heart
And make him smile again. [Selected.]

Editorial.

THE TENTH VOLUME.

We have now come to the close of the tenth volume. We would take occasion to tender our acknowledgments to our correspondents for the valuable assistance which they have rendered us during the past year, and respectfully to solicit a continuance of their aid.

Our readers will also accept our thanks for the forbearance which they have extended to us, for we are far from thinking that they have had no occasion for its exercise. The Repository has not been in all respects what we would have been glad to have seen it, and what it would have been, if we had had more time to devote to its interests. We can freely, and we think, truly say, that we have not lost sight of the responsibility of our position as editor, and have given the work all the time and attention which we could command, and, if we may be allowed to express an opinion, we think it has not fallen behind, either in its merits, or in the regards of its readers. We would therefore in our own name, and in the name of its proprietor, respectfully ask a continuance of their co-operation with us in our efforts to disseminate and vindicate the principles of evangelical truth and godliness.

Some of our friends may think that we publish too many long articles. Perhaps there is some ground for complaint on this score; and we have advised our correspondents to be brief. But it should be borne in mind that there is sometimes a necessity for such articles, a necessity arising out of the nature of the subject. There are many subjects to which it is impossible to do justice in two or three pages. Arguments must be presented, and presented, too, in such a way as to be conveyed clearly and fully to the mind, and in addition to these, objections must sometimes be answered. To do all

this in such a way as to bring conviction to the mind of the reader, time must be allowed. We think, therefore, that long articles should not be condemned without discrimination. Besides, such articles are more suited to a work like the Repository, than to newspapers, or even a monthly of smaller size. If there be a necessity for long articles, there is no other medium through which they can be presented to the church, as the Friend of Missions is not so well calculated for their publication, and perhaps they would not be admitted there. We hope, on this account, that our readers will continue to regard such articles with indulgence. At the same time we would earnestly request our correspondents to make their communications as short as the subject will allow, and especially that they will avoid long introductions, but drive at once in *medias res*.

CALIFORNIA MISSION.

We had hoped before this time to be able to announce to our readers the appointment of a missionary to California, and the acceptance of that appointment by him. In this expectation we have been disappointed. The Board of Domestic Missions have had some consultation with two individuals in reference to it, but have not been able to obtain their consent. We understand that they are unwilling to make any further appointments. We presume persons might be obtained for this mission; but both the Boards have resolved to send no one whom they did not regard as well qualified for the service, and whom they could confidently recommend to the church, with the expectation that they would receive their cordial support. We suppose, from hints that we have occasionally seen in the Friend of Missions, that some of our brethren in the church think we are rather recalcitrant. We have only to say that they would regard us with a little more favour, if they knew our difficulties and discouragements. If any of our brethren see their way clear as to what should be done, and can hold out to us any prospect of success, we shall be glad to hear from them.

THE MEETING OF SYNOD.

The next meeting of the Associate Synod will be held in the city of Allegheny, on the 3d Thursday of May, at 10 o'clock, A. M. As the place of meeting is central, we indulge the hope that the meeting will be largely attended by the ministry and eldership of the church. We think that no one who has a right to a seat in this, the highest judicatory of the church, should, without very weighty reasons, suffer himself to be absent. We hope that no congregation will allow a want of pecuniary means to be urged by either pastor or elder as a reason for non-attendance. A very small contribution from each member of the congregation would enable them to attend; and the congregation that is unwilling to give this, to those who are devoting their time and energies to their spiritual interests, show that they set but a low price, indeed, upon their labours. My dear brother, will you not think of your poor pastor, whom you have reason to believe has not the means of meeting and taking counsel with his "companions in the kingdom and patience of Jesus Christ?" Think what it cost him to qualify himself for the work in which, for your sakes, he has been employed through the past year. Think of the good effect which this token of your regard may have upon him in the way of encouragement; and, especially, think that the interests of the church demand his presence. It is *his* duty to be there, and it is *your* duty to see to it that he has the means of going.

Let us pray that the important subjects, to which the attention of the Synod will be directed, may be considered in the spirit of love and faithfulness, that Jesus himself may be there, according to his promise, and that his servants may have abundant occasion to thank God and take courage.

THE LORD'S SUPPER.

We regret that so much of the present number is occupied with the discus-

sion of this subject. It was our intention to have published but one of the papers at this time; but through mistake they were both set up, and as we could not well keep the type standing, they have been in this number presented to our readers. This circumstance, however, will be the less regretted, as our correspondents, though on the same side, have kept out of each other's track. The subject is certainly one of interest, and its discussion is appropriate to the pages of the Repository. We hope that the writers on both sides will study brevity, and remember that they are writing upon a subject the thoughts of which are calculated to inspire the soul with sentiments of brotherly love.

We had thought in this number of giving our own views at length in relation to the points in dispute, but have concluded to defer doing so to a future occasion. We prefer giving place to others, at least for the present. Our readers will permit us, however, to remark, that after weighing all the considerations which have been presented on both sides, we have come to the conclusion that the truth lies in the medium. We think that the frequency of the observance of the Lord's supper should be left to the discretion of congregations, under the general direction of the apostle, "Let all things be done unto edifying." We do not believe that the scriptures give any directions in regard to this matter. Nothing conclusive upon the point can be inferred from either the names by which it is expressed or the references to its observance. Let us then leave the matter just where the scriptures leave it,—just where we think all such matters are as safe as in the hands of ecclesiastical legislators,—to the judgment and feelings and appetites of the family of Christ. When they wish to eat the Lord's supper, let them do it. They have a right to use the spiritual provision which their Heavenly Father has given them whenever they think that the end for which it was given may be promoted. There can be no question, however, that the primitive Christians did observe the ordinance much more frequently than it is observed by our congregations. We think also that the scriptures are just as silent on the number and kind of religious exercises that should precede and follow this ordinance. We have carefully read every thing on this subject that has come under our eye, and we have seen nothing from which we think the inference can be drawn that the scriptures require one, two, or three days' preaching before or after the communion, or that they require a day of fasting to be set apart in connexion with it. In every case we are satisfied the inference does not follow necessarily from the premises. That self-examination should precede it is clear. More than this, we think it is not in the power of man to draw from the scriptures. And hence we believe this matter should be left, just where our standards have left it, to the judgment of Christian congregations.

No one, we presume, will pretend to assert that the scriptures require that there should be just two days of preaching before and one after the dispensation of the Lord's supper. The main point in dispute has been, whether they require a fast day to be observed prior to the dispensation of the Lord's supper. We think they do not require it. If they did, no man should dare to eat the Lord's supper without having previously fasted; yet the observance of this ordinance, involving in it, as it does, a solemn surrender of ourselves to the Lord, may be regarded as a circumstance, taken in connexion with other circumstances, such as the low state of religion, previous backslidings, a breach of former engagements, &c., calling for fasting. In the same way we would regard covenanting as calling, under certain circumstances, for fasting. We have no doubts of the propriety, under ordinary circumstances, of having the people frequently called together for the exercises of religious worship. We think such exercises are for edification, and we can see no good reason for laying them aside. They ought to be multiplied or diminished according to circumstances. To adhere rigidly and under all circumstances to usages founded on the general rule, "Let all things be done unto edifying," smacks of superstition.

THE STATISTICAL TABLE.

We hope, as the time is drawing near in which the Presbyteries of the Associate Church will be holding their meetings, that the remarks made by us some time ago, in reference to the improvement of our statistical table, will be borne in mind. Unless something of the kind is done by the brethren, we think that it will be impossible to obtain such statistics as will give any thing like an accurate view of the Associate Church. The object of this notice is simply to refresh the memories of brethren in regard to the matter.

Notices of New Publications.

THE PROTESTANT, edited by the Rev. John B. Finlay, Ph. D. New York: G. F. Bunce, Printer, 321 Pearl Street.

The first number of this periodical has come to hand. It is a monthly, containing forty octavo pages. The subscription price is "one dollar per annum, in advance, or \$1 50, at the end of six months." From the character of the present number, and from what we know of the editor's abilities as a writer on the distinctive peculiarities of protestantism, we have little doubt that this monthly will be conducted with much ability, and prove a valuable and efficient instrument in exposing the errors and arresting the progress of the soul-destroying system of popery. Dr. Finlay is pastor of a Reformed Presbyterian church in Williamsburg, New York.

Obituary.

Died, at her residence, in Ohio county, Va., of droopy, Mrs. SARAH PATTERSON, in the 70th year of her age. Her husband deceased four years ago. She left eight children, all of whom have reached maturity of age—are respectable members of society, and make a creditable profession of religion. The deceased was born in Washington county, Pa., and early in life removed to the place where she breathed out her last. She had been reared up under the ministry of Rev. Alex. M'Coy, one of the founders of the Reformed Dissenting Presbytery; but a few years ago she connected herself with the Associate congregation of West Alexander, in the communion of which she died.

The deceased was of a kind, taciturn disposition, a lover of the truth; an ardent friend of the slave and benighted heathen; of great firmness in adhering to what she believed to be truth and righteousness. Her piety was of the unostentatious, deep-toned kind. Being "born again," she feared nothing more than sin. The last years of her life were spent at home with her two younger children, her health not admitting of her attendance upon public ordinances.

In the early stage of her last illness, she looked forward to death as the probable result, and expressed her dependence upon Christ alone, as having the keys to open unto her the kingdom. She seemed to realize the necessity of holiness, and panted to enjoy the gracious workings of the Spirit. One characteristic of a purified heart is, a fear to commit any sin, a sense of unworthiness and emptiness; and this she strongly developed to listening friends. As her bodily sufferings were most of the time intensely severe, she expressed fears of being guilty of impatience, murmuring, &c. She struggled to enter the kingdom, and faith divine lay her low at Jesus' feet. When the writer, on one occasion, asked her if she thought she felt like Paul, when he said, "For we know," &c., 2 Cor. v. 1, she answered, "I think I do to some extent." To the last, when reason kept her sway, she manifested lively faith, ardent love to Christ, confidence in his righteousness to save her, deadness to this world, dread of sin, and longings for that glorious "city, which hath foundations, whose builder and maker is God." How unspeakably comforting to those who "strive to be crowned" is the triumphant dying of such aged persons, in whom grace has abounded unto eternal life! It thrills into life the faltering soul, that "shakes at death's alarm." Doubtless, many a weary Christian pilgrim, beleaguered with sins and temptations, on witnessing such a triumph of grace over the prey of the strong and the capture of the mighty, will feel like saying, as Balaam did when he surveyed Israel "dwelling" in his "goodly tents," under the protecting shadow of the emblematic cloud: "Let me die the death of the righteous, and let my last end be like his!" "Precious in the sight of the Lord is the death of his saints!"—J. S.

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THE REPOSITORY AND REV. W. H. ANDREW.

Our brother, Mr. Banks, after some remarks in reference to the reply of brother Andrew to his strictures, says, that after said reply was returned by him to its author, "application was then made to the 'Repository' to publish it and promptly refused." We would simply remark, in order that brother Andrew and we may be placed in a proper light before the church in reference to this matter, that the application was not made immediately by brother Andrew to us for its publication. We were informed by a brother in the ministry that it was his intention to do so. We wrote to that brother before we saw "the reply," that we were not willing to publish any articles rejected by the Friend of Missions, that were written in reply to editorials in that paper, which had not been transferred to the Repository.—ED.

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